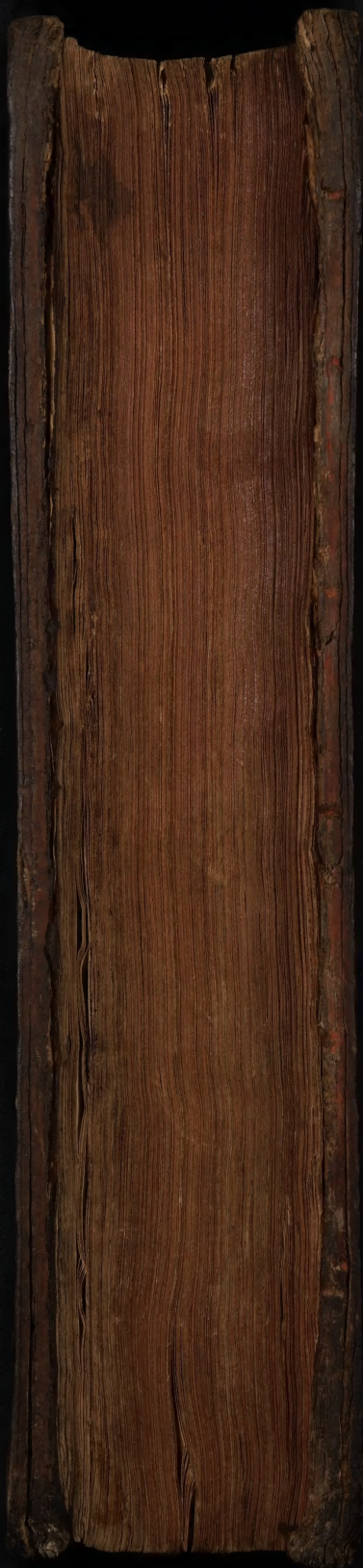


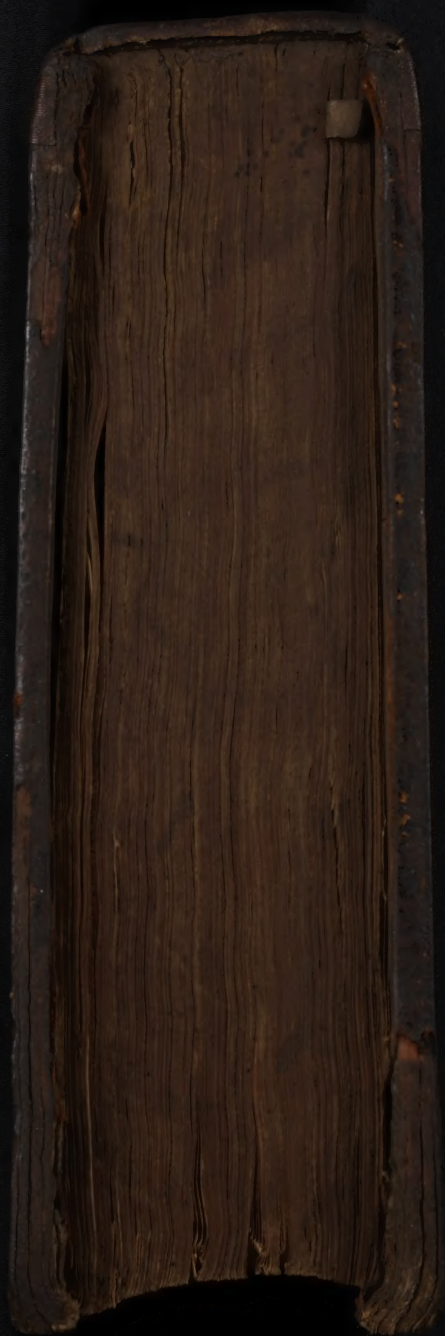




LODGE'S  
JOSEPHUS











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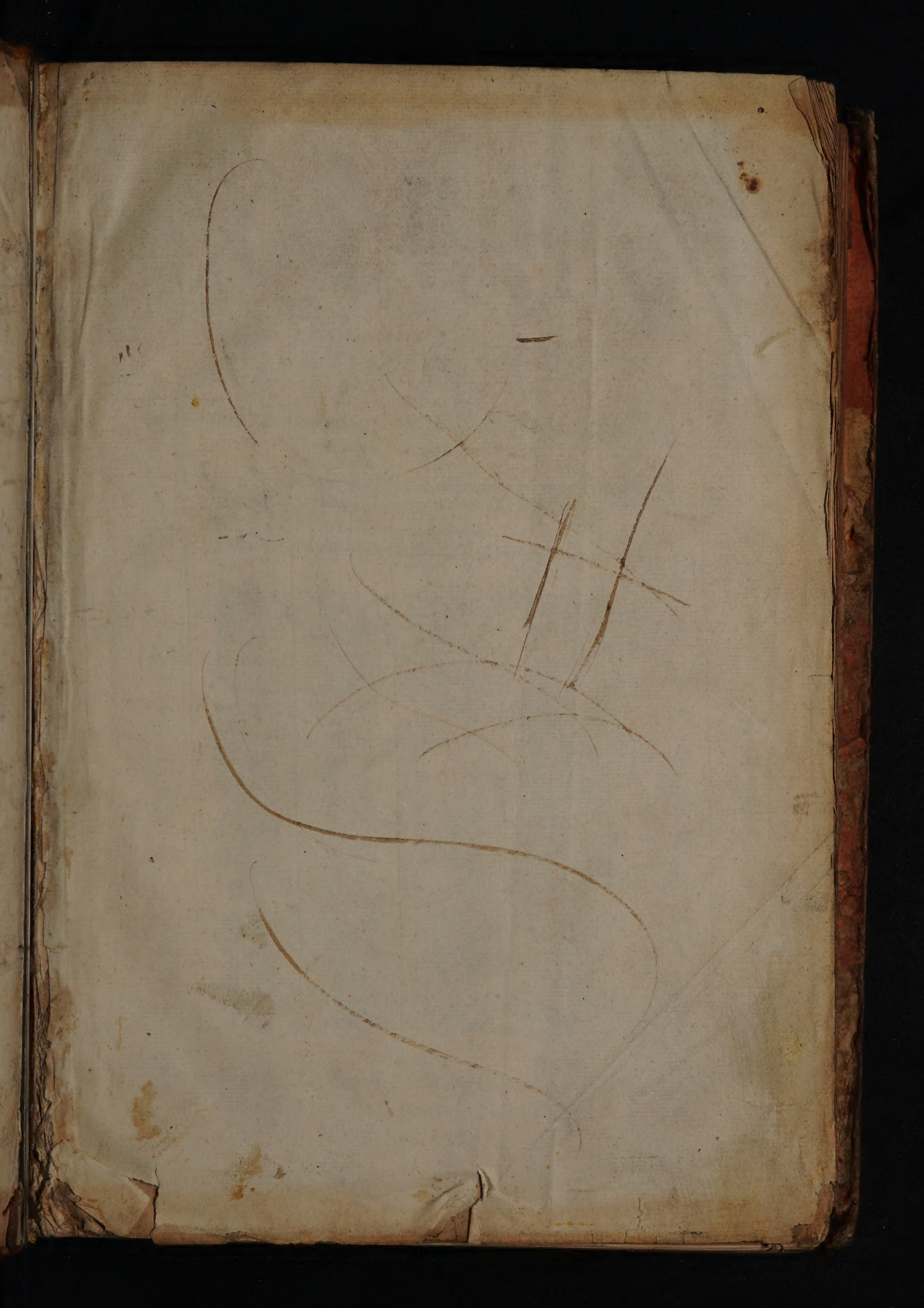
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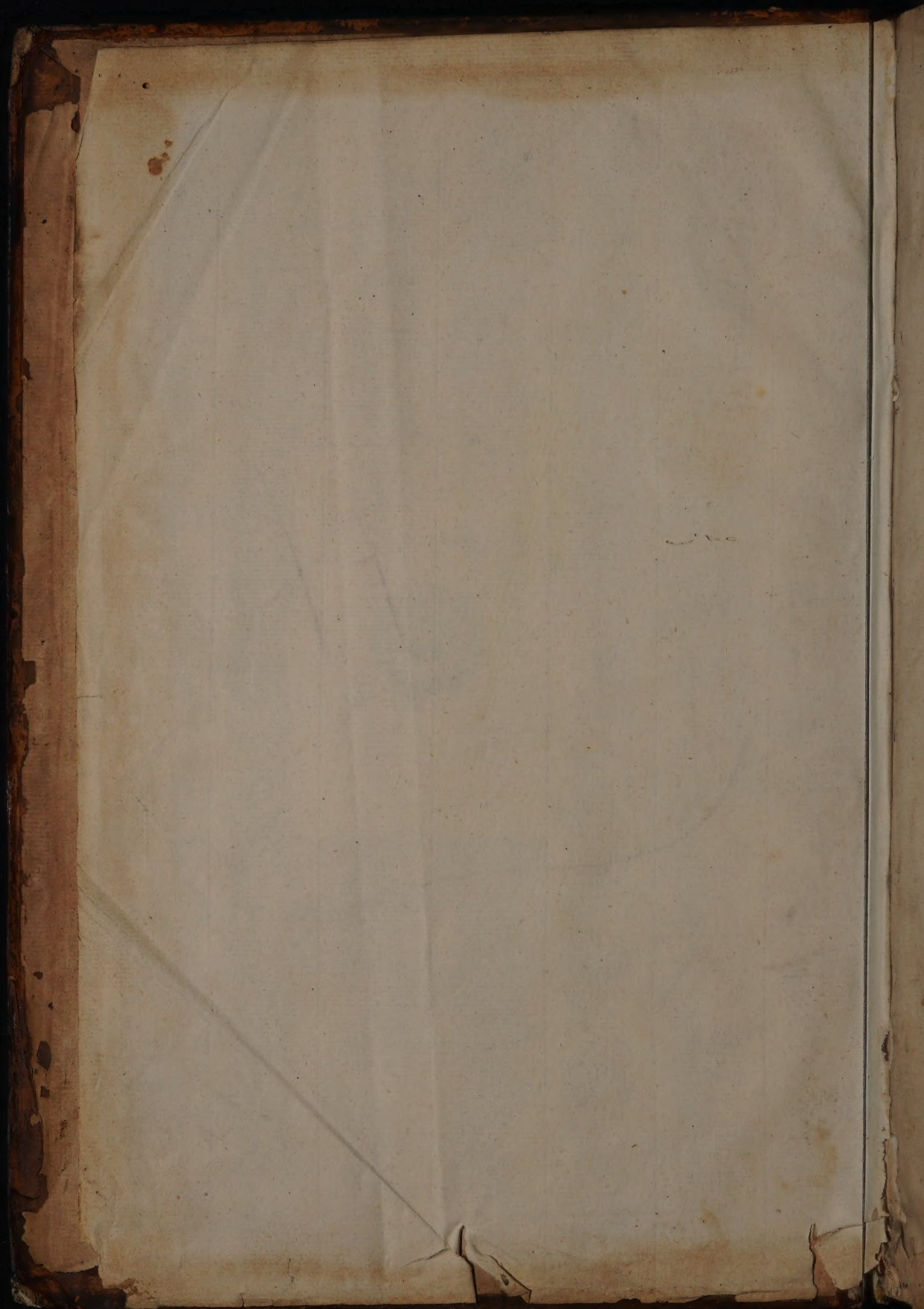
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THE  
FAMOUS  
AND MEMORABLE  
WORKS OF JOSEPHUS,

A MAN OF MUCH HONOUR  
AND LEARNING AMONG  
THE JEWS.

Faithfully translated out of the Latin, and French, by  
Tho. Lodge, Doctor in Physick.

Whereunto are newly added the references of the Scriptures  
throughout the History, and afterwards collected into a Table.

Bernardus Epistola ad Sugerium.

*Tunc recentia jucundius bona clarescunt, cum fuerint malis comparata  
prioribus.*



LONDON,

Printed by J. L. for John Waterston and are to be sold  
at the signe of the Crown in Saint Pauls  
Church-yard. 1640.



# FAMOUS

AND MEMORABLE

WORKS OF JOSEPHUS

A MAN OF MUCH HONOUR

AND LEARNING AMONG

THE JEWS

Faithfully translated out of the Latin and French by  
The Learned Doctor in Divinity

Wherunto are newly added the contents of the  
throughout the History and the collection of the

There are also added the



Printed by J. A. for John W. in the City  
at the sign of the Crown in the Strand  
Church-yard





## TO THE RIGHT HONOURABLE FATHER

OF ARTS AND ARMS, CHARLES LORD HOWARD,

BARON OF EFFINGHAM, EARL OF NOTTINGHAM, HIGH

Constable of the Castle and Forreſt of *Windſor*, Lord Chiefe Juſtice in Eyre

of England, Governour and Captain Generall of all her Majeſties

maritime Forts and Caſtles, High Admirall of England and Ireland,

Lieutenant of Suffex and Surrey, Knight of the moſt noble

order of the Garter, and one of her Majeſties moſt

honourable privie Counſell.



Right Honourable, there is a ſaying in Zenophon moſt worthy the citing and inſight, that maſters of worth and conſequence are both to be committed and commended to their truſt and protection, who know the weight and value thereof, and both can and will defend the ſame by Authority and Reaſon. For this cauſe and upon this ground, I have choſen your Honour out for a moſt noble Patron of this moſt famous and accompliſhed Hiſtory of the Iews: which (for dignity and antiquity of the ſubject, the elegancie and purity of the ſtyle, the choiſe propriety and copie of words, the gravity and varietie of ſentences, the alterations and memorable events; and laſtly, for the birth and dignity of the author) requirerh a ſpirit of no leſſe wiſe dome, courage, and nobilitie then your ſelf, who have power to defend, and knowledge to diſcern the worth thereof. Vouchſafe therefore to lewvell the eye of your eſteeme upon the Center of this happie Hiſtory: and as Themistoctes was animated to noble actions by beholding Miltiades Trophees, and Alexander in ſeeing Achilles tombe, did grievouſly ſigh with an honourable emulation: ſo let the zeal, magnanimity, and admirable conſtancy which every where affronteth you in this Book (and raviſheth the beſt mindes from the boundleſſe troubles of this world, and draweth them into the contemplation of true perfection) ſo ſettle your honourable love and affection to emulate the ſame, that as for glory in Arms, ſo for preſerving and protecting Arts, you may outſtrip your competitors, and amaze too curious expectation. And in mine opinion the time challengeth no leſſe at your hands: for as your tranſcendent dignity and courage hath returned us an happy harveſt in our expected and long poſſeſſed peace, as by your ſecond care and diligence next under her ſacred Majeſtie, we all reap the fruit and felicity of bleſſed abundance: ſo by your example in reading and reſpecting both learning and the learned, you ſhall pull down that Babel, which confuſed ignorance hath raiſed to over-reach induſtry; yea you ſhall ſtrengthen the weakened ability of learning, which (alas the while) is now-adayes like a commodity without requeſt ſcarce ſaleable by the hands of a cunning broker. Nothing is more worth money, and leſſe in requeſt: onely the worlds blinde creatures (as S. Hierom termeth them) the unlettered, take delight in their errors, whoſe writings (as Plutarch ſpeaketh of Ariſtophanes poem) are written for no moderate mans pleaſure. Let therefore your upright eſtimation of this work (moſt noble Earl) awaken the dead devotion of ſuch as contemne Arts; and let no ſuch corrupt drones (as made ſale of ſinfull thoughts for good marchandiſe) buz about the hive of true ſcience: But as Emperours, Kings, and Princes have ever in their Greek, Italian and French, with a reſpective acceptance, and bountifull hand, entertained this Hiſtory, ſo let this tranſlation of Joſephus which courteth you now in Engliſh, be accepted at your hands, and commened by your Honour: for whoſe unconſined felicity both I and other of my name have ever prayed, and will never ceaſe to ſtudy.

Your Honours unfainedly devoted,

THOMAS LODGE.





## TO THE COVRTTEOUS

Reader, as touching the use and  
abuse of Historie.

**I**F History were as easily conceited and made use of, as (according to Baldus) it hath true proportion and documents for the government of mans life; I should hold it no sin, so precisely to prescribe a limitation and bound, to such as should enter the List, and consult with example: for what more pleasing to our selves, or profitable for societies could ever befall us, then in this Theater of mans life, (wherein History affordeth all sorts of Actors) to sit and learne prevention by other mens perils, and to grow amply wise by forraine wrecks? All which being traduced to our private use, we may either as partners in what we have past, or observers of future casualties, by precedent events, tye ages to our memories; and preventing our escapes, by survey of other mens repentance, briefly beget experience by sight, or foresight of worldly casualties, and forme a mirrour of fore-past errors, to fore-judge our future calamities. But for that it behooveth us to enter this worldly Academy, the more prepared, the more that History is fraught and fulfilled with plentiful fruit: and whereas the difficulty and difference is alike, to yeeld an upright verdict both of a mans own, and other mens life; neither may any man rightly examine another (how wise soever he be) except in equall ballance he weigh his own imperfections; it must necessarily follow on both sides, that with the more wisdom, and the greater observation we ought to entertaine History, lest our minde like the winde should wander uncertainly, and our devotion should prevent our resolution; our esteeme, our knowledge. For as in an ample and well furnished and affluent banquet, although some things, (and they to few men) seem pleasant, othersome to other are without taste and seem tart, and every one judgeth his meat not by proof, but by the palate; yet notwithstanding there is a certain meane, which either Natures ordinary, or the refined kinde of nutriment (being simple and incorrupt) hath fashioned and fixed for most aptest for the body; from which, whosoever varieth, or either beyond measure, or without judgement, followeth his foolish appetite, in glutting himself beyond discretion, reaperth more incommodity then pleasure by these pleasures: So in the diversitie of mans life, although a thousand forms, a thousand similitudes be offered, and that every man fashioneth other mens manners to his minde, yet there is but one true path that vertue walketh in, which whosoever tracteth with judgement, doth truly know the use of life; whereas they that sit in a plentiful banquet, in affecting all things, can make use of nothing. Now, how many are there, I pray you, that in respect of either of their own, or other mens acts and words (according to the rule of vertue) can be more choise in judging mindes, then meats, and that in this matter seemeth not sufficiently instructed? Wherein I wonder that men espie not their errors, whereas they imagine that History is the instructor of such as read the same; whereas it onely yeeldeth matter of instruction, even as the banquet minnistrerth meat according to every mans affection. Some therefore are seduced with the sweetness of the Style, and in seeking their pleasure, lose their profit; who reap no other fruit of History, then to beguile time, and beget officious idlenesse, laughing away hours, and nourish repent: others in reading glory, hunt it in a shadow, where if they could make use of it in proportion, they could not fall to repent it. And whereas no man can aspire to true glory without true vertue, neither no wise man will hope further: yet see we many men, that because they have read many excellent works, will be Capricious and pretend wisdom, resembling those tragedians, who will, after they have discharged themselves of their parts and apparell  
wherein



wherein they counterfai'ted the Emperour, yet retaine his Royall and Princely manners: Some triviall and light witted, that made an Eclipse of a shadow, make more of the embleme, then the worke; the habit then the Doctor: so admirable effects worketh History in mens mindes. Now whereas it is the most exact and chiefeſt intent of History to awaken mens idleneſſe, and arme them againſt casualties, and the whole bent of example bath no other iſſue, it falleth out through mens ſecurity (who ſuppoſe that their neighbours perils concern them not) that whatſoever is of note, is overſlipt with a deaſe and ſleeping judgement, and things that memory ſhould beſt love, are loſt in her. To conclude; there are ſome that will have every mans ſhoote fitted on their own Laſt, and tie all mens pennes to their own pleaſures: for which cauſe, partly by reaſon of this ſecret, partly through this illordered, conſuſed and raſh method of reading, as of corrupt humours, ſo is there grown a certain *Kaxeſia* of judgement and reſolution: and as in temperate bodies, meat yeeldeth very little profit; ſo reape they no fruit or benefit by their reading. By this, good Reader, thou maiſt eaſily conceive, how a History ought to be read: how mens lives ought in themſelves be examined: finally how equall a proportion is required in both. And truly in my opinion, the chiefeſt ground of this difficulty, is the perverſeneſſe of our judgements: which is the cauſe, we the rather reſpect our own inclinations what they are, then the true life and force of example. Furthermore, this is no leſſe miſery then the former, that ſuch as write, ſet down ſuch things as are acted, not onely for our profit ſake, but to feed their own humours: and like to certaine Architects, (by interpoſing their judgments) do vainly praiſe ſome things, ſuppoſing that our imitation ſhould be tied to their pleaſure; where if they performed what they ought to do, the Reader ſhould encounter with no ſuch diſtractions: but now, in like manner as Cooks, who rather reſpect their matters pleaſurable taſt, then his profit; would God the Hitoriographer did not affect flattery. It therefore appeareth, that in two ſorts (firſt in our own judgement; and next, to the prejudice of thoſe that write) we are circumvented in that they ſet not down ſuch events as paſſe, in their own nature and as they are. For he that writeth an History, is the interpretour of thoſe things that are paſt: whoſe judgement being depraved, it ſareth with them as with the pureſt and moſt richeſt wine, which waxeth muſtie by reaſon of that veſſell wherein it is incloſed, or is by ſophiſtication corrupted: which is the greateſt folly, and moſt intolerable deceit that may befall men. They therefore, who negligently undertake a History, (or ſuppoſe that life were to be paſt raſhly, and without an exact obſervance of all offices) are no leſſe deceived then certaine countrey peſants in the laſt troubles of France (of whoſe folly I drew ſome example) who attempting and entering upon a city not farre off from them, and lighting into an Apothecaries ſhop furniſhed with all kind of drugs and dainties, and being allured by the pleaſure, odours and delight of the confections they taſted, and ſuppoſing all to be of the ſame kinde, devoured, taſted, and ſwallowed down every thing: whereupon ſome fell ſick of feavers, ſome grew phrenſie, and many loſt their lives to pleaſe their appetites; at leaſt wiſe, he that ſcaped beſt, gave occaſion of laughter to the lookers on. For as life, ſo History (the image of life) is fraught with pleaſure, and diſpleaſure; and onely in the uſe of life, the wiſedome of life conſiſteth. Farewell: uſe this, and my ſelf, as two twinnes born for thy profit.

Thine, THOMAS LODGE.





## The Titles of all such Books.

as are contained in this Historie.

1. *A History in twenty Books, wherein the Antiquity of the Jews is discovered.*
2. *Josephus Life. Written by himselfe all.*
3. *Seven Books of the Warres of the Jews.*
4. *Two Books against Apion the Grammarian, in Justification of the Antiquity of the Jews.*
5. *A Book as touching the memorable martyrdome of the Maccabees.*





# A Briefe Computation very profitable and necessary to the understanding of the History.

From Adam untill the Deluge, there were yeers. 1656  
 From the Deluge untill Abrahams time. 292  
 From Abraham untill the departure out of Egypt. 500  
 From the departure out of Egypt, untill the building of the Temple by Solomon. 480  
 From the building of the Temple, untill the captivity in Babylon. 410  
 From the return from the captivitie, untill the Maccabees time. 432  
 From the Maccabees time, untill Herods. 134  
 From Herods time, untill the finall and fatall destruction of Jerusalem. 103  
 The Jews have two sorts of yeers: the Politique sort, which beginneth in September; and the Sacred or Ecclesiastique, which beginneth in March. 3807  
 They have twelve Moneths or Moones, every third yeer hath a thirteenth Moneth of 22 daies, and the fourth yeer hath a thirteenth moneth of 23 daies. 1770  
 Before the Captivite of Babylon, they accounted the moneths successively by 1, 2, 3, &c. 5577  
 since their returne they have named them rather after the maner of the Chaldees then Hebrews.

## The Hebrew.

Nisan.  
 Ziv or Iar.  
 Sivan.  
 Tamuz.  
 Ab.  
 Elul.  
 Ethanim or Tisri.  
 Bul or Marpesuan.  
 Caslen.  
 Thebet.  
 Sebat.  
 Adar.

## The English.

March.  
 Aprill.  
 May.  
 June.  
 Iuly.  
 August.  
 September.  
 October.  
 November.  
 December.  
 January.  
 Februarie.

## The Greek.

Andineen.  
 Perisien.  
 Distre.  
 Xantique.  
 Artbenissen.  
 Desien.  
 Panome.  
 Loie.  
 Gorpian.  
 Hyperberete.  
 Dien.  
 Apelkeen.

This Nation in their beginning, was governed  
by Iudges.

|                  |         |
|------------------|---------|
| Moses            | Iair    |
| Iosuah           | Ieptha  |
| Othniel          | Aban    |
| Adol             | Elon    |
| Barns and Debora | Abdon   |
| Gedeon           | Samson  |
| Abimelech        | Eli     |
| Thola            | Samuel. |

After them, they had these Kings.

|          |          |
|----------|----------|
| Saul     | Ochozias |
| David    | Arhalia  |
| Solomon  | Ioa      |
| Roboam   | Amasias  |
| Abia     | Ozias    |
| Afa      | Iothan   |
| Iosaphat | Acbaz    |
| Ioram    | Ezechias |

Manasses  
 Amon  
 Iosias  
 Ioachas.

Eliacim  
 Ioachim  
 Zedechias.

The Captivite of Babylon continued 70. yeers.  
Governors after the Captivite.

|                |                 |
|----------------|-----------------|
| Zorobabel      | Nagge           |
| Rhesa          | Hagaieli        |
| Iehan Ben Resa | Naum            |
| Iudas Hircanus | Amos            |
| Ioseph         | Marthabias      |
| Abner          | Ioseph Arses    |
| Heli           | Iannes Hircanus |
| Mabat          | Mattarbias.     |

The Maccabees, who have been both Governours  
and Priests.

|          |               |
|----------|---------------|
| Iudas    | Simon         |
| Jonathan | Iohn Hircanus |



These following have been both Kings and Priests.

|                        |                                      |
|------------------------|--------------------------------------|
| <i>Aristobulus 1.</i>  | <i>Hircanus</i>                      |
| <i>John Alexander</i>  | <i>Aristobulus the son of Arist.</i> |
| <i>Alexandra</i>       | <i>Aristobulus 3.</i>                |
| <i>Aristobulus 2.</i>  | <i>Hircanus.</i>                     |
| The race of Herod.     |                                      |
| <i>Antipater</i>       | <i>Archelaus the Great</i>           |
| <i>Herod the Great</i> | <i>Agrippa the sonne of Agrippa.</i> |

The names of such as were high Priests, from the time of their departure out of Egypt, untill the building of the Temple, which was made by Solomon.

|                |                   |
|----------------|-------------------|
| <i>Aaron</i>   | <i>Achitob</i>    |
| <i>Eleazar</i> | <i>Achimelech</i> |
| <i>Phinees</i> | <i>Abiathar</i>   |
| <i>Abisua</i>  | <i>Sados</i>      |
| <i>Buqui</i>   | <i>Achimias</i>   |
| <i>Oses</i>    | <i>Azarias.</i>   |
| <i>Heli</i>    |                   |

From the building of the Temple, untill the Captivitie of Babylon.

|                |                |
|----------------|----------------|
| <i>Ioram</i>   | <i>Vrias</i>   |
| <i>Ioses</i>   | <i>Nerias</i>  |
| <i>Axioram</i> | <i>Odeas</i>   |
| <i>Sudeas</i>  | <i>Sellum</i>  |
| <i>Ioathan</i> | <i>Helcias</i> |

From their returne out of Babylon, untill the Maccabees time.

|                 |                   |
|-----------------|-------------------|
| <i>Saria</i>    | <i>Ioiada</i>     |
| <i>Iosedech</i> | <i>Ionathan</i>   |
| <i>Iosua</i>    | <i>Iadus</i>      |
| <i>Ioachim</i>  | <i>Onias 1.</i>   |
| <i>Eliashb</i>  | <i>Simon 1.</i>   |
| <i>Eleazar</i>  | <i>Iason</i>      |
| <i>Manasses</i> | <i>Onias 4.</i>   |
| <i>Onias 2.</i> | <i>Lysimachus</i> |
| <i>Simon 2.</i> | <i>Alcimius</i>   |
| <i>Onias 3.</i> |                   |

High Priests since the Maccabees time untill the last destruction and overthrow of that City and Nation.

|                               |                                    |
|-------------------------------|------------------------------------|
| <i>Simon Boethus</i>          | <i>Ioseph 3.</i>                   |
| <i>Ioseph 1.</i>              | <i>Ananias</i>                     |
| <i>Ioseph 2.</i>              | <i>Ismael</i>                      |
| <i>Ioazar</i>                 | <i>Ioseph</i>                      |
| <i>Eleazar</i>                | <i>Annas</i>                       |
| <i>Iosuah the son of Sias</i> | <i>Eleazar</i>                     |
| <i>Ioazar</i>                 | <i>Simon</i>                       |
| <i>Ananias</i>                | <i>Ioseph Caiphas</i>              |
| <i>Ismael</i>                 | <i>Ionathan</i>                    |
| <i>Theophilus</i>             | <i>Iosuah the son of Damneus</i>   |
| <i>Simon</i>                  | <i>Iosuah the son of Gamaliel.</i> |
| <i>Mattathias</i>             | <i>Marrhias</i>                    |
| <i>Elion</i>                  | <i>Phinees or Panas</i>            |

Kings of Israel, otherwise called Kings of the ten Tribes, or of Samaria.

|                    |                                   |
|--------------------|-----------------------------------|
| <i>Ieroboam 1.</i> | <i>Ioachaz</i>                    |
| <i>Nadab</i>       | <i>Ioas</i>                       |
| <i>Baasa</i>       | <i>Ieroboam 2.</i>                |
| <i>Eli</i>         | <i>Zachary</i>                    |
| <i>Zamri</i>       | <i>Manabem</i>                    |
| <i>Omri</i>        | <i>Pacha the son of Manabem</i>   |
| <i>Achab</i>       | <i>Pecha the sonne of Romelia</i> |
| <i>Ioram</i>       | <i>Oseas</i>                      |
| <i>Iehu</i>        |                                   |

Kings of Assyria and Babylon.

|                              |                                 |
|------------------------------|---------------------------------|
| <i>Phulbelochus</i>          | <i>Nabuchodonosor 1.</i>        |
| <i>Phulassar</i>             | <i>Nabuchodonosor the Great</i> |
| <i>Salmanassar</i>           | <i>Evilmorodach</i>             |
| <i>Senacherib</i>            | <i>Neriglossor</i>              |
| <i>Assaradon</i>             | <i>Labosardach</i>              |
| <i>Berodach Bessmerodach</i> | <i>Baltassar.</i>               |

Kings of Persia.

|                                     |                            |
|-------------------------------------|----------------------------|
| <i>Cyrus</i>                        | <i>Xerxes</i>              |
| <i>Cambyfes</i>                     | <i>Sogdianus</i>           |
| <i>Smerdes Magus</i>                | <i>Darius the bastard</i>  |
| <i>Darius the son of Hystaspis</i>  | <i>Artaxerxes Mnemon</i>   |
| <i>Xerxes the son of Darius</i>     | <i>Artaxerxes Ochus</i>    |
| <i>Artabannus the tyrant</i>        | <i>Arfames</i> (Arfames)   |
| <i>Artaxerxes with a long hand.</i> | <i>Darius the sonne of</i> |

Kings of Syria after the death of Alexander the Great.

|                               |                            |
|-------------------------------|----------------------------|
| <i>Seleucus Nicanor</i>       | <i>Alexander Epiphanes</i> |
| <i>Antiochus Soter.</i>       | <i>Demetrius Nicanor</i>   |
| <i>Antiochus surnamed God</i> | <i>Antiochus Sedetes</i>   |
| <i>Seleucus Callimicus</i>    | <i>Demetrius Nicanor</i>   |
| <i>Seleucus Ceraunus</i>      | <i>Alexander Zebina</i>    |
| <i>Antiochus the Great</i>    | <i>Antiochus Gryphus</i>   |
| <i>Seleucus Philopator</i>    | <i>Antiochus Gryscenus</i> |
| <i>Antiochus Epiphanes</i>    | <i>Seleucus Gryphus</i>    |
| <i>Antiochus Eupator</i>      | <i>Antiochus Pius</i>      |
| <i>Demetrius Soter</i>        |                            |

The Kings of Egypt, after the death of Alexander the Great.

|                       |                          |
|-----------------------|--------------------------|
| <i>Ptolomey Soter</i> | <i>Evergetes Phiscon</i> |
| <i>Philadelphus</i>   | <i>Lathyrus</i>          |
| <i>Evergetes</i>      | <i>Alexander</i>         |
| <i>Philopator</i>     | <i>Auletes</i>           |
| <i>Epiphanes</i>      | <i>Cleopatra</i>         |
| <i>Philometor</i>     |                          |

Kings of the Tyrians.

|                    |                  |
|--------------------|------------------|
| <i>Abibalus</i>    | <i>Phelletes</i> |
| <i>Hiram</i>       | <i>Isoballus</i> |
| <i>Belastarius</i> | <i>Badazor</i>   |
| <i>Abdastarnus</i> | <i>Metrimus</i>  |
| <i>Astarnus</i>    | <i>Pigmation</i> |
| <i>Astarnus</i>    |                  |



A



B

THE  
**FIRST BOOK OF**  
**THE MOST ANCIENT HISTORY**  
**OF THE IEVVS: VVRITTEN BY**  
*IOSEPH THE SONNE OF MATTHIAS.*

C

A most excellent Preface, containing the causes which induced  
 the Author to write this Historie, together with the  
 contents and intents of the same.

CHAP. I.

D



E

HEY that indeavour themselves to write Histories, seem not (in my opinion) to have one and the same intent and motive, but divers and very different causes of their labours: for some of them are addicted to this study, under pretence to exemplifie their eloquence, and under hope to purchase glory thereby; other some to the end to give them content, whose worthy actions they couch and comment in their writings, have intermitted no time, nor (to their power) spared to labour. Some there are that having been present in person, and eye-witnesses in the execution of great affairs, have necessarily been inforced to reduce and digest the same in writing: neither wanted there some, who seeing occurrences of high and necessary consequence (which otherwise had been buried in ignorance) have been incited (in respect of common good) to imploy both hand and head, in the publishing thereof: now of these forenamed causes, the two last are they that incited me to the like. For the warre which we had with the Romanes, and the accidents and issues on both parts, (all which in person I beheld, and to my perill I have learned) do compell me to declare the same; and the rather, for that there are some, who in their writings, have depraved, and perverted the truth. I have therefore taken this work in hand, for that in my opinion, the knowledge thereof will be both pleasing and profitable to the Græcians: for it shall contain the antiquity of our whole Nation, their form of common-weale, both translated and gathered out of the antiquities and chronicles of the Hebrews. Truth it is, that heretofore and at such time also as I composed the History of the foresaid warre, I had projected and purposed with my self, to lay open to the world, how and whence the Iews had their first originall, what alterations in fortune they had falne into, by what law-maker they had been instructed in piety, and incited to the exercise of vertue: how many warres have they sustained by long and divers times, and finally how against their will they have been intangled in this last warre, which they waged against the Romans. But for that the content of this matter who too ample and copious, I have separated it apart, assigning thereunto this treatise. accomplished from the beginning even to the end: afterwards in proceffe of time (as it usually happeneth to those that attempt matters of mighty consequence) I was surpris'd with a certain delay and slothfulnesse, that withdrew me from the translation of so weighty a matter, in an unfamiliar and forrain language. Yet some there were, who inflam'd with a desire of knowledge, animated me in this action; and especially *Epaphroditus*, a man enamoured of all learning;

A



learning, and who in especiall, took it for a pleasure, to take knowledge of the divers occurrences of common weales: as he that had been agent, in divers affairs of importance, and sundry accidents, in all which he hath shewed a marvellous magnanimitie of courage, with an unmoveable resolution to follow vertue. Being thus perswaded by him, who is accustomed to incourage those unto good actions, whom he perceiveth to be apt and prepared to perform things profitable and honest: and (that which is more) being ashamed in my self, that I should rather take delight to follow idleneffe, than addict my self to any laudable exercise; I enforced my self more couragiously then before-time, and (besides all that which hath been spoken) I have effectually considered with my self, that our ancestors have thought good to communicate and publish the knowledge of our histories to the Grecians, if so be that any of them were curious to understand the same. I have found therefore that **H** *Ptolomey* king of Egypt the second of the name (highly affectioned to good letters, and desirous to store and gather books) was earnestly desirous, that our law and the rules thereof, and the prescript form of our living should be translated into the Greek tongue. And as touching the high Priest *Eleazar* (who hath not been second in vertue to any other whatsoever) he refused not to make the said king partaker of the effect of his desire: to which he had wholly contradicted, had it not been the ordinarie course of our ancestors, not to conceal from other men, what thing soever was honest. For which cause I have held it a matter no wayes undecent for me, to follow the vertuous courage of that same great sacrificer, and the rather for that at this day (onely in as much as concerned learning) I supposed many also to be no lesse affected to good letters then the king: for he undertook not to have all the writings which we had, but those translators who were sent unto him to **I** Alexandria, did onely communicate that unto him which was in our law. But those things that are found written in the sacred books of holy Scripture are infinite, being such as contain in them, the history of five thousand yeeres: in which divers unexpected chances, fundrie fortunes of warre, and many changes of politike estates are discovered. In summe, if any one have a desire to read this history, he shall principally learn and apprehend, that all things fall out happily, and beyond their expectation to those men, who observe the will of God, and are afraid to transgresse the laws of his commandments; and that God hath prepared for such the crown and reward of felicitie. Contrariwise, if they shall depart from the diligent observance thereof, that which is easie shall be made impossible, and **K** their endeavours in their opinion good, shall end in incurable calamities. For which cause I exhort all those that shall read these books, to fix their minde upon God, and that they approve our Law-maker, if (as it worthily deserved) he hath considered the divine nature; and attributed to the same such actions as are alwayes agreeable to his power, and hath kept and continued his narration, free from the vanitie of fables, wherewith others are poisoned: although in respect of the length of time, and the antiquity of things, he might without controll faine and imagine whatsoever vanities: for he was born more then two thousand yeeres ago, which is a continuance of ages, to which the Poets neither durst referre the originall of their gods; neither the deeds or laws of men, whereof they make mention. But in pursuit of our history, the sequel of our discourse, shall declare all **L** things exactly, and in convenient order. For in compiling this work, I have promised to adde nothing, neither to pretermitt any thing: and for that all whatsoever we shall declare, doth almost wholly depend on the wisdom of our law-maker *Moses*; it is necessarie before all other things, that I speak somewhat of himself, lest perhaps any man should wonder how this labour having been enterprised, to discover the words and works of certain persons, is also employed for the greatest part in describing and discovering things that are naturall. We ought therefore to know, that *Moses* thought it most especially necessarie, either for him that will rightly dispose his life, or impose laws to other men, that first and in especiall he have the knowledge of the nature of God; to the end that conceiving in his minde the greatnesse of his works; he might as much as in him lyeth, imitate his most **M** unequall example; and follow him with all diligence. For it is impossible, that a law-maker being void of this contemplation, should have good sense; or that his writings should be of any moment to induce them unto vertue, who should receive those laws, except before all things they should learn, that God who is the Father and Lord of all, and that seeth all, giveth happie life unto those that follow him; and contrariwise invironeth them with great calamities, who forsake the way of vertue and righteousness. *Moses* therefore intending to induct his citizens in this doctrine, began not his ordinances with the treatise of contracts, and covenants, which we practise one with another, as other



A other law-makers were accustomed to do; but he hath lifted their spirits on high, to the end they might think on God, and on the ornament of this world made by him, perswading that the most accomplished work among all those things which God had made in the world, was the creation of us men. After that he had made them capable of things concerning piety; then might he more easily perswade them in the rest: Whereas other law-makers, addicting themselves unto fables, have in their discourse imposed on their gods the infamy of sinnes committed by men, and by that means have brought to passe, that the wicked sort are yet more wicked and addicted to evill doing. But as touching our law-maker, after he had declared that God had in himself all vertue pure and unspotted, he hath thought good that men also should endeavour themselves to be partakers of the same, and on those that

B neither conceive nor beleve those things, he inflicteth a grievous and inexorable punishment: I exhort the reader therefore to examine our writings according to this maxime: for to those that consider after this manner, nothing shall seem either absurd or unworthy the magnificence of God; by reason that all things have their disposition conformable to the universall nature, which our law-maker hath declared sometimes obscurely, sometimes inconvenient allegories gravely; and otherwise expressing that manifestly, and publishing that in plain words, which he ought openly to make known. The causes whereof if any man would search, he might finde a most deep and very philosophicall contemplation; which I overslip at this present, without longer staying thereon: but if God shall give me time, I will inforce my self to compose it in a volume, as soon as I shall have finished this work. For

C this present then I will apply myself, to expose those things which have been done, beginning at the creation of the world, according as *Moses* hath spoken, and I have found it written in the holy Scriptures, which testify and intreat to this effect as followeth.

## CHAP. II.

*The creation of the world.*

**I**N the beginning God created heaven and earth. Now the earth, not being subject to fight, but covered with thick darknesse, and traversed with an aire coming from high: God commanded that there should be light; and after the light was made, having considered the universall matter, he separated the light from the darknesse, and named the darknesse night, and the light day: calling the morning the beginning of the day, and the evening the time wherein we cease from travel, and this was the first day which *Moses* in his language called a day, whereof at this present I could give a sufficient reason: but for that in a particular discourse I have promised to write the generall causes of all, I will referre the declaration thereof, to his convenient time and place. After this, the second day, he placed the heaven above all the world, and having separated it from other things, he thought good to give it a place apart; and making it firm by the means of a chrystalline matter, he endowed it with a quality moist and rainy, and did harmoniously accord the earth with it, to the end the increase thereof should be watered

E by dewes. The third day, he firmly established the earth, spreading the sea round about the same; and the same day, he with a word caused all plants and seeds to spring upon the face of the earth. The fourth day, he embellished the heavens with the sunne, the moon and the starres, ordaining them their motions and courses by which the seasons orderly ensuing, might be distinguished. In the fifth day, he made all kinde of living creatures which dwell upon the face of the earth, as well they that swim in the deepest waters, as those that flie in the aire; uniting them together by couples and pairs, to the end that each in their kinde, might increase and multiply. The sixth day, he made all four-footed beasts, and distinguished them into male and female: and in the same day, he formed man. So that *Moses* saith, that the world and all that is therein was made in six whole dayes, and that on the seventh day, God

F took rest and ceased from his labours. By reason whereof we likewise desist from travell on that day, which we call sabbath, which is to say, repose.

After the seventh day, *Moses* began to describe the originall of man, and the manner of his creation in these tearms: God framed man of the dust of the earth, and poured into him a spirit and soul, which man was called *Adam*, an Hebrew word signifying *ruddy*, because he was made of earth, tempered with red or yellow: for the earth which is rightly called a virgin, that is to say, earth not removed but elementary, is of that colour. Then brought God all kinde of living creatures before *Adam*, shewing him as well the male as the female, on whom *Adam* bestowed those names, which to this present time they retain. And

The year of the world, i. before Christs nativity, 3963.

Gen. 1. v. 1. ad fin.  
Hedio & Rufinus, cap. 1.  
The creation of the world.  
The first day.  
The second day.

The third day.

The fourth day.

The fifth day.

The sixth day.

Gen. 2. 2.

Sabbathum.

Hedio and Rufinus, ch. 1.

Gen. 2. 19.

Gen. 3. 20.

The first naming of all creatures.



The year of the  
world, 1.  
before Christs  
nativity, 3953

Gen. 2. 21.  
Eve the mo-  
ther of all li-  
ving creatures.

17  
Paradise.  
The 4. floods  
of paradise.  
10, 11, 13, 14:  
The 1 Phisou  
or Ganges.

Edy. 2.  
Hed Sebi.  
2. Euphrates.  
3. Tigris.  
4. Gehon, Nilus  
Hedio & Ruf-  
sinus, chap. 3.  
Gen. 3. 1.  
The subtilty of  
the serpent.

3945

Adam and  
Eve fall.

7

8, 9.

God speaketh  
unto Adam.

12  
Adam asketh  
pardon.  
Adams pun-  
ishment.

13  
Eves punish-  
ment.

17, 18.  
The seed of  
the woman.  
(that is,  
Christ) shall  
bruise the ser-  
pents head.

Gen. 3. 14, 15.  
The serpents  
punishment.  
\* Josephs igno-  
rance in un-  
derstanding  
this place of  
Scripture.

seeing that *Adam* had no female to accompany and live with him (for as yet there was no woman) and for that he thought it strange that all other living creatures had their companions: God took one of his ribs from him at such time as he slept, and of the same he formed a woman; who being brought before *Adam*, he did acknowledge that she was made for him. Now in Hebrew a woman is called *Isha*, but this was called *Eva*, which is as much to say, as the mother of all living creatures. He declareth also, that God planted in the East a garden, flourishing and adorned with all sorts of plants, amongst which was the tree of life, and another the tree of intelligence, by which was known both good and evill. And after he had brought *Adam* and his wife into this garden, he commanded them to keep and cherish the plants. Now this garden is watered by a river that invironeth the whole earth, which divideth it self into foure chanelles or rivers. That which is called *Phisou* (which name signifieth abundance or multitude) floweth by the land of *India*, and entreth into the great sea, and is by the Greeks called *Ganges*. As touching *Euphrates* and *Tigris*, they flow into the red sea. *Euphrates* is called *Phora* (that is to say, dispersion or flower.) *Tigris* is called *Diglat* (which signifieth streight and swift.) *Gehon* runneth by the countrey of *Egypt*, and signifieth as much as coming from the East: the Greeks call it *Nilus*. Now God commanded *Adam* and his wife to eat of the fruits of all other plants, and that they should abstain from that of science, telling them, that at what time soever they should taste of the same, they should die the death. Whereas then at that time, all living creatures were at accord one with another; the serpent conversing with *Adam* and his wife, was inflamed with envy, for that he saw they should be happy, if they continued in the observation of Gods commandments: and that contrariwise, they should cast themselves headlong into ruin and destruction, if they should disobey the same. He therefore maliciously perswaded the woman, to taste the fruit of the tree of intelligence, giving her to understand, that the knowledge of good and evill was in the same; and that as soon as they had tasted thereof, they should lead a life no lesse happy then Gods: and by this means he caused the woman to fall, which took no regard of the ordinance of God. For having her self tasted of this fruit, and finding it pleasant and delicious in taste, she perswaded her husband also to taste the same: at which time they understood that they were naked, and sought means to cover themselves: (for this fruit had in it self, the vertue to give understanding, and to quicken the thought.) Then covered they themselves with fig leaves; which they put before their privities, esteeming themselves more happy then they were before, in that they had found out that which they wanted. But when as God came into the garden, *Adam* (who beforetime was accustomed familiarly to talk with him) finding himself guiltie of sinne, hid himself from his presence: but God wondring hereat, asked him for what cause he fled and shunned him at that time, whereas beforetime he had taken pleasure to talk familiarly with him? *Adam* knowing that he had transgressed the ordinances and commandments of God, answered him not a word, but God spake unto him after this manner: I had provided for you the means whereby you might have led your life without sufferance of any evill, or sense of any miserie: so that all whatsoever was requisite for necessitie or pleasure, might happen of it self unto you, by my onely providence, without any travell or care on your parts; which if you had well used, age had not so soon overtaken you, but that you might have lived many years: but thou hast scorned this mine ordinance, and broken my commandments. For in that thou art silent at this time, it proceedeth not of vertue, but of evill, of which thou findest thy self culpable: wherefore both old age shall quicklier come upon thee, and the dayes of thy life shall be shortned. *Adam* excused his sinne, and required at Gods hands, that he would not be incensed against him, laying the fault of that which had hapned, on his wife, alledging that he had offended by reason he was suborned by her: and the woman accused the serpent. But at that time God punished him, because he had suffered himself to be overcome by the counsell of a woman; that the earth thence forward never more of her own accord should bring forth fruit: but that when they had travelled and almost devoured themselves in labour, it should sometimes give them food, and at other times refuse to sustain them. And as touching *Eve*, he chastised her with child-bearing, and throes in travell; for that being her self deceived by the serpent, she had drawn her husband by the same means into extreme miserie. He took also from the serpent his voice, and was displeased against him, \* by reason of the malice he had conceived against *Adam*, and he put venome on his tongue, declaring him an enemy both to man and woman; whom he commanded to bruise the head of the serpent, as well for that the evill which chanced unto men, consisted in the head, as also in that being assaulted in that part, he is most easily done to death. Moreover having deprived him



A him of his feet, he condemned him to *slide* and *trail* himself along the earth. And after that God had ordained them to suffer those punishments, he translated *Adam* and *Eve* out of the garden into another place.

## CHAP. III.

Of the posterie of Adam: and of the ten ages even unto the deluge.

**B** Ut *Adam* and *Eve* had two male children, the first whereof was called *Cain* (which signifieth acquisition, and the second was called *Abel* (which is as much to say as mourning) they had also daughters. These brothers addicted themselves each one of them to their particular exercises. *Abel* the younger honoured *in* *in* *in* (supposing that God was present in all his actions) he alwaies and wholly fixed his thoughts on *virtue*: and his exercise was keeping of *sheep*. But *Cain* (being the wickedest man amongst men, and addicted to *unsatiable desire of profit*) was he that first found out the use of the *plough*, and who killed his brother for the cause which insueth. Having concluded amongst themselves to sacrifice unto God, *Cain* offered the *fruits of his labour*, and *planting*, *Abel* presented *milk*, and the *firstlings of his fold*: which sacrifice of his, was more acceptable to God, in that it rather consisted of things produced of themselves by the *order of nature*, then that which a covetous man had forcibly in a manner extorted *from nature*. Hereupon *Cain* (being wroth because his brother *Abel* was more honoured by God then himself) *slew his brother*; and having hidden his body out of sight, he thought that such a murder should be concealed. But God knowing well this fact) appeared to *Cain*, and questioned with him as concerning his brother, *what might become of him*, for that many dayes since he had not seen him; when as heretofore he had alwaies seen him conversant before him. *Cain* (being troubled, and ignorant what answer he should make unto God) said first that he wondered what was the cause his brother was so long time absent: and finally, agrieved in that God continued the quest, and did more exactly seek after him; he said *he was not his brothers keeper*, or bound to take care of his affairs. Then God reprov'd and convicted *Cain* of murdering his brother, and spake unto him after this manner, saying, that he wondered he should deny the knowledge of his brothers death, whereas he himself had slain him: notwithstanding he acquitted him of the punishment deserved for this murder, by reason that *Cain* had done sacrifice, and made request unto God, that it might please him to remit somewhat of the severity of his justice against him: yet did God curse him, and threaten to punish his successours to the seventh generation. Then did he drive him and his wife out of that country: whereat being affrighted (for fear he should be encountred and taken by some *savage beasts*, and that he should perish after that sort) God commanded him to suspect no dangerous event for that cause, assuring him that he might safely travell thorow all regions, without being either assaulted or seized by *savage beasts*: and having set his *mark upon him*, by which he might be known; he commanded him to depart the country. After that *Cain* (accompanied with his wife) had travelled thorow divers regions, he builded *Nais* (it was a place so named) and made his abode therein, and in that place had children. But he received not this chastisement for his better amendment; but rather became worse and worse: for he abandoned himself to all pleasures of the bodie, making it his sport to outrage those with whom he conversed, filling his house with riches gotten by *rapine* and *violence*: and inciting other men to follow his pleasures and thefis, he became their lord and master of all mischievous exercises: he overthrew that simplicitie which men before that time had used in their mutuall societies; by the inventions of *measures* and *weights*; the ignorance thereof was the cause that the life of man was estranged from deceit: but in stead and place of *free* and *ancient courage*, he introduced *fraud* and *deceit*. He it was that first bounded the fields, and builded the first city, and made a wall and a rampire, enforcing his followers to dwell therein. This city was named *Enos*, by the name of *Enos* his first begotten sonne. But *Iared* was the sonne of *Enos*, of *Iared* issued *Malehel*, whose sonne was *Mathusala*, who begot *Lamech*, who had 77. children by his two wives, *Sella* and *Ada*: amongst whom, *Iobel* the sonne of *Ada* was the first that made *Tents*, and took delight to lead a pastorall life; contenting himself with the same. *Iubal* his brother germane exercised musick, and invented the *psalterie*, and the *harp*. And as touching *Thobel* one of his sonnes, by his other wife, he surpassed all other his brethren in *force*, and bravely managed the affairs of warre, by which wayes he got more ample riches, and means to maintain his life with more pleasure. He it was that first invented the art of *forging*, and the shop also: and was father to a daughter named

The year of the world, 1. before Christs nativity, 3963.

Hedio and Ruffinus, cap. Gen. 4. v. 1, 2. Of Cain and Abel brethren.

The year of the world, 7. before Christs nativity, 3894.

The sacrifice of Cain and Abel.

Weak reason in Ioseph.

5, 6, 7. Cain slew his brother Abel.

8. The talk betwixt God and Cain.

9. 10, 11, 12.

Cains banishment.

14

15

16

Cain is not bettered by Gods chastisements.

Measures and weights found out by Cain.

Enos the first city.

17, 18, 19

Iubal inventor of musike.

21, 22



Ver. 23, 24.  
The year of the  
world, 70.  
Before Christs  
nativity, 3894.

Cain the fa-  
ther of hypo-  
crites and evill  
men.

25  
Adams yeers,  
930.  
Gen. 4. 25.  
Gen. 5. 3, 4, 5.  
Seth the sonne  
of Adam a ver-  
tuous man.

Two pillars  
raised.

Naama. But Lamech being well exercised in Gods law, and foreseeing that he should suffer G punishment for the fratricide of Cain, told it to his wives.

So it was that during the life of Adam himself, the successors of Cain were most wicked, teaching and imitating one anothers wickednesse, the last of them proving alwayes the worst: so that they were strangely inflamed to follow warre and theft: and if perhaps some of them were more remisse then the other in *murthers*, and committing outrages; yet notwithstanding were they bold enough to *spoil and possesse* the goods and *heritage* of other men.

But Adam the first man made of earth (for the history requireth that I should return to speak of him) after the death of Abel, and the flight of Cain, betook himself to *beget children*, highly affecting *succession* and *posterity*, being about the age of two hundred and thirty yeers: besides which, after he had lived some seven hundred more, at last he died: amongst whose children (which were many) he hath Seth. And for that it were too long to speak of all of them, I will onely touch that which concerneth Seth: He being nourished and trained up by his father to the yeers of discretion; studied vertue, and left his succession heirs, and followers of his sanctitie: who being all of them well born, remained in the world free from all contention, and lived happily: so that it never happened that any of them in any sort did injurie to any man. These invented the science of the *celestiall bodies*, and all that which concerneth the *beauty* and *order* of the same. And to the end that their inventions should not be defaced out of the memories of men, neither should perish before they were perfectly known, (insomuch as Adam had foretold them of the generall destruction of all things after two sorts, the one by the force of fire, and the other by the violence and abundance of waters) they made two pillars; the one of brick, and the other of stone; and ingraven in each of them such things as they had invented, to the end if that of brick should be abolished by the overflows and rage of waters, that other of stone should remain, and expresse unto men that which was imprinted therein for their instructions. That of brick then was consecrated by them, and is in the countrey of Lycia even at this present day.

### CHAP. IIIL.

The deluge from which Noe and his family escaped, and dwelt in the field of Senaar.

Hedio & Rufinus, chap. 6.  
Gen. 5. 6.  
Those whom Josephus nameth in this place angels, Moses calleth the *sonnes of God*.  
Gen. 6. 2.  
Job 1. 7.  
2. Pet. 2. 7.  
11, 13.

Noah departed into another countrey.

13

Noahs ark.

15

Gen. 7. 2, 7, 8.

Noahs genealogie.  
The deluge.

**I**N this manner persevered they during the course of seven ages, honouring one God the Lord of all things, having alwayes a respect of vertue. But afterwards in proceesse of time, they degenerated from the ancient institutions of their forefathers, neither observing humane laws, neither continuing their accustomed service of God; and they that beforetime industriously exercised themselves in vertue, afterward with twice as zealous studie followed wickednesse; and grew at last to that height of impietie, that they provoked Gods heavie displeasure against them. For divers Angels of God accompanying themselves with women, ingendred outrageous infants, and contempters of all good, by reason of that trust they had in their forces, whose hainous actions were not much unlike those which the Greeks have in their fables fained of the giants. But Noah perplexed and extreemly displeased with such their misdemeanors, exhorted them to change their thoughts, and amend their misdeeds: and (seeing them mollified by no admonitions; but that they were wholly possessed with the pleasure which they took in vices) he fearing left they should kill him and his family, left them to their loosenesse, and with his wife, children, and all his familie departed into another countrey. Then God (delighting in the justice of man) not onely condemned the men of that age of extreme malice, but also concluded to destroy all whatsoever creatures were in the world, and to produce another new race, devoid, and repurged from all impietie: he abridged also the life of them, so that they lived not any more so long time as they were wont, but onely attained the terme of sixscore yeers: and he covered the land with waters, and by this means all of them were destroyed. Onely Noah escaped by the means and way which God had taught him in such manner as M followeth: He builded an ark of four stages, in length three hundred cubits: in breadth fifty: and in the height thirty: into this he entred with his mother, his wife, and his children, and their wives, purveying himself of all things requisite both for their sustenance and use: he closed also therein all sorts of living creatures, two and two, male and female, for the conservation of every kinde, and of some of them seven couples. The sides of this ark were strong, and the cover also, so that no water could pierce the same, and whatsoever storme might come, it was able to resist it. Thus was Noe (by succession of nature, the tenth from Adam) saved with all his household; for he was the sonne of Lamech, whose father was Methusala



- A *Methusala* the sonne of *Enos*, the sonne of *Iared*, the sonne of *Maleel*, who with divers other brethren were begotten of *Cainan* by *Enos*: who was the sonne of *Seth*, the sonne of *Adam*. This destruction happned, the *six hundred. yeare of Noahs* age (and the second moneth, which was called *Dius* by the *Macedons*, and by the *Hebrewes* *Marſomane*) for ſo have the *Aegyptians* diſtinguiſht the yeare (but *Moses* ſet downe *Niſan* for the firſt moneth in his *Chronicles*, which is *Zanthicus* among the *Macedons*, for that in this moneth he brought the *Iſraelites* out of the thraldome of the *Aegyptians*.) He made this law therefore, that all things which appertaine to divine ſervice, ſhould take their beginning and reckoning from this moneth, but in reſpect of the times & termes of buying and ſelling, and all other
- B traffike, he obſerved the firſt policy of the yeare, beginning in *December*: *Moses* wrote that the *Deluge* began the *ſeven and twentieth* day of the abovenamed moneth, which was the year *two thouſand ſix hundredth fifty and ſix*, after the creation of the firſt man *Adam* (which time is carefully calculated in holy writ, in which the birth and death of great perſonages of that time are moſt exactly ſet down.) At ſuch time then as *Adam* was 230. yeares old, his ſonne *SETH* was born unto him, and the ſame *ADAM* lived 930. yeares; *SETH* about the age of 250. yeares, begat *ENOS*, who after he had lived 905. yeares, left the government of his affaires to his ſonne *Cainan*, whom he had begotten about the 190. yeare of his age. After that *Cainan* had lived 910. yeares, he had his ſonne *Maleel*, begotten by him the 170. yeare of his age. The ſaid *Maleel* having lived 195. yeares, died, leaving his ſon *Iared*: who about the age of 162. yeares, engendered *Enoch*, who lived 962. yeares. After *Enoch*, ſucceeded his ſon *Methusala*, begotten about the age of 162. yeares, at ſuch time as the ſaid *Enochs* father was yet alive: and after that *Enoch* had lived 365. yeares, he was taken up unto God (whence it cometh to paſſe that his deceaſe hath not been exemplified in writing.) *Methusala* the ſon of *Enoch*, in the yeare of his age 187. yeares, had *Lamech* for his ſon, who lived 782. yeares, to whom he left the ſoveraignty, having held the ſame 969. yeares. And *Lamech* after he had governed 707. yeares, declared his ſon *Noe* for Governour, at ſuch time as the ſaid *Lamech* had lived 182. yeares, which *Noe* governed for the ſpace of 900. yeares.

- All theſe yeares calculated into one ſumme, accompliſh the time above written. Yet to perfect this account, we ought not to ſeek out the deceaſe of theſe Perſonages (for they lived in the ſame time that their children and ſucceſſours did:) but the onely thing we are to obſerve, is their births. As ſoone then as God had given the ſigne, and that it began to raine for the ſpace of whole *fourty* dayes, the water fell and overflowed the whole earth *fourteene cubites high* (which was the cauſe that divers could not eſcape, becauſe there was no meanes of flight, or place of refuge.) But as ſoone as the raine was ceaſed, the water began to decreaſe by little and little for the ſpace of one hundredth and fifty dayes, about the 27. day of the ſeventh moneth. *Noe* perceiving then that the *Arke* was on ground upon the top of a certaine mountaine of the countrey of *Armenia*; he opened the ſame, and ſeeing the earth did a little diſcover it ſelfe round about the ſame, he conceived ſome better hope, and held himſelfe ſatisfied: Some few dayes after, when the water was ebbd ſomewhat more; he
- E ſent out a *Raven* (deſiring to know if the reſt of the earth were delivered from the waters, and whether without danger he might iſſue out of the *Arke*;) but the *Raven* finding the earth beſet in water, returned unto *Noe*: who the ſeventh day after ſent out a *Dove* to finde out the eſtate of the earth, which returned benighted, and bearing in his nebbe an *olive branch*: whereby *Noe* perceived that the earth was delivered from the *Deluge*; and having as yet expected *ſeven* dayes more, he ſet at liberty all living creatures that were in the *Arke*. But as ſoone as himſelfe, his wife, and his family forſooke it, he offered ſacrifice unto God, and feaſted and rejoyced both he and all his houſhold. The *Armenians* in their language have called the place where *Noe* deſcended, by a name *Aprobaerion* (which ſigniſieth as much as *deſcent*) and in that place even at this preſent the inhabitants of that countrey
- F ſhew ſome remnant and memories of the ſame. All thoſe that have written ſtrange Hiſtories, have made mention of this *Deluge*, and of the *Arke*: among the number of whom is *Be-roſus* the *Chaldean*, who now ſetting downe occurrences of this *Deluge*, writeth after this manner: Some ſay likewise that a certain part of this *Ark* is in *Armenia*, neere to the mountaine of the *Cordeans*, and that ſome men have brought from thence ſome part of the pitch wherewith it was calked, which the men of that place are wont to uſe in ſtead of a preſervative againſt inchantment. *Hierome* the *Egyptian* alſo (who hath written the *Antiquitie* of the *Phenicians*) hath made mention of this matter: as alſo *Mnaſſeus* with divers other: *Nicholas* of *Damas* likewise in his ninetie fixt Book ſpeaketh heereof after this manner: Above the Region of *Mineans* there is a great mountain in *Armenia* called *Baris*, in which it is reported

The yeare of the world, 1696, before the Nativity of Chriſt. 2308.  
Nisan or Zanthicus is April to us.

11.  
Gen. 5. 2 v. 3. ad finem.  
This computation doth not exactly agree with the Hebrewes and the 70. Interpreters.

Gen. 5. 24.  
Enochs death is not written in holy Scriptures.

Gen. 7. 4.  
In the Greek copie and Moſes are 40. daies.  
2 v. 17. ad 20.  
The Latine Joſeph. 90.  
Gen. 8. 11.

Noe ſendeth a Raven out of the Arke.  
8.

Noe forſaketh the Arke, and ſacrificeth to God.  
16, 17.

Nicholas, De maſcene, of Noes Arke.



The year of the  
world, 1687.  
before Christs  
Nativity, 2307.

Hedio and  
Ruffinus,  
chap. 6.  
Gen. 8. 20.  
Noe prayeth  
God that he  
will drowne  
the earth no  
more.

ported that divers retired themselves for safety during the time of the *Deluge*, and there escaped they: and that a certaine man borne on an *Arke*, arrived upon the highest top of that mountaine, and that certaine timbers of that bottome had beene kept a long while: and it may be that this is that whereof *Moses* the law-maker of the Jewes maketh mention. But *Noe* fearing lest God (having condemned all men to a generall perdition) should every yeare overflow the earth after this manner; offered burnt sacrifice unto God: beseeching him, that hereafter he would entertaine the ancient order, and that no so great calamitie might succcede, by which all living creatures should come in danger to be utterly extinct and exterminated: but that inflicting deserved punishment on the reprobate, hee would spare the innocent, whom in his mercy he had preserved from danger; otherwise they should be more miserable and condemned by a harder censure, if they were not wholly warranted, but should be reserved to be swallowed up by another *Deluge*; and having suffered the feare and sight of the first, to perish by the second. He prayed him therefore that he would be pleased to accept of his sacrifice, and in his mercy vouchsafe that he would hereafter conceive no more any so hainous hate & displeasure against the earth, to the end that men might by their labours till it, and building them Cities, might possesse the same in peace, wanting none of those commodities which they enjoyed before the *Deluge*: but that they might equall their forefathers in old yeares, and length of life.

21.  
God heareth  
Noes prayer.

Nota.  
Hedio and  
and Ruffinus.  
chap. 7.  
Man is the au-  
thor of his  
death, not  
God.  
Gods cove-  
nant with  
Noe.

The year of  
the world,  
2007. before  
Christs Nati-  
vity, 1959.

The Raine-  
bow the signe  
of atonement  
betweene God  
and Noe

Gen. 9. 11, 12,  
14, 15.  
Hedio and  
Ruffinus.  
chap. 8.  
Noes age,  
950. yeares.

Why they in  
times past li-  
ved longer  
then we doe.

The great  
yeare.

*Noe* having in this sort finished his requests, God (who loved him for the uprightnesse of his heart) granted him his request, denying himselfe to be the authour of their deaths who were drowned, but that they themselves by their owne malice had procured those punishments due unto them. For had he desired that they should be extinguished, he would not have brought them into the world. For better it is, not to grant life, then to destroy those to whom thou hast given it. But (saith God) through their contempt of my service and graces, they have informed me to humble them under the rigor of this vengeance: hereafter I will not so exactly pursue and examine their iniquities, to the end to chastise them in my displeasure, especially for thy sake: And if hereafter at any time I shall send any tempest, feare not (how huge and hideous soever the stormes be) for there shall be no more *Deluge* of water upon the earth. In the meane time I command you to keepe your hands innocent from murthers, and all manslaughter, and to punish those that commit wickednesse. I leave K the use of all other living creatures to your sustenance or service, in as much as I have made you Lord over all, as well those that breathe upon the face of the earth, as those that swim in the waters, and such as inhabit and flie amidst the aire: but you shall not eate any blood, in as much as therein consisteth the soule and life of living creatures. And I declare unto you, that I will desist to draw the shafts of my displeasure against men. And I will give you the Rainebow for a signe: for this bow in their opinion is the bow of God. And after that God had pronounced these words and made these promises, he departed.

*Noe* lived after the *Deluge* three hundredth and fifty yeares, and having spent all this time of his life in happines, he died after he had lived in the world nine hundredth and fifty yeares. Neither is there cause why any man (comparing this our present age, and the shortnesse of L yeares thereof, with the long life of the ancients) should think that false which I have said: neither followeth it consequently, that because our present life extendeth not to such a terme and continuance of yeares, that therefore they of the former world attained not the age and long life which we publish of them. For they being beloved of God, and newly created by him, using also a kinde of nutriment agreeing with their natures, and proper to multiply their yeares, it is no absurd thing to suppose that their yeares were of that continuance: Considering that God gave them long life, to the end they should teach vertue, and should conveniently practise those things which they had invented in *Astronomy*, and by *Geometry*: the demonstrations whereof they never had attained, except they had lived at the least sixe hundred yeares. For the great year is accomplished by that number of M yeares: whereof all they beare me witnesse, who (either Greeks or Barbarians) have written ancient histories. For both *Manethon* (who hath written the history of *Egypt*) and *Berosus* who hath registred the acts and affaires of the *Chaldeans* (together with *Mochus Hestianus*, *Hierome* of *Egypt*) who historified the state of the *Phanicians* with others, accord with me in that which I have said. *Hesiodus* also, *Heccataeus*, *Hellanicus*, and *Acusilaus*, *Ephorus*, and *Nicolaus* doe declare, that they of the first world lived one thousand yeares. Notwithstanding let every man judge of these things, as best liketh him.



## CHAP. V.

*Of the Tower of Babylon, and the change of tongues.*

**N**OE had three sonnes, *Sem, Iaphet, and Cham*, borne one hundred years before the Deluge. These first descended from the *mountaines* into the *plaines*, and there made they their habitation: which when other men perceived (who for feare of the Deluge had fled the *plaines*, and for that cause were loth to forsake the *mountaines*) they gathered courage and perswaded themselves to doe the like: and the *plaine* where they all dwelt was called *Senaar*. And whereas they were commanded by God, that (by reason of the increase and multitude of men) they should send certaine distinct Colonies to inhabite divers countries of the world (to the end that no seditions might grow betwixt the one and the other; but contrariwise in labouring and tilling a great quantitie of ground, they might gather great store of fruite) they were so ignorant that they disobeyed God, and falling into great calamities suffered the punishment of their offences. For, whereas they flourished in increase (by reason of the great number of their youth) God counsell'd them againe that they should divide themselves into colonies. But they (thinking that the goods which they possessed, proceeded not from him, or his bounty, but presuming that their force was the onely cause of their abundance) did not obey him, but rather suspected that God sought to betray them, to the end that being thus divided, hee might the better subdue them: *Nemrod* incited them in this sort to mocke and contemne God. He was the nephew of *Cham*, the sonne of *Noe*: a man valiant and apt for armes: he put them in the head that they should not beleeeve that their good hap proceeded from God, but that they ought to attribute it to their owne vertue, which furnished them with so much riches: so that in a little space he reduced the estate to a tyranny; supposing by this onely meanes that he might make men revolt against God, if he might perswade them to submit themselves to his government; giving them to understand, that if God should once more send a *Deluge*, he would take revenge on him in mens behalf, and that he would build a tower, to whose top the water should not attempt, and revenge the death of his predecessors. The common sort was ready to follow these ordinances of *Nemrod*, supposing it to be punishment in themselves, if they should obey God. For which cause they began to build the tower with their uttermost industry, neither was there any one idle in all that work: yea so great a number of labourers were there, that the work was raised to a height beyond all expectation. The thicknesse whereof was so great, that it obscured the height thereof: and it was built of burnt brick, and cemented and joynd with a bituminous mortar, to the end that it should not receive any cleft in the same.

But God seeing their madnesse, condemned them not to a generall extermination (by reason that they had made no profit by their example, who perished in the first Deluge) but made them mutine the one against the other by changing of their tongue; so that by reason of their diversities of language, they could not understand one another. The place where this tower was builded, is at this present called *Babylon* (by reason of the confusion of tongues that first began in that place) for *Babel* in Hebrew signifieth confusion. Of this tower and the diversitie of languages *Sibylla* hath made mention in these words: At such time as men used one kinde of language, they builded a most high tower, as if they meant by the same to mount up into heaven: but the gods sent downe windes and overthrew the tower, and gave every one his distinct and severall language, whence sprung the cause that their City was called *Babylon*. But as touching that place which is called *Senaar* in *Babylon*, *Hesiodus* testifieth after this manner: It is said of those sacrificers, that being escaped, they took the sacred reliques of *Iupiter Emelius*, and came into *Senaar* in *Babylon*.

## CHAP. VI.

*How NOE'S posteritie disperse themselves thorow the whole world.*

**F**ROM that time forward (by reason of the diversitie of tongues) they dispersed themselves into divers countries, and planted Colonies in all places; and occupied those places whither either God or their good fortune had conducted them: so that both the sea coasts, and the middle-land were replenished with inhabitants. Some there were also, who passing the sea in ships and vessels, first peopled the Ilands. And there are some nations likewise, who at this day retaine the names which in times past were imposed on them: some other have changed them. Others are altered

Gen. 9. 18, 19.

The year of the world, 1790 before the Nativity of Christ. 2174.

Gen. 10. per totum.

Noes three sonnes.

God commanded the posterity of Noe to inhabit the earth.

vers. 8, 9.

Chap. 11. 2, 3, 4.

3.

The confusion of tongues.

vers. 6, 7, 8.

9.

Sibyls prophecy of the tower of Babel.

Hesiod. &amp; Rosinus, chap. 10.



The years of the  
world, 1790.  
before Christs  
Nativity, 2174.

The Names  
of Regions,  
and Nations.

altered into a more familiar and knowne name, to neighbours, deriving them from the Greeks the authors of such Titles. For they in these latter times having growne to great name and power, have appropriated the ancient glory to themselves, in giving names unto Nations derived from the Greeks, and policying them, as if they had taken their originall from them.

# CHAP. VII.

*That every Nation derived his name from his Author.*

Hedio & Rufinus, chap. 11.  
Gen. 10. a ver.  
10. ad finem.



Now they in honour of whom the Nations received their first names, were the children of the sonnes of Noe. Iaphet the sonne of Noe had seven children, who began to make their abode from the mountaines of *Taurus* and *Amanus*, and H entered *Asia*, even unto *Tana*; and *Europa*, unto *Gades*, occupying the countrey which they first met with, and was not beforetime by man inhabited, each one

The Galatians descended from Gomar. The progeny of Iaphet. Noes first begotten sonne.

calling his severall Nation by his owne name: for *Gomar* was the founder of the *Gomarians*. *Magog* dwelt amongst those, who (according to his name) were called *Magogins*, and by the Greeks *Scithes*. Of *Madus* (the first begotten sonne of Iaphet) issued the *Madian*s, whom the Greeks have named *Medes*: and of *Javan* his other sonne, the *Ionians*, and Greeks took their originall: *Thobelus* gave name likewise to the *Theobelians*, who at this day are called *Iberians*. *Mefchus* was the author of them that were called *Mefchates*, who are lately named *Cappadocians*: for they shew even at this day a token of their ancient name, to wit, the City I of *Masara*, which testifieth to those that conceive the same, that this Nation hath beene so called. *Theres* named them *Therians*, who were under his government, whom the Greeks called *Thracians*: and thus many Nations took their originall from the sonnes of Iaphet: but of the three sonnes which *Gomer* had, *Aschanaxes* gave originall to the *Aschanaxians* (at this day termed *Rhegians* by the Greeks) *Rhiphates* ingendred the *Rhiphateans*, called at this day *Paphlagonians*. *Tygranes* ingendred the *Tygraneans*, who by the Greeks are called *Phrygians*. As touching *Javan* the sonne of Iaphet, he had three sonnes, of whom *Abisus* gave name to the *Abisians*, who at this day present are the *Aetoleans*, over whom he commanded: *Tharfus* ingendred the *Tharfians*, which was the ancient name of the *Cilicians*, as it appeareth by the name of their renowned and Metropolitane City *Tharfis*; whose first letter is *O* K in stead of *Th*. *Chetinus* obtained the Ile of *Cherine*, called at this day *Cyprus*, (whence it hapneth, that not onely all the Ilands, but also divers other places on the Sea-coast are by the Hebrews called by this word *Cethim*) witnesse one of the City of *Cyprus*, which hath had the reputation to conserve her ancient name. For it is called *Citium*, by those that wrest the same to the Greek sense, a word not very much varying from *Cethim*. These nations were occupied by the sonnes and young children of Iaphet. But I will first publish that which perhaps is unknown to the Greeks, and then prosecute my purposed narration which I have omitted, that is, that these names are formed after the manner of the Greeks, to the end they should be more sweete and pleasant to them that should over-read them. For this termination is not proper to our nation, which hath but one forme, and no variation of termination: for whereas the Greeks pronounce *Adams*, we say *Adam*: and where they say, *Noches*, the Hebrewes say *Noe*, and keepe this termination in all things.

Whence grew the change of names.

Of the sons of Cham and their progeny:

But the sons of *Cham* possessed *Syria* and all the region that abutted on the mountaines of *Amanus* and *Libanus*; extruding their Empire towards the sea, and signiorising all whatsoever even unto the sea. Whose names are partly wholly abolished, and partly changed, and applied to others; so as they are very hard to be understood: for the four sonnes of *Cham*, the name of *Chus* hath not beene changed by time: for the Egyptians, (over whom they extend their Dominion) have beene named *Chuseans*, by them, and by all, the *Asians*: the name of *Misraim* hath continued also in the memory of men: for we that bound upon Egypt, call that Countrey the Countrey of *Misraim*, and the *Aethiopians* *Misramites*. *Phut* M likewise firmed the Colonies of *Libya*, and called the inhabitants thereof according to his name, *Phutians*; and there is a river in the Countrey of *Mauritania*, which hath the same name, of which it is most manifest that divers Greek histories make mention, as also of the countrey neere adjoyning, which they call the countrey of *Phut*, but it hath changed his present name by the meanes of one *Licis* one of the sonnes of *Misraim*; (but why it is called *Africa*, I will hereafter signifie unto you.) As touching *Canaan* the fourth son of *Cham*, he dwelled in the countrey at this day called *Iudea*, and called it the Countrey of *Canaan* according to his name. They also had children: for *Chus* had fixe, amongst whom *Sabas* established the *Sabians*, and *Evilas* the *Evileans*, at this day called *Gerulians*. *Sabathes* engendered

I libya or Africa.

The progeny of the Chananians.



**A** gendered the *Sabatheans*, whom the Greeks name *Astracrabians*. *Sabactes* peopled the *Sabactians*: and the *Romanes* were founded by *Romulus* who also had two sonnes, of whom *Indos* dwelt in the countrey of the *Indians*, amongst those that are called *Hesperians* in *Aethiopia*, and *Sabens* founded the *Sabeans*.

*Nimrod* the sonne of *Chus*, settled his Colony upon the confines of *Babylon*, and tyrannized there as heretofore I have declared.

All the eight sonnes of *Misraim*, occupied all the countrey from *Gaza* unto *Egypt*: Onely the countrey where *Philistims* governed, hath conserved his name: for the Greeks call *Palestine* a part thereof. As touching the rest, *Lom*, *Enam*, and *Labim* (who onely inhabited

**B** *Lybia* and called the countrey by his name) likewise as touching *Nethom*, *Pherosim*, *Chreseene* and *Chepthom*, we know neither of their countries, nor of their names. For, the *Aethiopian* warre (whereof hereafter we will make mention) hath overthrowne their Cities. *Chanaan* also had sons, amongst whom *Sidonius* builded and named *Sidon* (a city in *Phœnicia*) and *Amathus* builded *Amate*, which at this day the inhabitants call *Amatha*: but the *Macedonians* have named it *Epiphania* (which is as much to say as famous) by reason of some that descended from *Epiphanes*. *Arudens* possessed the Iles of *Aradus*, and *Ariceus* builded the City of *Arce*, situate in *Libanus*. And as touching the other seven, the *Eweans*, *Chetteans*, *Iebuseans*, *Endeans*, *Semeans*, *Samarians*, and *Gergeans*; there is no memorie remaining in sacred Scriptures but onely their names: for the Hebrewes razed their Cities upon these

**C** occasions.

After the Deluge, when the earth was established in his former estate, *Noe* gave himselfe to tillage, and planted vineyards, and when the fruit thereof was ripe (and he had pressed and made wine thereof) he drank and banquetted after he had done sacrifice: Being thereby made drunk, and overpressed with sleepe, he lay discovered in a most unseemely and shamefull fashion; which when his younger sonne beheld, he scornfully discovered it to his brothers: who being ashamed, covered their Fathers shame with reverence. Which fact of his, comming at last to light, and the knowledge of *Noe*, he wished all felicitie to the two other, and as touching *Cham* (by reason he was his ally in blood) he cursed him not, but his posteritie after him. But although the others escaped this malediction, yet God inflicted

**D** it on the successours of *Chanaan*, whereof we will speak more hereafter. But *Sem* the third sonne of *Noe* had five sonnes, who inhabited the countrey of *Asia*, beginning at *Euphrates*, and extending to the *Indian Ocean sea*. For *Elymis* left the *Elemians* or *Elamites* for his successours, whence proceeded the *Persians*. *Assur* made his abode in *Ninive*, and imposed on his subjects the name of *Assyrians* (who were rich amongst all the rest.) *Arphaxad* named those of his command *Arphaxadians*; who at this day are called *Chaldeans*. *Aram* had the *Arameans* (whom the Greeks called *Syrians*) and that they are now called *Lidi*, and in times past *Ludi*; took their descent from *Ludas*. Of those foure sonnes which *Aram* had, *Kses* dwelt in *Trachonite*, and in the countrey of *Damasco*. (situate betweene *Palestine* and *Syria*, surnamed *Calen* or hollow) *Otrus* obtained *Armenia*: *Gether*, *Bactria*. *Misus* was father to the *Misureans* (who dwelt in a fort which is called at this day *Prasine*.) *Sale*, *Arphaxads* sonne was *Hebers* father, by whose name in times past the Hebrewes were called: *Heber* begat *Lothan* and *Phaleg*, who was so called, for that he was borne at such time as the land was parted: for *Phaleg* in Hebrew signifieth partage. They that follow were sonnes of *Lothan*: *Elmodad*, *Saleph*, *Azermoth*, *Erais*, *Edoram*, *Vzatis*, *Dallis*, *Ebal*, *Ebimarl*, *Saphas*, *Ophir*, *Evilus*, and *Iobel*: who occupied some parcell of that which was about *Copher* a river

**E** *India*, and the hither *Syria*. Hitherto have we spoken of the progeny of *Sem*, hereafter will I speake of the Hebrewes; of *Phaleg* the sonne of *Heber Ragaus*, by whom was begot *Seruch*, whence *Nachor* is descended, and of *Nachor*, *Thares*, who was *Abrahams* father, the tenth in account from *Noe*, and borne in the yeare 292. after the Deluge. For *Thares* being seventy

**F** yeares old, begat *Abraham*. *Nachor* at fixe score yeares of his age, begat *Thares*. *Nachor* was borne to *Seruch*, when he was about the yeares of 132. of his life. And *Ragaus* begat *Seruch* when he was thirty two yeares old, and about those yeares *Phileg* begat *Ragaus*. But *Heber* in the 34. yeare of his age, begat *Phaleg*: (himselfe begotten by *Sela*, when he was one hundred thirty and five yeares old:) which *Sela* was begotten by *Arphaxad*, when he was 135. yeares of age. And *Arphaxad* was the sonne of *Sem*, whom he begat some two yeares after the Deluge. *Abraham* had two brothers, *Nachor* and *Aram*, of whom *Aram* left *Lot* for his sonne, and *Sara* and *Melcha* for his daughters, and afterwards died in the land of *Canaan* in a City called *Ur* of the *Chaldies*, where his sepulchre is to be seene even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing wearie

The year of the world, 1790 before the Nativité of Christ. 2174.

Nabrodes or Nembroth. Palestine so named of Philestine.

The children of Chanaan.

Hedio & Rufinus, chap. 13. Gen. 9. 20, 21, 22, 23, 24, 25.

Noe is made drunke, lieth naked, and is scorned, and curseth him that derideth him.

Hedio and Rufinus, chap. 14. Gen. 7. 1. Of the sonnes of Sem the third sonne of Noe, and of theirs and Abrahams progeny.

The originall of the Hebrewes.

Abrahams genealogy.



The year of  
the world,  
1950, before  
Christ's Nati-  
vity, 2014.

The tearme of  
mans life a-  
bout this  
tearime, 120.

wearie of *Chaldea* after the funerals of *Aram*, they all of them transported themselves into *G*  
*Charana* a citie of *Mesopotamia*, in which place they buried *Thares*, when he had lived the  
space of 250. yeares. For, about this time the life of man was abridged, and grew more short  
untill the time of *Moses*: when as the space of mans life limited by God himselfe was 120.  
yeares old, to which tearme of yeares *Moses* had attained. *Nachor* had eight children by  
*Melcha* his wife; *Vx*, *Barux*, *Mavel*, *Zacham*, *Azam*, *Pheldus*, *Ladelphus* and *Barhuel*, (who  
were the legitimate sonnes of *Nachor*.) But *Tabeus* and *Gadan*, *Taucus* and *Macham* were be-  
gotten by him on his concubine *Ruma*. To *Barhuel* one of the legitimate sonnes of *Nachor*,  
was borne a daughter named *Rebecca*, and a sonne called *Laban*.

## CHAP. VIII.

H

Gen. 12. 1. ad 4.

How *ABRAHAM* the Author of our Nation departed from the land of the *Chaldeans*,  
and dwelt in a certaine countrey of the *Chanaanites*, which is  
now called *JUDEA*.

The year of the  
world, 2024.  
before Christ's  
Nativity, 1940.

Hedio and  
Ruffinus.  
chap. 15.  
The wisdom  
of Abraham.  
Abraham the  
first Preacher  
of the Word.

**A**BRAM having no issue, adopted *Lot* the son of *Aram* his brother, and brother  
to *Sara* his wife: hee departed out of the countrey of *Chaldeis*, when he was  
75. yeares old (having had commandement from God to depart thence into *Ca-  
naan*) in which countrey he remained, and left the same to his posteritie after  
him. He was a man accomplished in all things, full of understanding, and apt to perswade  
those that gave eare unto him, without any default in his foresight and providence. For  
this cause he was supposed to surmount all men in vertue, and was he that first undertook  
to convince the received and erroneous opinions of men, as touching the Deitie. He there-  
fore first of all did most manifestly preach, and prove, that there was but one God, Governour  
and Maker of all things, and that otherwise if any thing conferred or furthered our felici-  
tie, it happened unto us not by our owne workings, but his holy will. And this observed  
and approved he by that, which chanceth both in the earth and the sea, as also those  
things, which he saw daily occurre by the influences of the Sunne, the Moone, and other  
Starres: namely, that there was a certaine power that disposed them, and decently admi-  
nistrated all things, without whose assistance, nothing would be profitable unto us; whereas  
nothing of himselfe hath any vertue, but all things are obedient to his omnipotent will,  
and for that cause, that honour and thanksgiving should wholly be ascribed to him. For  
which causes and counsels of his (seeing the *Chaldeans* and *Mesopotamians* began to muti-  
ny against him) he thought it expedient to forsake that countrey, and follow the will and  
favour of God, he went and dwelt at *Chanaan*; where being seated, he builded an Altar,  
and sacrificed unto God. *Berosus* amongst other things maketh mention of our father *A-  
braham*, although he named him not, when he speaketh after this manner: After the *De-  
luge*, and during the tenth generation, there dwelt amongst the *Chaldeans*, a most just, excellent,  
and upright man, and exercised in the knowledge of the celestiall bodies. But *Hecateus* made  
more then a mention of him: for he hath left a volume which he hath written of him. And  
as touching *Nicholaus Damascenus*, heare what he saith of the fourth book of his Histories:  
*Abraham* reigned in *Damasco* (where he was a stranger) whither he arrived with his armie from  
a countrey situate above *Babylon* called *Chaldea*, who a little while after (departing out of that re-  
gion) went and dwelt with his people in a countrey at that time called *Chanaan*, and at this day *Ju-  
dea*, and his posteritie multiplied therein. In another treatise I will recite that which is re-  
ported of him: The name of *Abraham* even at this day, is honourable in the countrey of  
*Damasco*, and there is a village to be seene which beareth his name, and is called *Abra-  
hams* house.

Berosus.

Hecateus.  
Nicholaus  
Damascenus.

Abrahams  
house.

## CHAP. IX.

M

*ABRAHAM* oppressed by famine, departeth into *Egypt*, where staying a while,  
at last he returned back againe.

The year of the  
world, 2026.  
before Christ's  
Nativity, 1938.

Hedio and  
Ruffinus.  
chap. 16.  
Gen. 12. 10.  
Gen. 12. 13.

**A**FTE R this (when famine had invaded the land of *Chanaan*, *Abraham* had intel-  
ligence that the *Egyptians* abounded in all plenty, and decreed with himselfe  
to retire himselfe towards them: as well to conferre with their Priests (and  
discourse with them of divine things, and their knowledge as touching God)  
as also to follow them, if they were more grounded in understanding, or re-  
concile them, if his judgement were more assured then theirs. He led with him his wife  
*Sara*:



**A** *Sara*: and understanding that the Egyptians were much addicted unto women (to the end the King should not put him to death, of purpose that he might enjoy his Wife *Sara*, who was very beautifull) he devised this excuse, to say that she was his sister; charging her, that if the matter came in question, she should not faile, but confirme the like. But no sooner came he into Egypt, but the like fortune encountered them, as *Abraham* had beforetime suspected: for the beautie of his wife was sodainly published in every place. For which cause, *Pharaoh*, the King of that Nation (desirous to see that with his eies, the which he had heard with his eares) he sought for, sent, and lusted after her: but God withstood this his unbridled lust, by afflicting the Kings subjects with a *Plague*, and his affaires by *sedition*. Whereupon taking counsell of the Priests, what remedie might be used, and means might be sought to appeale the Divine Majestie, they answered him, That this was the cause of their afflictions, for that he thought to have done violence to the strangers Wife: Whereat being much affrighted, the King first questioneth with the woman, what she was, and who her companion should be? and at last resolved of the truth, he satisfied *Abraham*, saying, he supposed her to be his sister, not his Wife; and that his purpose was not to offer injurie, but seek alliance: so giving him a great summe of money, he gave him leave to conferre with the most excellentest and learnedest Priests among the Egyptians. Whence it came to passe, that he grew into great estimation, in regard of his vertues: for whereas that Nation was divided into different Sects and opinions, and through mutuall contempt and division were incensed the one against the other; he declared, that their opinions (different, and confuted by themselves) in respect of Religion, were most vaine, and devoid of all truth. For these his disputations he was held in great regard among them, and esteemed for a most wise, and a personage most excellent; not onely in well-conceiving, but also in expressing and perswading that which he undertook to teach. To these most graciously imparted he the Science of *Arithmetick*, and the observation of the celestiall Bodies: for before that *Abraham* came into Egypt, the Egyptians were altogether ignorant of those Sciences. But he transported them from *Chaldea* into Egypt, and from thence are they derived to the *Greeks*. As soon as he returned into *Chanaan*, he divided the country with *Lot*: and for that there grew a contention betwixt their shepheards as (touching the bounding of those pastures where they fed their cartell) he gave *Lot* the choyce and election of that countrey which best pleased him, retaining unto himselfe that which was left. Thus pitching his tents neere the mountaine, in a Citie called *Hebron* (which was by seven yeares more ancient then *Tanis* in Egypt) he dwelled there. But *Lot* chose the *Plaine* neere to the flood of *Jordan*, not farre from *Sodom*; which in those dayes was a goodly Citie: but at this present, by the divine justice and wrath of God, is utterly defaced; so that no memory remaineth thereof. The causes of which judgement shall be exprest hereafter.

The year of the world, 2026.  
before Christs  
Nativity, 1938.

15.  
The lust of  
the Egyptians.  
16, 17.

18, 19.

Abraham  
taught the  
Egyptians Re-  
ligion and  
Arts.

Abraham an  
excellent A-  
stronomer.  
Gen. 12. 1.  
The division  
of the fields  
betwene A-  
braham and  
Lot.

## CHAP. X.

## The overthrow of the Sodomites by the Syrians.

**E** T that time when the *Assyrians* were Lords over all *Asia*, the estate of *Sodom* flourished in all affluence, encreased in great riches, and multitude of gallant youths, and the countrey was governed by five Kings; these were, *Ballas*, *Bareas*, *Senabarus*, *Symoborus*, and *Balin*, (each one particularly seized of his Province and Kingdome.) Against these, the *Assyrians* encamped themselves; and having divided their armie into foure parts (under the conduct of foure Governours) they waged battell with them; in which the *Assyrians* attaining the day, they imposed tribute on the Kings of *Sodom*: who (after they had for twelve yeares space performed their dutie, and payd their tribute) in the 13. yeare revolted from them. Whereby it came to passe, that the *Assyrians* levied a new armie against them, under the conduct and command of *Marphad*, *Arioch*, *Chodollogomar*, & *Thargal*, who sacked all *Syria*, and extinguished the posteritie of the *Gyants*. And drawing neere to *Sodom*, they encamped neere to the bituminous Pits (for at that time there were Pits in that place:) but as soon as *Sodom* was destroyed, there arose a Lake in that place, which (by reason of the bituminous matter that flowed in the same) was called *Asphaltres*, that is to say, bituminous. Of this Lake, hereafter wee will speake somewhat. But the Sodomites encountering with the *Assyrians*, there was a dangerous skirmish fought, wherein many perished on both sides, and the rest were either flaine or taken; amongst whom, was *Lot*, led away captive, who came thither to assist the Sodomites.

Hedio and  
Ruffinus.  
chap. 17.  
Gen. 14.  
Five Kings of  
Sodom.

The year of  
the world,  
2031, before  
Christs Nativ-  
ity, 1933.

The Lake of  
Asphaltres.



The year of the  
world, 2031.  
before Christs  
Nativity, 1933.

Hedio and  
Ruffinus,  
chap. 18.  
Gen. 14, 14, 15,  
16.

On what, Vi-  
ctory depend-  
eth.

v. 18, 19, 20.  
Abraham  
bringeth back  
both Lot and  
the Sodomites  
that were pri-  
soners.  
The Kings  
field.  
Solyma was  
afterward cal-  
led Jerusalem.  
Melchisedech  
the just King.  
20.

22, 23, 24.

Gen. 15, 1, 2, 3,  
4, 5.  
God promi-  
seth Abraham  
a sonne.

9.

13.  
God promi-  
seth Abraham  
a progenie,  
that should  
many yeares  
have ill neigh-  
bours of the  
Egyptians.

Gen. 16, 1, 2, 3.  
Sara bringeth  
Agar, her  
hand-maid, to  
Abraham.  
Bed  
Agar contem-  
neth Sara.

### ABRAHAM pursueth the Assyrians, and returneth victorious.

**A**BRAM hearing of these things, and mooved (both with the surprisall of his  
cousin Lot, as also with the slaughter of his friends and neighbours) presently ad-  
dressed himselfe with all his followers, to give them succours: and such dili-  
gence shewed hee in pursuit of them, that the fifth night after he encountred  
the Assyrians neere to Dan, which is one of the sources of Jordan.

Where surprising them on the sodaine (unfuspitious, and disarmed) he killed those that  
were asleepe, without fuspition of his coming; and they that were not yet asleepe, and lay  
wallowing in their drunkenesse, he easily defeated and put to flight, pursuing them in such  
sort, that the second day after he drave them all into Soba, a Citie of Damasco. Declaring  
hereby, that victory consisteth not in the multitude of those that manage their Armes, but  
rather in the courage of those that fight; and that a few generous hearts are more worth  
alwayes, then a faint-hearted multitude: for he had not with him above three hundred  
and eightene of his household servants, and three of his friends, to defeat this hugh Ar-  
mie. So that whatsoever they were that escaped out of this slaughter by flight, returned  
unto their houses with ignominie.

As soone as Abraham had rescued those prisoners of Sodom which were taken by the Sy-  
rians, and his nephew Lot, he returned into his countrey, and met in his way with the  
King of Sodom (in a place called the Kings field) where also he was entertained by the  
King of Solyma, called Melchisedech (which is as much to say as the just King :) for in truth  
he was no lesse; but was held worthy, by reason of his justice, in all mens opinion, to sa-  
crifice as the High Priest of Almighty God. This Solyma in processe of time was called  
Jerusalem. This Melchisedech did friendly entertaine all the followers of Abraham, not suf-  
fering them to want any thing that was fit for their sustenance, but entertaining him also at  
his own Table, he highly praised him, and sung due Hymnes of praise to the great God, for  
that by his favour he had vouchsafed to grant him victory. Abraham on the other side pre-  
sented him with the tenths of his spoyle: but the King of Sodom remitted all the prey  
that was taken, and onely required to be possessed of those Captives which were of the  
countrey: which condition he accepted not, answering, That he would receive no profit  
of that prey, but that which he must needly have for the entertainment of his servants. Yet  
gave he a portion unto his friends who had succoured him: the first whereof was called Es-  
chol; and the two other, Enmerus and Mambres. For this cause God praised Abraham,  
saying, Thou shalt not want the reward that is due unto thee for thy valiant acts. To which  
he replied, And what good shall I reape of this recompence, if I have not an heire to pos-  
seffe it after my decease? for as yet he had no issue. Then did God promise him a son whose  
posterity should bee so multiplied, that they might in number equall the stars of Heaven:  
which when he understood, he offered sacrifice unto God, following that Commandement  
which he had received: he took therefore a Heifer of three yeares old, a Goat of three yeares,  
and a Ramme of three yeares, and a Turtle, and a Pigeon; all which he divided in twaine, as he was  
commanded, the birds onely excepted. But before the Altar was prepared (at such time  
as the fowles hovered about, to have part of the blood of those beasts which were sacri-  
ficed) he received an Oracle, that told him, That his progeny should have evill neigh-  
bours in Egypt for the space of foure hundred yeares; and that after they had suffered an in-  
supportable servitude, they should at last obtaine the victory over their enemies: and after  
that they had by strong hand conquered the Chanaanites, they should be Lords and posses-  
sours of their Countries and Cities. Abraham at that time dwelt neere to the Oake that  
was called Yebus, in the countrey of Chanaan, neere to the Citie of Hebron. There, being  
much grieved that his wife conceived not, he besought God to give him an issue male: God  
commanded him to be of good cheere in all things, and that being come from Mesopotamia  
upon good occasions, he also should have children. At that time Sara, by the commandment  
of God, caused one of her hand-maids, which was an Egyptian borne, to enter in unto her  
husband, to the end he might have issue by her: now Agar, as soone as she perceived that she  
had conceived, began to contemne Sara, aspiring to principallitie, and supposing that her issue  
should succeed in the kingdom. For which cause, Abraham delivered her unto his Wife, to  
the end she should punish her: which she perceiving, she decreed to flye, in that she was a-  
fraid of punishment, beseeching God to have mercy on her: and as she travailed on her way  
thorow the desert, the Angel of God appeared unto her, commanding her, that she should  
returne



**A** returne unto her master and mistress, assuring her that if hereafter she should be more modest, she should be better intreated; and how at that present she was fallen into those miseries, by reason she had proudly and insolently behaved her selfe towards her Mistress. Telling her moreover that if she disobeyed God, and wandered any further, she should die the death: but that if she returned from whence she came, she should be the mother of a sonne, who should one day be King of that countrey where she then was.

The year of the world, 2034.  
before Christs Nativity, 1930.

The promise of Ismael.  
9. 10.

16. 17.

Isaac promised  
Gen. 17. 1. 2.  
&c. ad Isaac.

16. 17.

16. 17.

16. 17.

16. 17.

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# CHAP. XII.

## The punishment of Sodom.

Gen. 18.

Gen. 18.

Gen. 18.

Gen. 18.

Gen. 18.

Gen. 18.

Gen. 18.

Gen. 18.

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Gen. 18.

Gen. 18.

Gen. 18.

Gen. 18.



**A**BOUT that time the inhabitants of Sodome became immeasurably proud, by reason of their affluence, prosperitie, and great riches; and committed outrages against men, and impieties against God: in such manner as they had forgotten the benefits which they had received at his hands, hating strangers, and disdain to converse the one with the other, but in disordinate and abominable incests. Whereat God being displeased, he decreed to punish their intolerable pride, to ruinate their Citie from the top to the bottome, and in such sort to make desolate their countrey, that from thence-forward it should neither *nourish plant, nor bring forth fruit*. After that God had pronounced this sentence against the Sodomites, *Abraham* (as he sat under the Oak at Mambres before the doore of his tent) beheld *three Angels*, and supposing them to be *men and strangers*, he arose and saluted them; and approaching neere unto them, he desired them that they would accept of his entertainment, and lodge with him. Whereunto when they had condescended, he commanded his servants to bake them bread of the finest flower, and having killed and roasted a calfe, he set it before them (as they sate under the Oak) supposing they would eate: but they enquired of him where *Sara his wife was*: to whom he answered *that she was within in the tent*. They told him then that they would returne againe; and that they should finde her a *Mother*. But when his wife smiled thereat, and said that it was impossible for her to beare children; especially in that her selfe was at that time nintie yeares old, and her husband an hundreth, they discovered themselves, and said they were Angels of God, and that they were sent one of them to assure him that he should have a sonne; the other two to destroy the Sodomites. Which when *Abraham* heard, he was sorry for the *Sodomites*, and arising besought God that he would not destroy both the just and the unjust together. To whom God gave this answer, that there was not *one* just man among the *Sodomites*; and that if he might but finde *tenne*, he would spare the city from punishment. Whereupon *Abraham* held his peace, and the *Angels* entred into *Sodom*: where no sooner were they arrived, but *Lot* invited them to take their lodging in his house (for he was a man much given to hospitalitie, and such a one as for bounty had beene *Abrahams* scholler.) But the *Sodomites* perceiving that those young men which were entred *Lots* house, were of excellent beauty; began to offer outrage and villany to their persons: notwithstanding that *Lot* exhorted them to moderate themselves; and not to offer villany to his guests; but in some sort to have a respect to his house: telling them, that rather then they should continue in that intemperance, he would give them *his daughters* to use at their pleasure. But he prevailed nothing with them: whereupon God

Hedio & Ruffinus.

chap. 19.

the sinnes of

Sodomites.

Sodomites.

Sodomites.

Sodomites.

Sodomites.

Sodomites.

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Sodomites.



vers. 11.

The year of the  
world, 2948.  
before Christs  
Nativity, 1916

12, 13, 14.

24.

The Sodo-  
mites are  
blinded:  
Lot and his  
family are sa-  
ved.

26.

Lot fled to  
Zoar.

30. ad 35.

36, 37, 38.

The interpre-  
tation of the  
names of  
Moab and  
Ammon.  
Hedio and  
Ruffinus.  
chap. 10.

Gen. 20. 1, 2, 3.

45, 6.  
Abimelech  
surprized with  
the love of  
Sara.

Gen. 21. 1, 2, 3.

11, 12, 13.

14, 15, 16.

Berfabe the  
pit of swea-  
ring.

Gen. 21. 1, 2, 3.  
Isaac laughter.

was in such wise provoked by their iniquitie, that he blinded their eyes in such sort, as they could not finde the gate to enter into Lots house, and condemned the Sodomites to a generall perdition. But Lot foremonished by him of their future ruine, departed from them, and took with him his wife and his two daughters as yet unmarried (for their betrothed husbands, although they were forewarned by him, contemned and held him for a dotard.) Then did God shoot his arrow upon the City, burning it, and all the inhabitants therein: and desolating by the same fire all the countries round about; in such sort as it hath already bin declared by me in the History I wrote of the warres of the Jewes. But Lots wife, as they retired thence, looking back towards the City, and more curiously beholding the destruction thereof, contrary to the commandement of God, was transformed into a pillar of salt, which I have seen: for it remaineth even untill this day. As touching Lot, he and his daughters fled and dwelt in a little countrey farre from the fire, which was called Zoar (which in Hebrew signifieth little:) In this place (which was void of men, and scant of victuals) Lot dwelled a long time, leading a solitary and poore life: and his daughters supposing that all mankind was extinguished upon the earth, subtilly circumventing their father, they lay with him when hee least suspected it: and the reason that drew them thereunto was, for that they feared least mankind should be utterly exterminated. By this their approachment, they bare him two sonnes: the elder Moab (which is as much to say as of my father) and this is he that was the father of the Moabites, which even at this day are yet a great nation: and of the younger sister, came Ammon (which signifieth the sonne of Race or kind) and both these two nations inhabite the countrey of Calesyria. In this sort departed Lot from the Sodomites.

As touching Abraham, he went and dwelt in Gerar, in the countrey of Palestine; leading with him his wife Sara in manner of his sister; using the same subtiltie which beforetime he had practised for feare of the Egyptians: for he feared Abimelech the King of that countrey, who surprised with the love of Sara, would have ravished her, had he not bin hindred by a most grievous sicknesse, which God inflicted upon him: so that being out of all hope of recovery, at such time as he slept, there appeared unto him a vision, which told him that he should take heede lest he offered any outrage to the strangers wife, who was come into his countrey: and after he was somewhat recovered, he told his friends how God had sent him that sicknes to warrantize the right of the stranger, and to preserve his wife from violence, for that she was not his sister, but his lawfull wife; willing Abraham thenceforward to be of good cheere, promising him, that the honour of his wife was inviolate. This said, he dismissed Abraham by the counsell of his friends; and told him that he needed not to suspect his wife, by reason she had suffered no villany: Assuring him that God had care of her, and that he delivered her in safetie to him (being to that end protected by his mightie power) and in confirmation thereof he called God to record, and the womans conscience, vowing that he would not have required her, if he had knowne she had beene married: moreover he required him to be at peace with him, and by his prayers to appease Gods wrath, which was kindled against him. And that if thenceforward he would stay with them, he should want nothing: or if he listed to depart, he promised him guides and all other things, for which he came unto him. Abraham answered him, that he had in no sort dissembled with him as touching the alliance of his wife, but that she was his brothers daughter, and that he thought he might not safely travell thorow his countrey, except he had used that subtiltie; avowing moreover that he had not beene the cause of that sicknesse which had befallen him: but that he singularly affected his good, and was ready to abide with him.

Whereupon Abimelech imparted unto him both lands and money, and accorded to converse with him in all uprightnesse, and without offer of offence, and made a covenant and sware unto him by a certaine pit which was called Berfabe (that is to say, the pit of swearing or covenant) which name that place retaineth untill this day. Not long time after, Abraham had a sonne by Sara his wife according as God had promised him, and he called his name Isaac (which in the Hebrew tongue signifieth laughter) because Sara laughed at such time as God had said unto her she should beare a sonne, having in her selfe no likelihood of conceiving, by reason she was stricken in yeares. For at that time she was ninety yeares old, and Abraham one hundredth when the childe was borne, and incontinently the eighth day after was he circumcised; which custome is yet continued amongst the Jewes, who circumcise on the eighth day.



A

## CHA XII.

Of ISMAEL ABRAHAM'S sonne, and of the Arabians his posteritie.

**B**Ut the Arabians celebrate it in the thirteenth year. For *Ismael* the author thereof, and *Abraham's* sonne by the concubine, was circumcised in the thirteenth year after he was borne. Of which *Ismael* it behooveth we speake more exactly in this place. *Sara* loved *Ismael* (begotten on her servant *Agar*) from the beginning, with no lesse affection then as if he had beene her owne sonne, for he was brought up as *Abraham's* heire. But after she had brought forth *Isaac*, she thought it no more requisite that *Ismael* should be brought up with her sonne, in that he was elder, and for feare lest after his fathers deafe, he should offer his younger brother injurie. She incited *Abraham* therefore to send both him and his mother to some other place: but at the first he gave no eare to *Sara's* request, thinking it to be more then barbarous crueltie, to drive away a tender childe and his mother, destitute of all necessaries. At length by the commandement of God he listened to his wives counsell, and committed the childe unto his mother (being of himselfe as yet unapt to travell) and giving them a pitcher of water and bread, he commanded them to goe thither, whither their necessitie should drive them. And when their victuals failed them, and their water was consumed, she laid the childe being faint and weake under an Oak; and to the end that in her presence he should not breath his last, she went far away from him. At that time an Angel of God appeared unto her, shewing her a fountaine hard by that place, and charging her to look to the careful education of her child: because that by the conservation of *Ismael*, she was to expect great happinesse. Upon these promises she took comfort, and falling into the company of shepheards, she by their bounty escaped from misery.

Afterwards, when he attained mans estate, he married a wife of the nation of the Egyptians (from whence his mother had her originall) by whom *Ismael* had twelve sonnes: namely, *Nabaioth*, *Cedarus*, *Abdeel*, *Edumas*, *Massamus*, *Memasus*, *Masmesus*, *Chodamus*, *Themanus*, *Ieturus*, *Naphasus*, *Calmasus* (all which inhabite the lands which are betwene *Euphrates* and the Red Sea; the name of which countrey is *Nabathæa*. These are they that began and made famous the nation of the Arabians; as well in respect of their prowesse, as also in respect of the dignitie of *Abraham*.

## CHAP. XIII.

Of ISAAC ABRAHAM'S legitimate sonne.

**T**ouching *Isaac*, *Abraham* loved him with an intire and fatherly affection, as his onely begotten sonne engendered in his age by the bounty of God. The childe also addicting himselfe unto all vertue, carefull to honour his father and mother, and studious of the service of God, invited both his parents the rather to affect and love him. So that *Abraham* was very desirous to forsake this present life: provided, that he might leave behinde him all the goods which he had, unto his sonne; which through the mercy of God he happily effected. Whereupon (under triall and conformitie of his faith) God appeared unto him, and reckned up all the benefits which he had bestowed on him, how he had granted him victory over his enemies (and how he had establisht and blest him with present felicity by his favour) for which cause he required him to sacrifice and make an oblation unto him of his sonne *Isaac*, commanding him that he should conduct him to the mountaine of *Morea*, and there to sacrifice him. In doing whereof, he should manifest the desire he had to serve him (in preferring that which was agreeable to God before the life of his sonne.) *Abraham* supposing that it was no waies lawfull to disobey God, but that he ought to submit himselfe to his will, (as to him by whose providence all things had their being) said nothing to his wife, as concerning that which God had commanded him, neither how he had determined the death of his sonne.

Moreover, he made it knowne to no one of his household servants, because (as he supposed) they might have hindered him from the service of God. He therefore tooke his sonne *Isaac* with two servants (loading an Asse with such things as were requisite for sacrifice) and travelled towards the mountaine, his servants attending him for two dayes space; and on the third day following, as soone as he perceived the mountaine, he left the rest of those that accompanied him in the Plaine, and attended onely by his sonne and himselfe:

The year of the world, 2048. before Christ's Nativity, 1916.

Hedio and Ruffinus, chap. 12.

Gen. 21. 9, 10.

The Jewes

were wont to

circumcise on

the eighth day.

The Arabians

not before 13.

years.

Abraham ha-

nisseth *Ismael*

and *Agar*.

The Angel

of God meet-

eth with *Agar*.

The twelve

sonnes of

*Ismael*.

Gen. 25.

The Region

of *Nabathæa*.

Gen. 22. 1, 2.

The year of

the world,

2074. before

Christ's Nativi-

ty, 1890.

31.

32.

Abraham's

obedience.



The yeare of  
the world,  
2074. before  
the Nativitie  
of Christ, 1890.

v. 7, 8.  
Isaac was 25.  
yeares old  
when he  
should have  
beene sacri-  
ficed.

9.  
Abrahams o-  
ration at such  
time as his  
sonne should  
have beene  
sacrificed.

Isaacs answer.

10, 11.

16, 17.

13, 13.  
God offereth  
a Ramme to  
Abraham to  
sacrifice in  
stead of Isaac.

he came up unto the mountaine (upon which afterwards King David appointed that the Temple should be builded.) They carried with them also the rest of those things which were requisite for sacrifice (save onely the beast that was to be offered :) now about this time, Isaac was five and twenty yeares old, and did himselfe prepare the Altar, and inquired of his father what he should offer, considering that as yet they had no sheepe for sacrifice. Abraham answered him, that God would furnish them, who was of power sufficient to give men that in abundance, whereof they had neede, and to deprive them of that they had, and whereof they held themselves throughly possessed: and that it was he would give them wherewith to sacrifice, (if it should please him to shew himselfe favourable, and propitious to that sacrifice of his :) now as soone as the Altar was made ready, and the wood prepared and laid upon the same, and all things were in readinesse, he addressed his speech unto his sonne, and said thus:

My sonne, I have oftentimes demanded at Gods hands that he should give thee life, by my infinite intercessions and prayers, and ever since thou wert borne into this world, I have intermitted no care and diligence in thine education, neither have I thought that in any thing I might be made more happy, then that departing out of this world, I might see thee at mans estate, and leave thee the heire and Lord of all my substance: but since it hath pleased God, that I should be thy father, and that the same God likewise now thinketh good that I should forsake thee, put upon thee a constant minde, and take in good part that thus thou must be sacrificed: "for in so doing I fulfill the Commandements of God: who requireth at our hands that we doe him this honour, for the favours which he hath bestowed upon me, in assisting me, and in familiar manner conversing, and associating me both in warre and peace. Since therefore that being borne, thou art to die, (not after the accustomed manner of the living) but being offered in sacrifice by thine owne father, to the generall Father, God: I deeme it reasonable, that since it seemeth good unto him that thou depart out of this life (not by sickness, nor by warre, nor by any other inconvenience, that naturally hapneth unto men) that it is behovefull also that thou render thy soule unto him in the midst of prayers, and the celebration of this sacrifice, to the end he may receive and seate thee neere himselfe: Thou shalt be my purveyor and stay of mine age (which is the cause for which I have nourished thee) if thou leave me God for my purveyor and comfort in thy place. Then Isaac with a noble heart (like the gracious sonne of so godly a father) heard all that which his father said with great contentment, and assured that he would rather never have beene borne, then he should once neglect the ordinance of God, and of his father: or shew himselfe negligent to submit his will to both their pleasures, considering that if his father onely should command the same, he should doe very evill if he disobeyed him: which said, he marched towards the Altar, and offered himselfe to the slaughter: which had surely hapned at that instant, if God had not regarded him: for with a loud voyce he called Abraham by his name, commanding him that he should not kill his sonne, averring that he had not given him that commandement, because he took pleasure in humane blood, neither for that by such impietie he would deprive him of that sonne, of whom it was his pleasure to make him the father, but that by this act he intended to prove his affection, to see whether being commanded such a thing, he would be obedient; and for that he had made triall of his faith and readinesse, and his unspeakable piety, he did not repent him of that good he had done unto him: that the time should never be wherein he would forget to have care of him, and his race, whensoever he should pray unto him, and that when the course of his yeares were happily overpast, he should leave a great signorie to those of his children, which should be good and legitimate. He told him moreover, that he would multiply the race in divers Nations, and that he would bestow great benefits upon them, and that the memorie of the chiefe of his ofspring should be envied of all men for their greatnesse. After that God had spoken after this manner, it pleased him on the sudden (no man knoweth how) to cause a Ramme to be seene, and found thereabouts for the sacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard so many promises of so many blessings) they embraced one another, and celebrated the sacrifice, which done, they returned towards Sara in safety, and past the remnant of their lives in happinesse, God giving them his blessing in whatsoever they undertook.



A

## CHAP. XV.

*The death of SARA ABRAHAM'S wife. Gen. 23. per totum.*

**N**ot long time after this, *Sara* died; after she had lived one hundred twenty and seven yeers, and was buried in *Hebron*: (for the *Chananeans* freely offered them free buriall) yet *Abraham* chose rather to buy a place to bury in, of *Ephrem* a certain citizen of *Hebron*, for four hundredth sicles, where the monuments both of him and his posterity are builded.

B

## CHAP. XVI.

*How the nation of the Troglodytes came of CHETURA the wife of ABRAHAM.*

fter this, *Abraham* married *Chetura*, by whom he had six children, strong in travel, and excellent in wisdom: namely *Zembranes*, *Iazar*, *Madar*, *Madian*, *Lousobac*, *Suus*, who likewise had sonnes; *Suus* had *Sabacan* and *Dadan*. Of *Dadan* issued *Latusimus*, *Assurnus*, *Luures*. The children of *Madian* were *Epha*, *Ophres*, *Amochus*, *Ebidas*, *Eldas*. Of all these children and their successours, *Abraham* gathered and established the colonies which possessed the countrey of the *Troglodytes*, and all the countrey of *Arabia* the happy, whose confines extend even unto the red sea. Some report that this *Ophres* conducted an army into *Libya*, and possessed the same: and that his successours (making their abode in that countrey) called it by the name of *Africa*. And this my opinion is confirmed by *Alexander Polyhistor* who writeth after this manner. *Cleodemus* the prophes who is also called *Malchus*, and hath written the acts of the Jews (according as *Moses* their law-maker hath compiled the same in writing) saith, that of *Chetura* there were divers children born unto *Abraham*, and he nameth three by their names: to wit, *Apher*, *Surim* and *Iapher*; and that of *Surem* the *Assyrians* took their name: of the two others *Apher* and *Iapher*, the city of *Africk* and the countrey of *Africa* take their names. That they warred with *Hercules* against *Libya* and *Anteus*, and how *Hercules* having taken *Ophra* his daughter to his wife, had begotten of her *Dedor*, who was father to *Sophon*, from whom those *Barbarians* that are called *Sophaces* have taken their name.

D

But *Abraham* knowing that he should provide a wife for *Isaac* his sonne, being almost forty years old, sent the oldest servant of his familie to betroth and intreat for *Rebecca* the daughter of the sonne of *Nachor* his brother for *Isaac*, and bound him to the performance thereof with great oaths (celebrated according to these ceremonies, which were, that laying their two hands one on anothers thighs, they should call God to witnesse of their intent) he sent also strange presents unto them, such as were seldom seen in those parts: he then departing from him, was long time upon the way (because that in winter time it is troublesome to travell thorow *Mesopotamia*, by reason of the deep bogs, and in summer for want of water) besides the robberies of the countrey, which strangers and travellers could not possibly escape, except they stood upon their guard, and had convoy. Hereupon at length he arrived and entred a city called *Carras*, and being in the suburbs of the same, he encountered with divers damosels that went to fetch water, whereupon he inwardly besought God, that if the marriage were pleasing in his sight, he might finde *Rebecca* amongst them, for whose cause *Abraham* had sent him thither to require her in marriage for his sonne: and that he might know her by this signe, that asking all the rest for water, they should refuse him, and she onely should satisfie him. Tormented and tossed with these thoughts, he approached the Well, and required those virgins that they would give him drink, which they denied him, saying, that they could not get water but with great labour, which they must bear unto their houses, and not lavishly bestow on others: whereupon one amongst them reproved the rest for that discourtesie, which they used towards the stranger; saying that they had never been conversant amongst men, that refused to give him water that requested it, whereupon she gave him drink with an amiable countenance: and he conceiving good hope of all his businesse, yet being further desirous to know the event of the matter, he praised the honestie and courtesie of *Rebecca*, who had not refused to travell in her own person to satisfie his necessitie, asking her of what parents she was, tearming them happy that had such a daughter, praying God that it might please him to grant them the good hap to marry her to their contentment, and match her with a man of honest reputation, by whom she might be plentifull in good and lawfull children: *Rebecca* made no difficultie to tell him the names of her parents, (the better to gratifie him) neither concealed she her own name, but

F

The year of the world, 2087, before the nativity of Christ, 1878.

Hedio & Rufinus, chap. 23. The age of Sara, 127. The originall of Troglodytes.

Libya called Africa. Alexander Polyhistor.

Hedio & Rufinus, chap. 4. Ge. 24. 1, 2, 3, 4. Isaac marieth Rebecca. The manner of swearing among the ancient Jews.

The year of the world, 2809, before Christ's nativity, 1875.

12, 13, 14.

15, 16, 17, 18.

22, 23.



ver of the  
Theb, 2089.  
the nativ-  
of Christ, 1875

Rebecca grows  
acquainted  
with Abra-  
hams servant.

The talk which  
Abrahams ser-  
vant had with  
Rebecca.

39, 313, 32, 33.

34, 35, 36.

The year of the  
world, 2124.  
before Christs na-  
tivity, 1840.

Medio & Ruf-  
inus, chap. 28.  
Gen. 24.

38, 39, 60.

but answered in this sort, I am called, said she, *Rebecca*, my father was named *Bathuel*, who is long since dead. *Laban* is our brother, who together with my mother hath care of all our family, and hath the charge and protection of my virginity. Which when he understood, he rejoiced at all that which had hapned unto him, and was comforted with those things which he had heard, perceiving manifestly how God had prospered his journey. Whereupon drawing out a jewell (with certain other ornaments, such as virgins take delight to weare) he offered them unto the maid, telling her that he gave her these presents, in requitall of that kindnesse she had offred him in satisfying his thirst, for that she amongst so many other virgins had only shewed her self affable and gracious; requiring her that he might be entertained in her brothers house (by reason that night had deprived him of the means from travelling any further) and that he was charged with certain jewels of an espoused of great price, which in no place (as he said) might be in more safety then in their custody, whom in effect he had found so courteous and honest: assuring her that the vertue which appeared in her, gave him sufficient testimony both of the courtesie of her mother and brother, who would not (as he supposed) take it in ill part if he were entertained: to conclude, that he would in no waies be chargeable unto them, but would pay for his lodging and expences.

To this *Rebecca* answered, that he had reason to conceive a good opinion of her parents humanity, but yet did in some sort prejudice them in suspecting their liberality, assuring him that his entertainment should in no sort be mercenary, but voluntary, and free and according to their affection. Yet first (said she) I will certifie my brother *Laban* hereof, and afterwards guide and entertain you in our house: which done, she conducted him into their tent, commanding her brother *Laban*s servants to take care of his camels, as for himself, she entertained and feasted him at her brother *Laban*s table.

When supper was past, he spake both to the brother and mother of the virgin after this manner: *Abraham* the sonne of *Thares* is your cousin. For, *Nachor* (good mistress) the grandfather of your children, was *Abrahams* brother of one and the same father and mother. He now sendeth me unto you, requiring you to give this damosel for wife to his legitimate and onely sonne, educated and brought up to be heir of all his substance: whom although he might have matcht with the richest maidens of his countrey, yet hath he refused all of them, desiring rather to impart this honour to one of his kindred and nation: set not light therefore his good affection and desire. For, besides all other blessings and good fortunes, which have happily befallen me in this my journey, I have by Gods especiall providence, found out both the maid, and your house. For, at such time as I drew neer the city, and beholding many virgins that went a watering, I besought God that I might light upon this maiden, and he vouchsafed me my desire: Ratifie therefore on your part this marriage contracted by Gods providence, and honour *Abraham* in granting your consent by this your daughters marriage, whom I am sent to request at your hands, with most intire affection. Now they, in that they both allowed a thing so behoofesfull, and perceived also that it was conformable to the will of God, they sent their sister unto him under the conditions demanded: and *Isaac* then married her at such time as he had the managing of *Abrahams* affairs, by reason that the other sonnes of *Abraham* were already departed to take possession of their colonies.

## CHAP. XVII.

of ABRAHAMs death. Gen. 25. 7, 8.

Abraham died  
after he had  
lived 175  
yeers.

A Few daies after this, *Abraham* deceased (a man full of vertue untill his last end) and honoured by God (according to that intire love he had to vertue) with great affection. All the dayes of his life contained one hundreth seventy and five yeers, and he was buried in Hebron with his wife *Sara*, and by his sonnes *Isaac* and *Ismael*.

## CHAP. XVIII.

of ISAACs sonnes, Esau and JACOB, and of their nativity and education. Gen. 25.

Medio & Ruf-  
inus, chap. 26.  
Gen. 25. 21, 22,  
23, 24.

AFTER the death of *Abraham*, *Rebecca* (*Isaacs* wife) waxed bigge with childe, and the time of her reckoning being neer at hand, *Isaac* was sore troubled, and sought counsell at Gods hands: who answered him, that *Rebecca* should bring forth two twins, and that of those two sonnes, two nations should be derived, both which should be called by their names, and that he who seemed to be the least of them, should grow to be the greatest: not long



A long time after (according as God had fore-told him) she was brought to bed of two twins, the eldest of whom was very hairy from the top of the head to the soles of the feet: and at such time as he issued out of his mothers wombe, his younger brother held him by the heel, the father loved the elder, who was called *Esau*, and *Seir* by reason of his hair, (which the Hebrews call *Seir* in their language) but the younger who was called *Jacob*, was dearly beloved by his mother.

Gen. 24, 25.  
The year of the world, 2124.  
before Christs nativity, 1840.

Now for that a great famine rained in that countrey, *Isaac* (having resolved to retire himself to *Egypt*, by reason of the abundance and plenty of that countrey) he went and dwelt at *Gerar*, according as God had commanded. In which place king *Abimelech* received and entertained him (according to the law of hospitality, and the league of friendship which was betwixt *Abraham* his father and him.) In the beginning therefore, he shewed unto him great signes of friendship, but afterwards, the envy he had conceived, hindered him from persisting in the same: for perceiving that God was favourable unto *Isaac*, and had an especial care over him, he drove him out of his countrey: but he perceiving well that envy had altered him, and that *Abimelech* began to be changed, he retired himself not farre from *Gerar* into a place called the straights: and as he there digged to finde out a watering, *Abimelechs* shepherds came and set upon him, and hindered him in such sort as he could not finish his purpose: and for that he purposely retired from them, they verily supposed they had gotten the victorie: Anon after, when he began to digge in another place, other shepherds of *Abimelech*, outraged him anew, as at the first: for which cause he left this fountain imperfect also, expecting with ripe judgement a more convenient opportunity, which was afterwards offered him, by reason that the king gave him leave to digge, whereupon he laboured out a fountain, and called it by the name of *Rooboth*, which signifieth large. And as touching the other two, he called the first of them *Escon*, which is as much to say as strife: and the other *Sienna*, which signifieth hostility.

Isaac came unto Gerar.  
Gen. 26, 1, 2.

v. 6.  
Abimelech expelled Isaac, being moved thereunto by envy.  
Fauces.  
13, 14, 15, 16.

19, 20, 21.

26, 27, 28, 29.

Thus increased he daily more and more both in power and riches. But *Abimelech* supposing that his affluence would be many wayes hurtfull unto him, and remembring himself that he had not faithfully entertained friendship with him, but in some sort given occasion of suspicion, by means of some hard measure: fearing lest hereafter the injuries fresh in memory, should more distract him then their old and ancient plighted friendship, and misdoubting his revenge, he repaired unto him, and contracted a new league of amity with him, leading with him one of his chiefeft captains, as an arbiter between them, by whose means he obtained whatsoever he required: so courteous was *Isaac*, and so ready in memorie of his fathers old covenant to forgive new injuries. And so *Abimelech* having obtained his purpose, returned to his house. *Esau* one of the two sonnes of *Isaac* (whom the father especially loved above all the rest) having attained the age of forty yeers, took two wives, *Ada* the daughter of *Edom*, and *Alibama* the daughter of *Esebeon*, two Princes of the Canaanites (and that of his own authority, without his fathers advice or privy, who would not have consented, had the matter been remitted unto him, because he held it inconvenient to mix and joyn him, or his, in affinity with any dwellers or inhabitants of the countrey.) This notwithstanding, he would not displease his sonne by commanding him to give over his wives: but determined with himself to conceal and keep the matter silent.

Abimelech renewed friendship with Isaac  
30, 31, 32, 33.

Esaus wives.  
34, 35.

When *Isaac* was waxen old and wholly deprived of his sight, he called for *Esau* his sonne and said unto him: that although he had not any default or blindness in him, yet his age would hinder him to do that service, which he both ought and wished to do: and therefore he willed him to go on hunting, and that he should make ready some meat for him that he might eat, and after his repast, he might pray unto God that it would please him to be assistant unto him all his life time, and be a comforter and aid unto him: protesting moreover, that since he was uncertain of the hour of his death, he thought good to bless him, and by his prayers to procure Gods mercie towards him, before he slept with the dead. Hereupon *Esau* went on hunting: but *Rebecca* in the mean time (desirous that *Isaacs* blessing should light upon her sonne *Jacob*) contrarie to her husbands intent and minde, commanded him to go, and kill two kids, and prepare a repast for his father. *Jacob* being obsequious and obedient to his mother in all things, fulfilled her command, and as soon as the meat was ready, he wrapped his arms and covered his hands with the goat skines, hoping by the hairiness thereof, to make his father believe, that he was *Esau*. For being his brother at one and the same birth, he resembled him in all things, except in this thing onely: but fearing lest he should be surpris'd in his subtilty before his father *Isaac* had finished his prayers, and instead of his blessings he might be loaden with his curses; he presented the

Gen. 27, 3, 4, 5.

Isaac sendeth Esau on hunting.

The year of the world, 2186.  
before Christs nativity, 1778.

6, 7, 8, ad 30.  
Jacob by his mothers counsel slealeth his brothers blessing.

meat



The year of the  
world, 2186.  
before the nati-  
vity of Christ. 1778

meat unto his father. But *Isaac* perceiving some alteration in his voice, called his sonne, *G* who stretching out his hands unto him covered with the kids skins, Thou art (saith he) more like unto *Jacob* in thy voice; but by thy hairinesse, thou seemest unto me to be *Esau*. Thus suspecting no deceit, and having already eaten, he addressed himself to pray; and called upon God, saying; O Lord of all ages, and maker of all creatures, thou hast promised great blessings unto my father, and hast given me many and present felicities; and hast vowed that thou wouldst be mercifull unto my posterity, & plentifully poure upon them more and more ample benefits: let this thy favour, I beseech thee, be continued towards me, neither despise thou me by reason of this my present weaknesse, which is the cause that I have more need of thy help. Save and keep this my sonne by thy clemencie, warrantize him from all evill, give him a happie life, and possession of all blessings and benefits which are in thy H power to bestow upon him: make him fearfull to his enemies, and gracious to his friends. Thus prayed he unto God, thinking he had blessed *Esau*. Scarce had he finished his prayers, but *Esau* returned from hunting, which though *Isaac* perceived, he was no wayes moved with displeasure, but held himself silent. *Esau* besought him that he might obtain as much as he had vouchsafed his brother: but *Isaac* denied him, in that he had bestowed all his blessings upon *Jacob*: for which cause *Esau* lamented and wept. His father (amated and moved by his tears) foretold him that he should excell in hunting, in force of body, in arms, and other such exercises, whereby he should purchase immortall glorie both to himself and his posteritie, yet notwithstanding that he should be his brothers vassall. But for that *Jacob* I feared lest his brother should seek to be revenged of him for robbing him of his fathers blessing, he was by his mothers means delivered from this perill. For she perswaded her husband to take *Jacob* wife neer allied unto her, out of *Mesopotamia*. *Esau* at that time had married another wife called *Bassemath* the daughter of *Ismael*: for neither *Isaac* nor his were well affectioned towards the Canaanites: but were offended by reason of his former espousals. For which cause *Esau* to give them contentment married *Bassemath*, whom afterward he loved more entirely then all the rest.

v. 30. ad 42.  
*Esau* required  
a blessing.

Hedio & Ruf-  
finus, chap. 27.

v. 42. ad finem.

#### CHAP. XIX.

How *JACOB* fled into *Mesopotamia* for fear of his brother. Gen. 28.

Gen. 28.



U *t Jacob* being sent into *Mesopotamia* by his mother, under hope to marry the daughter of *Laban* her brother, (whereunto *Isaac* consented through the counsell of his wife) passed thorow the countrey of *Canaan*. And for that there was a conceived and open hatred betwixt *Isaac*s people and the inhabitants of *Canaan*, he would not take up his lodging amongst any of them, but lay abroad in the fields, resting his head upon stones, which he had heaped together in stead of a pillow: and during the time of his rest, this vision following was presented unto him. It seemed unto him that he saw a ladder, that extending it self from the earth, reached up unto heaven, along the steps whereof there descended certain resemblances more excellent to look on, I then the ordinarie port of humane nature could impart, and on the top thereof God manifestly appeared, and calling him by his name, spake unto him after this manner: *Jacob*, sure thou art the sonne of a good father, and descended from a grandfather renowned and famous for his great vertue: thou must not be daunted, or appauled by thy present travels, but rather be confirmed in hope of a future good hap. For by mine assistance thou shalt be blessed, and endowed with many benefits. For I am he that brought *Abraham* hither, from the countrey of *Mesopotamia*, at such time as he was pursued by his parents: I have also made thy father happy, and will be no lesse gracious and favourable unto thy self.

10, 11, ad 19.  
Jacobs ladder.

God speaketh  
unto Jacob.

Be confident therefore, and prosecute thy journey under mine assistance. The marriage which thou pursuest shall have a happie issue, and thou shalt have good children, who in M number shall grow infinite, and shall likewise leave after them a plentifull and famous posterity, and I will give them the soveraignty over this countrey, both to them and their successors, and they shall people and replenish both the earth and the sea, as farre as the sunne enlightheth the world. Let not therefore any danger dismay thee, nor travell discomfort thee: for besides all this, whatsoever thou shalt undertake, I will not cease to assist thee. These things did God foretell unto *Jacob*, who very highly rejoicing at that which he had seen, and that which had been denounced unto him, anointed the stones on which the promises of so many blessings had been made, and vowed to offer sacrifice unto God on the same, if at such time as he had attained the good he sought, he should grant him the grace to

20  
*Jacob* vowed  
a sacrifice un-  
to God, and  
callethe the  
place *Bethel*,  
which is the  
house of God.



A to return in health and safety into his country: which as soon as he returned back, he performed, offering unto God the tenth of all that which he had given him. And as touching the place where the vision appeared unto him, he hallowed it, and called it by the name of *Bethel*, which in the Greek tongue signifieth *the house of God*. Continuing thus his journey into *Mesopotamia*, he travelled so long, till at last he arrived at *Charran*: and having met in the suburbs of the citie with certain shepherds and young men; accompanied with young maidens, sitting neer to a certain fountain, he drew neer unto them, desiring them to give him drink; and falling in discourse with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them answered, That they knew

B him well; and that he was a man of that reputation, that his name could not be concealed; that his daughter was accustomed to feed her flock with them, and that they wondred that she was not yet arrived, of whom (said they) thou maist perfectly understand all that which thou desirest to know. Whilst thus they past the time in talk, the damosell drew neer, accompanied with her shepherds; whom one of the companie informed, that *Jacob* was inquisitive after her father: who, rejoycing after the manner of young maidens, asked him what he was, and whence he came, and what necessitie had driven him thither? wishing she had the means to supply whatsoever his necessities required. *Jacob* being overcome, not by the force of affinitie, or by her good behaviour and courtesie, but with the love of the maiden, was inflamed, seeing her so fair and marchlesse in beautie, and said unto her: If thou art the

C daughter of *Laban*, there is a greater and more ancient conjunction betwixt both thy father, thy self, and me, then either thy yeers or my birth can attain unto: for, *Abraham*, *Aran*, and *Nachor*, were *Thares* sons; *Bathuel*, thy grand-father, was *Nachors* son; *Isaac*, my father, was the son of *Abraham*; and *Sara*, daughter of *Aran*. There is yet a neerer and dearer bond of friendship, wherewith we are linked one unto another: for, *Rebecca*, my mother, is sister unto *Laban* thy father, born of one father and mother; so that you and I are cousins: and therefore now am I come at this present to salute you, and renew that ancient love which our alliance requireth at our hands. But she remembring her of all those things which her father was wont to report and discourse of *Rebecca*, and knowing, that her parents were desirous to hear some news from her, she wept for joy, remembring her of the love of her father, and hung about

D his neck, and embraced the young man; and after she had saluted him, she said unto him: Thou bringest a most desired and great pleasure to my father and all his family, who never forgetteth thy mother; but oftentimes maketh mention of her; and would esteeme it a great felicitie, to hear tidings from her. Then desired she him presently to follow her to her father, lest any longer he might be deprived of so desired a pleasure. This said, she brought him unto *Laban*, where, being acknowledged by his uncle, he both by that means lived securely amongst his friends, as also brought him great contentment, by his unexpected access unto them. Some few dayes after, this *Laban* told him, that he took so much contentment in his presence, that he could not expresse it in words; yet required he him to manifest the cause that had induced him to leave his father and mother in that extreme age, at

E such time as they had most need of him, to finde him out: moreover, he promised him all assistance and favour in whatsoever case he had to make use of him. Whereupon *Jacob* discoursed unto him the whole matter: that *Isaac* had two sonnes, himself, and *Esau*: that his brother (in that, by his mothers device and counsell, he had defrauded him of his fathers blessing) sought and desired to kill him, as he that was the ravisher of that principallie from him that was destinated unto him by God, and the surpriser of all his fathers other intended vows: that this, as also his mothers command, was the cause why he came thither; by reason they are all brothers, and by reason that in especial his mother was their neereft akin: telling him, that next after God, he hoped to finde his greatest assistance and help by the means of his uncle. Whereupon *Laban* promising unto him whatsoever humanitie he could

F imagine (as well in respect of their common ancestors, as for the love he bare unto his mother, towards whom, although she were absent, he would expresse his good affection, in shewing himself well affected towards him that was there present.) he told him then, that he would give him the charge of his flock, and make him master over all his shepherds; and that when he should think good to return back again to his friends, he should depart with such rewards and honours as might well become a friend so neerly allyed unto him as he was. Which when *Jacob* understood, he answered: That he would willingly endure any sort of labour in *Laban*'s service, and that his devot towards him would be a delight to himself: but that in lieu of his labours, he required *Rachel* to wife, who deserved to be honoured by him with no lesse title, for many causes; but in especiall, for that she had brought him thither:

The year of the world, 2186. before Christs nativity, 1778.

Gen. 29. 1, 2, ad 9.

Jacob arriveth at Charran in Mesopotamia, among his mothers kindred.

v. 9. ad 12. Jacobs talk with Rachel. Rachels excellent beauty.

ver. 12. ad 23. Jacobs talk with Lab.

The year of the world, 2103. before Christs nativity, 1771.

v. 23. ad 26. Jacob, for recompence, requireth Rachel for his wife.



The year of the  
world, 2103.  
before the navi-  
ty of Christ, 1771

22  
Jacob, in stead  
of Rachel, ly-  
eth with Lea.

3  
Esa  
abl

27. ad 35.

Hed

The explicati-  
on and names  
of Jacobsons.  
Gen. 30.  
Rachel brings  
in Jacob to  
Bala.

Lea bringeth  
10, 11, 12, 13, 14, 15, 16  
Zelpha.  
Jacobs laa.

Th year of the  
world, 2206.  
before Christ  
nauity, 1758

Gen. 30. 18.

24

Gen. 31. 1, 2, 3.  
Jacob, with his  
wives, children  
and flocks, fle  
without his fa-  
thers privity.

19  
Rachel beareth  
away with her,  
her fathers  
household gods.

23

ther: avowing, that the love which he bare unto her, was the cause why he used those G speeches. *Laban* (being highly delighted and contented with this his discourse) granted him his consent in the marriage, telling him, that he could not have wisht for a better sonne in law: and that if he would sojourne a while with him, he would make him lord of all that his heart desired, especially for that he was no wayes minded to send his daughter among the Canaanites; and that it repented him, that (by reason of marriage) his sister had been drawn thither. *Jacob* condescended upon these conditions, and covenanted to abide with him for the space of seven yeers (for he determined to serve his father in law during that terme of yeers, to the end, that having made proof of his vertue, it might the better appear what he was.) Now the time which was covenanted between them being expired, and *Jacob* expecting the contented possession of his love which was promised him, *Laban* prepa- H red a nuptiall feast: and when the night drew on, and *Jacob* least suspected, he bringeth his daughter, lesse fair in face, and more elder in yeers, and layeth her by him; who deceived with the darknesse, and for that he had drunk liberally, lay with her: but the day after discovering the deceit, he questioned with *Laban*, and accused him; who asked him pardon, alledging the necessitie which inforced him to do that which he did. For, he had not brought in *Lea* under intent to deceive him, but that the custome of the countrey compelled him thereunto: yet that the same should no waies hinder him, but that he should enjoy *Rachel*, and receive, see, and have use of her, after seven yeers more were fully expired. Herewith *Jacob* grew pacified, and suffered himself to be perswaded (in that the love which he bare unto I *Rachel*, suffered him to do no otherwayes) and when the other seven yeers were expired, he married *Rachel*. Now, both of these had two chamber-maids, which their father had given them: *Leas* maid was called *Zelpha*, and *Rachels*, *Bala*; who were no slaves, but onely subjects. *Lea* was touched with great grief, in that *Jacob* bare greater affection to her sister then to herself, bethinking her oftentimes, that if she might have children, she should be better esteemed and beloved by her husband: for which cause she continually besought Almighty God, that it might please him to give her issue: whereupon it happened that God gave her a sonne, and *Jacobs* affection was turned towards her; for which cause she called him *Ruben*, that is to say, the sonne of Vision, because she had obtained him through the mercie of God.

After him she bare three children; *Simcon*, (whose name signifieth, that God had heard her) *Levi*, (which is as much to say, as the firmnesse of societie) and last of all *Juda*; (which signifieth thanksgiving. At that time *Rachel* fearing lest she should lose the better part of her husbands love, by reason of the fertilitie and fruitfulness of her sister, caused her chamber-maid *Bala* to lye with him; by whom he had a son called *Dan*, that is to say, the judgement of God; and after him *Nephtalim*, (which signifieth ingenious; by reason, that she used subtiltie to requite her sisters subtiltie.) In like sort, of *Zelpha* he begat *Gad*, (which signifieth adventurous) and after him *Asar*, (that is to say, good hap bringer) because that *Lea* was more honoured by the multitude of her progenie.

*Ruben*, the eldest of all the sonnes of *Lea*, brought his mother apples of Mandragora; L which when *Rachel* had perceived, she desired her to give her a part thereof, in that she longed to taste of the same: whereunto *Lea* would yeeld no consent, replying, That she ought to content herself, in that she had the prerogative in love, in respect of both their beloved, which was *Jacob*. *Rachel* mollifying the heart of her sister with kinde words, said unto her, That she would be content that *Jacob* should lye with her for that night, which *Jacob* performed for the love of *Rachel*: and *Lea* once more had children, namely, *Isachar*, (which signifieth, Come by hire) and *Zabulon*, which importeth a pledge of good will; besides whom, she had a daughter also, called *Dina*. Nor long after this, *Rachel* lay with *Jacob*, and brought forth a sonne, who was called *Ioseph*, which name signifieth an addition. During all this time (which was for the space of twentie yeers) *Jacob* had the government of his father M in laws flocks: but afterwards he thought good (accompanied with his wives) to return to his own inheritance: which when his father in law perceived, he would in no sort give his consent thereunto; for which cause, he covertly determined to forsake him. To this intent he made triall of his wives, to see how they were affected towards his flight; who hartned him by their consents: inso much, as *Rachel* having surpris'd the images of those gods which were honoured in that countrey, fled away with her sister; who both of them led with them all their children on both sides, their handmaids, with the rest of all their substance. *Jacob* also drave away the moitie of the cattell, without the witting or will of *Laban*. *Rachel* also bare with her the images of the gods, although she had been taught by *Jacob* to con- remne



**A** temne them, and yeeld them no honour: but she supposed, that if *Laban* pursued and overtook them, in having recourse to them, she might obtain pardon. But *Laban*, a day after the departure of *Jacob* and his wives, had notice thereof; and being therewith fore agrieved, he pursued after them, intending to assail them by force, and on the seventh day he overtook them, upon a certain hill where they sat them down to take their rest, in that it was evening: but God appearing to him in a dream, gave him counsell to use no violence, neither towards his sonne in law, nor his daughters; but rather to pacifie his ire towards them, and to listen to a peaceable accord betwixt himself and *Jacob*: assuring him that if in contempt of *Jacobs* weaknesse he should lift up his arm to assail him, that he himself would joyn with *Laban* to yeeld him succours.

The year of the world, 2200. before Christs nativity, 1758.

24. *Laban* pursueth *Jacob*, but God delivereth him from his purpose.

**B** The next day, after that *Laban* had received this oracle from the mouth of God, as soon as it was day he called *Jacob* unto him, to the end they might conferre together (hiding nothing from him which the night before he had beheld in his dream.) As soon as *Jacob* was come unto him under safe conduct, he began to accuse him; alledging that he had received him into his house, at such time as he came unto him being poor and naked of all means: and how he had given him great abundance of goods. I have (saith he) given thee my daughters in marriage, hoping by that means to increase thy love towards me more and more; but thou hast had neither respect of thy mother, neither of the acquaintance or parentage betwixt thee and me, neither of the wives which thou hast espoused, neither of thy children whose grandfather I am, but hast dealt with me after an injurious and hostile manner, driving away that which appertained unto me, seducing my daughters to abandon him that begat them, and carry away my household gods with them, which both I and my predecessors have served and honoured; and even as much, as men of warre would not have done unto their enemies, that hast thou done unto me: yea thou that art my kinsman, my sisters sonne, the husband of my daughters, my pledge, and my familiar servant, hast dealt thus with me. On the other side *Jacob* alledged for himself, that God had not only made impression in his heart, but that all men also are wholly addicted to the love of their country; and that after so long space of time, it seemed good unto him to visit his native soil. And as concerning that crime (saith he) which thou objectest against me, as touching the prey, if any other but thy self be judge, thou shalt be convicted to have dealt unjustly with me: for whereas thou oughtest to have rewarded me, for the maintenance and increase I have made of thy goods, hast thou not done us great wrong to envie us a little part and portion thereof? And as concerning thy daughters, know this, that they have not followed me by reason they have been conveyed away by subtiltie, but under that love and dutie which married wives bear unto their husbands: they do not therefore onely follow me, but they come after their children. These things alledged he for himself. Further he replied and accused *Laban*, because that being his mothers brother, and having given his daughters to wife, he had notwithstanding bitterly vexed him by his severe commandments, under which he had been obedient during the space of twenty years, that the troubles he had endured under colour of marriage with *Rachel* had been cumbersome unto him; yet notwithstanding that it was but a trifle in respect of that which he suffered afterwards, which, had he born him an envious affection or hostile hatred, he could very well have escaped. In effect *Laban* had dealt most maliciously with *Jacob*. For seeing that God assisted him in all that he enterprised, *Laban* promised to give him all the cattell that were born white, and sometime that which was brought forth black: and when as that which *Jacob* had named & chosen did increase, then did not *Laban* perform his promise unto him, but deferred him over to the next yeers increase, by reason he had alwaies a respect of the greater flock, and promised that which he hoped would not come to passe, and which if it fell contrary, he was ready to infringe. And as touching the gods, he told him that he might make search for them.

26. *Labans* accusation against *Jacob*.

31. *Jacobs* answer to *Labans* objection.

36. *Jacobs* accusation against *Laban*.

38. *Labans* subtiltie dealing with *Jacob*.

34. *Labans* covenant with *Jacob*. Gen. 31. 2. 32. ad 34.

45. 46. 47.

**C** driving away that which appertained unto me, seducing my daughters to abandon him that begat them, and carry away my household gods with them, which both I and my predecessors have served and honoured; and even as much, as men of warre would not have done unto their enemies, that hast thou done unto me: yea thou that art my kinsman, my sisters sonne, the husband of my daughters, my pledge, and my familiar servant, hast dealt thus with me. On the other side *Jacob* alledged for himself, that God had not only made impression in his heart, but that all men also are wholly addicted to the love of their country; and that after so long space of time, it seemed good unto him to visit his native soil. And as concerning that crime (saith he) which thou objectest against me, as touching the prey, if any other but thy self be judge, thou shalt be convicted to have dealt unjustly with me: for whereas thou oughtest to have rewarded me, for the maintenance and increase I have made of thy goods, hast thou not done us great wrong to envie us a little part and portion thereof? And as concerning thy daughters, know this, that they have not followed me by reason they have been conveyed away by subtiltie, but under that love and dutie which married wives bear unto their husbands: they do not therefore onely follow me, but they come after their children. These things alledged he for himself. Further he replied and accused *Laban*, because that being his mothers brother, and having given his daughters to wife, he had notwithstanding bitterly vexed him by his severe commandments, under which he had been obedient during the space of twenty years, that the troubles he had endured under colour of marriage with *Rachel* had been cumbersome unto him; yet notwithstanding that it was but a trifle in respect of that which he suffered afterwards, which, had he born him an envious affection or hostile hatred, he could very well have escaped. In effect *Laban* had dealt most maliciously with *Jacob*. For seeing that God assisted him in all that he enterprised, *Laban* promised to give him all the cattell that were born white, and sometime that which was brought forth black: and when as that which *Jacob* had named & chosen did increase, then did not *Laban* perform his promise unto him, but deferred him over to the next yeers increase, by reason he had alwaies a respect of the greater flock, and promised that which he hoped would not come to passe, and which if it fell contrary, he was ready to infringe. And as touching the gods, he told him that he might make search for them.

**D** with me: for whereas thou oughtest to have rewarded me, for the maintenance and increase I have made of thy goods, hast thou not done us great wrong to envie us a little part and portion thereof? And as concerning thy daughters, know this, that they have not followed me by reason they have been conveyed away by subtiltie, but under that love and dutie which married wives bear unto their husbands: they do not therefore onely follow me, but they come after their children. These things alledged he for himself. Further he replied and accused *Laban*, because that being his mothers brother, and having given his daughters to wife, he had notwithstanding bitterly vexed him by his severe commandments, under which he had been obedient during the space of twenty years, that the troubles he had endured under colour of marriage with *Rachel* had been cumbersome unto him; yet notwithstanding that it was but a trifle in respect of that which he suffered afterwards, which, had he born him an envious affection or hostile hatred, he could very well have escaped. In effect *Laban* had dealt most maliciously with *Jacob*. For seeing that God assisted him in all that he enterprised, *Laban* promised to give him all the cattell that were born white, and sometime that which was brought forth black: and when as that which *Jacob* had named & chosen did increase, then did not *Laban* perform his promise unto him, but deferred him over to the next yeers increase, by reason he had alwaies a respect of the greater flock, and promised that which he hoped would not come to passe, and which if it fell contrary, he was ready to infringe. And as touching the gods, he told him that he might make search for them.

**E** standing that it was but a trifle in respect of that which he suffered afterwards, which, had he born him an envious affection or hostile hatred, he could very well have escaped. In effect *Laban* had dealt most maliciously with *Jacob*. For seeing that God assisted him in all that he enterprised, *Laban* promised to give him all the cattell that were born white, and sometime that which was brought forth black: and when as that which *Jacob* had named & chosen did increase, then did not *Laban* perform his promise unto him, but deferred him over to the next yeers increase, by reason he had alwaies a respect of the greater flock, and promised that which he hoped would not come to passe, and which if it fell contrary, he was ready to infringe. And as touching the gods, he told him that he might make search for them.

**F** This condition did *Laban* accept: but *Rachel* understanding thereof, thrust the said gods into a sack, and made them to be carried on a camels back, and she sat upon them, saying; that she was indisposed, by reason at that time she had her naturall purgations. And for this cause *Laban* desisted from searching any further, supposing his daughter being so affected would not conceal or set her self so neer things that were so sacred: and he made a covenant with *Jacob*, that none of them should call to remembrance the interchangeable unkindnesses that had past betwixt them, but that he should cherish his daughters, all which they bound with an oath. This covenant was made upon a certain mountain, where they reared a pillar in the form of an altar: whence it came to passe that this pillar was called *Galaad*, that is to say, the hill of witnesse; from whence the countrey of *Galaad* had taken his name even



The yet of the  
world, 206.  
before the nativ-  
ity of Christ, 1758

Gen. 22, 1, 2.  
Jacob sendeth  
messengers to  
his brother  
Esau.

3, 4, 5.

6, 7.

17, 18.  
Jacob reason-  
eth his bro-  
ther with re-  
wards.  
Jacob wra-  
stleth with an  
Angel, and is  
called Israel.

24

28

30.

Gen. 33, 1, 2,  
&c.  
Jacob saluteth  
his brother  
Esau.

33.  
Jacob cometh  
to Scenias.

37

The history of  
Dina, Jacobs  
daughter.

Gen. 34, 1, 2, 3, 4

untill this day: and after that the alliance was made, and that they had banquetted toge- **G**  
ther, *Laban* returned back again into his own country.

But as *Jacob* travelled towards the country of *Canaan*, he encountred many visions, which prefaged unto him good hope and fortunes to come; and he called the place where this thing hapned, The field of God. And being desirous to know how his brother *Esau* was affected towards him, he sent messengers before him to sound and gather the exact truth thereof, by reason he stood in fear lest the memory of his old discontent should be renewed: charging his messengers to signifie unto *Esau*, that *Jacob* (deeming it to be a thing inconvenient to live with his brother, who was displeased with him) had of his own free will forsaken the country, and that at this present he was upon his return, thinking that the length of time were sufficient to procure a reconciliation between them. He therefore led **H**  
with him his wives and children, with all those riches which God had given him; offering himself unto *Esau* with all that of most esteem which he had, by reason that he thought it the greatest benefit that might happen to him, to impart unto his brother a part of those commodities, which he had received at Gods hands. All which they signified unto *Esau*, who rejoiced very much thereat, and went forth to meet his brother, accompanied with four hundred armed men. But *Jacob* hearing that he marched forward to meet him, attended by so many men at arms, was very much afraid: yet fixing his confidence in God, he provided for the time, lest any detriment should happen unto him, studying every way to defend both him, and his, from invasion. Whereupon dividing his troup, he caused some to march before, and the rest to follow speedily after: so that if any did assault the first, they **I**  
might retire themselves to the troupe that followed.

After this manner having ordered all things about him, he sent certain with presents to his brother, namely, with beasts of charge, and a great number of divers kinds of four-footed beasts, (which for their rareness might work more content and admiration in those to whom they were presented.) All these marched one after another, to the intent, that being encountered thus in ranks, they might seem to be of greater number then they were: to the end, that if as yet there remained any discontent in the heart of *Esau*, these presents might serve to mitigate the same. He commanded them also that marched formost, that they should use courteous salutation towards *Esau*. Having thus all the day disposed his troup, as soon as the night was come, he caused all his companies to march, who passed the river **K**  
of *Iaboch*: but *Jacob*, who was left hindmost, was encountred with a vision, in which he wra- stled with an apparition, and he became victor.

Now this vision spake unto him, exhorting him to rejoyce at that which had hapned unto him, assuring him that he had not atchieved an easie matter, but that he had surmounted an angel of God, which was a signe of great good which would befortune him, and that his posteritie should be invincible, and that never man whatsoever he were, should overcome him: commanding him to call his name *Israel*, that is to say, according to the Hebrews, a resister of an Angel. These things were foretold unto *Jacob* upon his request, who perceiving also that he was an angel of God, prayed him to inform him of that which should happen unto him: which the vision did, and afterwards vanished. *Jacob* took great pleasure thereat, **L**  
and called the place *Phanuel*, that is to say, the face of God: and for that in wrastring he had hurt his broad nerve, he afterwards abstained from eating of the same, and by reason thereof our nation do never feed thereon.

Now when he had intelligence that his brother neerly approached him, he commanded his wives that they should march forward every one with their handmaidens, to the end that they might from afarre behold the sight of the men, if so be that his brother should assault them. But himself he humbled in reverencing his brother, who drew neer unto him, without intent of circumvention; and *Esau* saluted him, and enquired of him as touching the companies of women and children; and after he understood how all went, he was desirous to lead them to his father. But *Jacob* excused himself, by reason of the weariness of **M**  
his cartell, and *Esau* retyred to *Sair* where he made his abode, and had imposed that name on that country, by reason of his thick hair. *Jacob* also retyred himself to a place, which at this day is also called the *Tents*, and from thence into *Siehem*, a citie of the *Canaanites*.

Now at such time as the *Sichemites* celebrated their feast, *Dina* which was *Jacobs* onely daughter, went into the citie to see the braverie of the women of that country. But *Sichem* the sonne of king *Emmor* ravished her, and deflowed her: and being surprised with her love, he besought his father that he might take her to wife: who listening thereunto, went



- A** went unto *Jacob*, praying him to joyn *Dina* his daughter, in lawfull marriage, with his sonne *Sichem*. *Jacob* not daring to contradict him by reason of his authority and qualitie; and on the other side, not thinking it to be either a thing lawfull, or convenient, to match his daughter with a stranger, required at his hands a time of deliberation to consult thereupon. Hereon the king departed, hoping that *Jacob* would listen to the marriage. But *Jacob* having discovered unto his sonnes the ravishment of their sister, and the request of *Emmor*, desired them to deliberate amongst themselves, what thing was to be done in the matter: whereupon some held their peace, not knowing what to say; but *Simeon* and *Levi* (the brothers of the same wombe, with their sister) complotted together this practice: In as much as it was a festivall, and that the *Sichemites* intended nought but pleasure, and banquetting, they issued by night upon their first guards, and killed them that were a bed; and from thence entring into the citie, they killed all the males (and with them the king and his sonne) but to the women they offered no violence. Which being executed without the knowledge of their father, they brought their sister back again. *Jacob* was very much astonished at this accident, so strangely executed, and was wroth with his children: but God appeared unto him, and comforted him, and commanded him, that he should purifie his tents, and accomplish those sacrifices which he had vowed to perform, at such time when first he went into *Mesopotamia*, and the vision appeared unto him. Whilest then he cleansed those which followed him, he found the gods of *Laban*, which (beside his knowledge) *Rachel* had stolne, and hid them in *Sichem*, in the earth, under an oak.
- C** Afterwards departing from thence, he sacrificed in *Bethel*, where he had seen the vision, at such time as he first of all took his journey into *Mesopotamia*: and as he travelled in the land of *Ephrata*, *Rachel* died in child-bed, and was buried there: (and she only hath not enjoyed the honour which is done in *Hebron* to those of her parentage.) After he had made great lamentation, he named the childe which she bare at that time, *Benjamin*, (by reason of the dolours which hapned unto his mother.) These are all the children of *Jacob*, twelve males, and one daughter; of whom, eight were begotten on his lawfull wives, six of *Lea*, and two of *Rachel*; and on their chamber-maids, four; two, of each of them; whose names I have heretofore recorded. From thence went *Jacob* to *Hebron*, a citie of *Canaan*, where *Isaac* made his abode; and they lived but a small time together, because *Rachel* was dead, and departed from him.

The year of the world, 2206. before Christs nativity, 1758.

v. 21, 25. Simeon and Levi kill the Sichemites.

Gen. 35. 1, 2. Jacob digging up Labans gods, goeth and sacrificeth at Bethel.

v. 16, 17, 18. Rachel dieth in child-bed. Hedio & Rufinus, chap. 28.

## CHAP. XX.

*ISAAC* dieth, and is buried in *Hebron*. Gen. 35. 29.

**I**SAAC died a little time after the arrivall of his sonne, and was buried with his wife, by his sonne, in *Hebron*, among their fathers. This *Isaac* was a man beloved of God, and guided by his especiall providence. After the decease of *Abraham*, he lived a long time: and after he had passed his life in all vertue for the space of 185. yeeres, he deceased.

The year of the world, 2230. before Christs nativity, 1734.

Isaac dieth, 185. yeeres old. Gen. 35.

## THE SECOND BOOK OF THE ANTIQVITIES OF THE JEWS: WRITTEN BY FLAVIUS JOSEPHUS.

The contents of the chapters of the second book.

1. How *Esau* and *Jacob*, *Isaacs* sons, divided their habitations: and how *Idumaea* fell to *Esaus* lot, and *Canaan* to *Jacobs*.
2. How *Joseph*, the youngest of *Jacobs* sonnes, by reason of his dreams, which fore-told his future felicitie, incurred his brothers envie.
3. How *Joseph* was sold by his brethren into *Egypt*, and grew in great authoritie in that country: and how at length he had his brothers under his power.
4. How *Jacob*, with all his progenie, came unto his sonne.
5. Of the affliction of the *Hebrews* in *Egypt*, for the space of 400. yeeres.
6. How, under the conduct of *Moses*, they forsook *Egypt*.
7. How the *Red Sea* divided it self, and gave the *Hebrews* a passage, at such time as they fled out of *Egypt*.

C a

CHAP.



## CHAP. I.

How *ESAU* and *JACOB*, *ISAACS* sonnes, divided their inheritance: and how *Idumæa* fell to *ESAUS* lot, and *Canaan* to *JACOBS*.

The year of the  
world, 2230.  
before Christs  
Nativity, 1734.

*ISAACS* sonnes  
departed their  
habitations.  
Gen. 36. 6, 7.  
Gen. 25. 53.  
27. 36.  
*ESAU*, the first  
begotten, sel-  
eth his birth-  
right.  
*ESAU* called  
*Edom*.  
Gen. 36. per tot.  
*ESAU* sonnes  
and posterity.

**B**UT when *Isaac* was dead, the sonnes divided their habitations among themselves, and were neither of them content with that which they inherited by their father: but *Esa* leaving the citie of *Hebron* to his brother, went and dwelt in *Seir*, and was lord of the countrey of *Idumæa*; which he named by his name (for it was furnamed *Edom*) for the occasion which followeth. He being very young, returned one day fore wearied, travelled, and hungry, from hunting: and finding his brother dressing for himself a messe of lentill pottage, which were very red in colour, and further encreased and incensed his appetite, he required them at his hands, that he might eat them. But he taking the opportunitie and occasion of his brother *Esaus* hunger, constrained him to forsake his birth-right, and to sell him the same, on condition, he should give him what to eat. *Esa* then transported with famine, surrendred unto him his birth-right, and confirmed it with a solemne oath. And thereupon, his equals in age, in way of mockerie, called him *Edom*, by reason of his red meate; for *Edom* in Hebrew, signifieth red. His countrey likewise was called *Edom*. But the Greeks, to the end they might make the name more currant, called it *Idumæa*. He became the father of five children: of whom, he had three by his wife *Alibama*, whose names were *Iaus*, *Iolamus*, and *Choraus*: as touching the other two, *Aliphaces* was the sonne of *Aka*; and *Raguel*, of *Mosamerba*: these children had *Esa*. *Aliphaces* had five legitimate children, *Themana*, *Omar*, *Ophus*, *Ioatham*, *Ocarvaxes*, (for *Amelech* was illegitimate, born by one of his concubines, whose name was *Themana*.) These dwelled in that part of *Idumæa*, which is called *Gobolitus*; and in that part, which by reason of *Amelech*, is called *Amalechitis*. For, *Idumæa* being in times past a land of great extent, continued the name of *Idumæa* thorow the whole countrey: and the particular provinces of the same, kept the names of those that first inhabited the same.

## CHAP. II.

*JOSEPH*, the youngest of *JACOBS* children, is envied by his brothers. Gen. 37.

The year of the  
world, 2206.  
before the nativ-  
ity of Christs, 1658

Gen. 37. 1, 2.  
Medio & Ruf-  
sinus, chap. 2.

v. 34.  
*JACOBS* sonnes  
hated their  
brother *JOSEPH*.

à v. 5, ad 9.  
*JOSEPHS* dream

**B**UT *Jacob* attained to that felicitie, that scarcely any other had been so happie, for he surpassed all the inhabitants of that countrey in riches: and by reason of the virtues of his children, he was both envied and regarded. For, they were accomplished in all perfections, animated and endowed with stout hearts, prepared to execute any work of the hand, and to endure all sorts of travell: finally, all of them were furnished with knowledge and providence. But God had such care of him, and so diligently procured and furthered his good fortunes, that that which seemed unto him to be griefefull and contrarie, he brought to an issue prosperous for him, and encreasefull for his riches; and brought to passe, that both he and his children were the first motive to our ancestors to forsake the land of *Ægypt*, for that cause which here ensueth. *Jacob* having begotten *Ioseph* of *Rachel*, loved him entirely, both in respect of the beautie of his bodie, as also of the ornaments and virtues of his spirit: and besides both these, his prudence, wherein he out-stripped all his other brothers. This cordiall affection of his father, moved envie and hatred amongst his brothers towards him. And besides these, the dreams which he had seen, and told both to his father and brethren; which fore-prophecied unto him a singular felicitie. For, it is the common custome of men to be jealous of their prosperitie, with whom they are familiar.

Now the visions which *Ioseph* saw in his dream, were these. Being sent by his father, in the companie of his brothers, to reap corn in the time of harvest, he saw a vision (farre different from those which accustomedly happen in sleep) which (as soon as he awoke) he told unto his brethren, to the end they should interpret it. He told them therefore, that he thought in his dream the night past, that his sheaf of corn was setled in a place where he had fixed it, and that theirs ranne towards his, and worshipped the same. Which vision of his, seemed to foretell him of his ample fortune; and how he should obtain the lordship over all of them. But they concealed all these things from *Ioseph*; making shew, that they could in no sort interpret the dream: but being by themselves apart, they breathed forth



- A forth contrarie imprecations; wishing, that nothing of that which they interpreted, as touching his dream, might take effect, but persevering more and more in envie and hatred towards him. But God (opposing his power against their envie) sent *Ioseph* a second and more strange vision: for he dreamed, that the sunne, the moon, and eleven of the starres descended down to the earth, and humbled themselves before him. Which vision he revealed to his father, in the presence of his brethren, (without suspicion of any hatred in them towards him) and besought him to interpret unto him the meaning thereof. Now as touching *Iacob*, he greatly rejoyced at this dream, by reason he conceived in his minde the interpretation thereof, and (in comparing and alluding his conjectures not rashly, but with prudence) he rejoyced at those great matters which were signified by that dream: which
- B fore-told, that his son *Ioseph* should be highly fortunate, and happy; and that the time should come, in which his father, mother, and brethren should honour him, and worship before him. For, he compared the moon (which ripeneth and encreaseth all things that grow) to his mother; and the sunne (which giveth form and force) to his father. And as touching his brothers, who were eleven in number, he compared them to the eleven starres, (which received their force both from the sunne and the moon.) Neither did *Iacob*, without judgement and consideration, so interpret this vision. But *Ioseph*s brothers were highly aggrieved at this presage, conceiving as hainously and hatefully thereof, as if this felicitie had been portended to a stranger, and not to their brother, with whom they might equally partake his good fortunes whatsoever, being as well allied in felicitie unto him, as in consanguinitie. Whereupon they resolved on his death and destruction: and having complotted these counsels amongst themselves, and gathered in their harvest, they retired themselves with their flocks, towards *Sichem*, (which was a part of that countrey) very fit to nourish and feed their cattell; where they kept their flocks, without giving any notice of their departure to their father. But he perceiving that no man came from the herd, that might tell him any tidings, being sorrowfull and carefull of his sonnes, he sent *Ioseph* to the flocks, to understand how they did, and how their affairs prospered.

## CHAP. III.

- D How *JOSEPH* was sold into Egypt by his brethren, and grew in great credit in that countrey: and how his brethren at length were under his subjection.

**B**Ut so soon as they saw their brother coming towards them, they rejoyced, not as at the arrivall of one of their household friends, sent unto them by their father, but as if their enemy had encountered them; who by the will of God was delivered into their hands. They therefore mutually agreed to put him to death, and not to let slip the present opportunitie. But *Ruben*, the eldest amongst them, seeing their disposition and conspiracie to kill him, endeavoured to dissuade them, setting before their eyes, how hainous and wicked the enterprise was, and what hatred they might incur there by. For (said he) if before God and before men it be a wicked and detestable thing, to lay hands on, and to murder a stranger, how much more hainous a crime will it be held for us, to be convicted to be the murderers of our brother? whose death will heap sorrow on our fathers head, and draw our mother into great grief and desolation, through the losse of her sonne, robbed and bereft from her, beyond the ordinarie course of men. For which cause, he prayed them to be advised in these things; and that they would consider in their mindes, what thing might happen, if this childe, who was fair, vertuous, and young, should be done to death: praying them to give over this unnaturall resolution, and to fear God, who was both the judge and witness of their deliberation intended against their brother: and that if they would desist from this hainous act, God would take pleasure in their repentance and reconciliation: but if they proceeded in their enterprise, he assured them, that he would punish them like fratricides; since nothing is hidden from his providence, whether it be committed in the desert, or attempted in the citie. For, wheresoever men are, there is it alwayes to be thought, that God likewise is. Further, that when they should have perpetrated this fact, they should alwayes have their consciences as an armed adversarie against them, which never would forsake them, whether they were good, or whether such as theirs would be, if they should fortune to murder their brother. Furthermore he alledged, that it was an impious fact to kill a mans own brother, although he had done him injurie, and much more meritorious, to forgive a mans friend, that had offended against him. Moreover he said, that *Ioseph* had done them no wrong, whose tender years rather

The year of the world, 2206. before Christs nativity, 1758.

v. 9, 10, 11. Iosephs dream of the sunne, moon, and starres. The interpretation of Iosephs dream.

v. 11.

Iosephs brothers complot his death. Sichem a fit place to graze in.

v. 13, 14.

v. 18.

Ioseph cometh unto his brothers, who resolve to murder him. Ruben dissuadeth his brothers death.

v. 21.

The year of the world, 2217. before Christs nativity, 1747.



The year of the  
world, 2217.  
before Christs  
Nativity, 1747.

21. 22.  
Ruben per-  
swadeth them  
to cast Joseph  
into a pit.  
Hedio & Ruf-  
inus, chap. 3.

21. 27.  
Joseph, by the  
council of  
Juda, is sold to  
the Arabian  
merchants.

29  
Ruben by  
night cometh  
to the pit.

31.

31.  
Josephs Bro-  
thers persuade  
his father, that  
he is devoured  
by wilde beasts

34  
Jacob bewail-  
eth Joseph, for  
dead.

27. 28.  
Joseph is sold  
in Egypt, to  
Putiphar.

Gen. 39. 7, 9, 10  
Putiphars wife  
soliciteeth Jo-  
seph to lie with  
her.

ther required care and compassion at their hands, then hate and tyrannie. Besides that, the cause of his slaughter would aggravate their offence, if it should be known, that for envie of his future felicitie they should take away his life; all which good hap they likewise might participate, by reason of consanguinitie: and that it was their dutie to think, that whatsoever blessing God imparted to *Ioseph*, was theirs; and that for that cause they were to imagine, that God would be more displeased against them, if they should endeavour to deprive him of his life, whom he had esteemed and adjudged worthy of prosperitie to come. *Ruben* alledging these and many other things, besought them and laboured to divert them from shedding their brothers blood. But seeing that all these his motives could in no sort mollifie them, but that they hastened the rather to commit and perpetrate the murther, he counselled them, that at least, wise they should allot him some milder kinde of death: telling them, that he endeavoured all what in him lay, at the first to dissuade them. But since it was thoroughly resolved among them, that he should not live; that lesse mischief should follow of it, if they would be ruled by his counsell: for by that means their will should have effect, yet a more milde, and lesse hurtfull, in comparison of murther; that it were better for them to temper their hands, and keep them immaculate, by casting him into the next pit, and there leaving him in the hands of death. To this counsell, all of them agreed. So *Ruben* took *Ioseph*, and bound him with cords, and let him down easly into a pit, which was drie: which done, he departed, to seek out a more convenient place for pasture.

But when *Ruben* was gone, *Juda*, one of *Jacobs* sons, (espying certain merchants of Arabia, of the countrey of the *Ismaelites*, who from the countrey of *Galadana* carried *spicerie* and *Syrian* merchandise into *Egypt*) counselled his brothers to draw up *Ioseph* out of the Well, and to sell him to those *Arabians*: assuring them, by that means it would come to passe, that *Ioseph* should die the farther off from them, amongst strangers; and as touching themselves, they should be exempt from that pollution. Which countell of his being commended by them all, they drew *Ioseph* out of the pit, and sold him to the *Arabians* for the summe of 20. silverlings, at such time as he was seventeen yeers of age. Now had *Ruben* resolved in himself to save *Ioseph*, without his brothers privitie: for which cause coming by night unto the pit, he called him with a loud voice; and seeing that he gave him no answer, he began to conjecture with himself, that his brethren had done him to death; he reproved them therefore very bitterly: but after they had told him what was become of him, he gave over his mourning. After these things were thus brought to passe, the brethren consulted among themselves, in what sort they might clear themselves from their fathers suspition; and concluded among themselves, to tear the coat wherewith *Ioseph* was attired at such time as he came unto them, and which they had taken from him when they cast him into the Well; to the end, that having defiled it in the blood of a goat, they might afterwards bear it unto their father, and shew it him, to the end he might suppose, that *Ioseph* was slain by wilde beasts. Which done, they came unto the old man (not altogether ignorant of his sonnes misfortunes) and told him, that they had not seen their brother *Ioseph*, neither could they assure him what mishap had befallen him: but that notwithstanding, they had found his jerkin, altogether bebloudied and torn; which made them suspect, that he was slain by some wilde beasts, if so be he were sent unto them attired in that coat.

But *Jacob* (that hitherto expected and hoped for more successefull tidings, in that he supposed and hoped that *Ioseph* had onely been captive) gave over this opinion, and took the coat for a most assured testimonie of his sonnes death; for he knew that he was apparelled therewith, at such time as he sent him to his brothers: for which cause he lamented *Ioseph*, from that time forward, as being dead, and as if he had not any more sons. And such was the grief of his heart, that he conceived no consolation in the rest, but suffered himself to be perswaded by the brothers, that *Ioseph* had been slain by savage beasts. He therefore sate him down, being clothed in sackcloth, and charged with sorrow; and neither could his sons, by their counsels, mitigate his moans, nor he himself remit the rigor of his lamentation.

Now *Ioseph* was sold by the merchants, and bought by *Putiphar*, (an *Egyptian* lord, and a steward of king *Pharaohs* household) who held him in high estimation, and trained him up in all liberall sciences, suffering him to live, not after a servile, but liberall manner, and committing unto his charge the care of his household; all which favours he made use of. Yet was he no wayes diverted, by these his priviledges and promotions, from his innated vertue; testifying hereby, that prudence doth not submit to adverse fortune, if a man use the same orderly, and not at that time onely when fortune fawneeth and flattereth.

It fortuned not long after, that his masters wife was enamoured with him, both in respect of



**A** of his beautie, as also of his dexteritie and diligence, supposing, that if he opened her minde unto him, she might the more easily enjoy him; and that he might esteeme it a part of his felicity, to be beloved by his Mistris. All which she supposed and imagined, having onely regard of that servile condition wherein at that present he was, and not of his manners, which continued alwayes entire, notwithstanding any change that could happen unto him. For which cause she discovered unto him her desire, and desired him to grant her an amorous encounter: but he refused her demand, alledging, that it were a most wicked requirall of him towards his Master, if it should come to passe, that he who had bought him, & so greatly honoured him, should receive so great an injurie and outrage. For which cause, he exhorted

**B** her to conquer her appetite, depriving her of al hope of ever cōpassing her concupiscence, alledging unto her, That desire is then lesse active, when hope is extinguished; avowing, that he had rather suffer all the mischiefs that might be imagined, then to consent or condescend unto her in that wickednesse. And although (said he) it be undecent for a servant to contradict the will of his Mistris, yet that the filthinesse of the fact did dissuade him from attempting the same. But this his repulse did more and more inflame her, for that she supposed that *Ioseph* should not deny her: and her disordinate affections encreasing daily, she devised and complotted a new meanes, in hope to bring her love to her desired issue.

Whereas therefore a solemne and publike feast was at hand, wherein (according to custome) the Ladies were wont to dignifie the solemnitie, by their assistance, she fained a sickness, perswading her husband thereunto, hoping by that meanes she might have the better opportunitee (in being solitary, and alone) to sollicite *Ioseph*: which falling out accordingly (as she had her selfe desired) she began to court and compasse him by these flattering and fawning allurements and perswasions: telling him, That he had done well, if (upon her first request) he had obeyed her, without any contradiction, in respect of her dignitie who required the same, and her incredible passion, which had so far commanded her, that notwithstanding she were his Mistris, she should indigne and forget her selfe so much as to sollicite him: that now he should behave himselfe more wisely and better; if in amends of his forepassed obstinacy he now at last would consent. For if he respected this her second summons, it was farre more affectionate and importunate then the former, for (saith she) I have

**D** fained sickness to this end, to sollicite and prefer thy company before a publike triumph. Or if at first thou didst mistrust me, thou maist hereby conceive that I doe not maliciously tempt thee, in that I yet continue in the same affection. For which cause either make choice of this present pleasure, and be obsequious to her that loveth thee, under hope of further preferments, or be assured of my hate & revenge, if thou preferrest thy opinion of chastity before my favour. For be assured, that thy chastitie shall profit thee nothing, if I shall accuse thee to my husband, and avow, that thou hast sought to violate me: for although thy allegations be more true, yet shall my words be of more force, and my accusations more acceptable in *Putiphars* eares then thine. But neither by these words, nor her teares the witnessers of her vows, could *Ioseph* be perverted, neither could remorse over work him, nor terror

**E** compell him to forsake his purposed chastitie, but that he constantly resisted against those unjust afflictions, wherewith she threatned him: choosing rather to suffer any misery whatsoever, then to be prisoned with the possession of her offered adulteries, being well assured that he was worthy of extreme punishment, if on a womans intreaty he should condescend to any such treachery. He likewise admonished her of her duty, alledging the *lawes, rights, and customes of Matrimony*, willing her rather to respect them, then her momentary lust: for that the one was speedily followed with repentance, proceeding suddenly of griefe, not amendment of sin, with a continuall and great feare likewise, lest the fact should be discovered: whereas the company she might have with her husband, was voide of danger, and attended by a conscience as well before God as men. Moreover, that it was more convenient

**F** for her to governe and command him as his Lady and Mistris, rather then to be shamed, in making him the Secretarie of their common sinne: for that it is more convenient to be assured in the confidence of a good life, then in secret to commit sin. In these and such words sought he to abate the brunt of her furious affection, and to revoke her from her depraved fancies, to submit to the law of reason: but she, the more instantly he dissuaded, the more earnestly invaded him, and where by no meanes she could pervert him by words, she laid violent hands upon him, to constrain him perforce. But *Ioseph* (unable to endure any longer the intemperance of the woman, leaving his Garment behind him, whereby she held him) brake suddenly out of the chamber. She, partly impelled by the griefe of repulse, partly affrighted with feare, lest her lasciviousnesse should be made knowne to her husband, decreed

The year of the world, 2217. before Christs Nativity, 1747.

*Putiphars* wife complotteth a second subtiltie, to allure *Ioseph*.

*Ioseph* once more repulseth the assaults of her lust.

Gen. 11, 12.

Gen. 12. *Ioseph* leaving his rayment behind him, whereby she held him, fled from the adulteresse.

first



The year of  
the world,  
2217. before  
the Nativity  
of Christ. 1747.  
v. 14, 17.  
The adulter-  
esses accusati-  
on against  
Joseph.

first of all failly to accuse *Ioseph*, and by this meanes to take revenge upon him; holding it to G  
be a craft worthy a womans wit, to anticipate and first of all to accuse her accuser. She there-  
fore sat her downe sad and perplexed, colouring the griefe of her defrauded lust, under the  
cloake of indignation, for her attempted honor and violated chastitie. Now, when her hus-  
band came home, and (being troubled in minde to behold these her agonies) demanded  
the cause thereof: Live thou no longer (said she) my husband, except thou rigorously pu-  
nish that wretched slave, who attempted to violate thy Bed, forgetting both what he was  
when he came into thy house, and with how great benevolence thou hast entertained him;  
yea, who was to be esteemed more ingrate then ingratitude, except every way he approo-  
ved himselfe faithfull unto thee: yet hath he not forborne to offer injurie, no, not to thine  
owne Wife; and that which is more, on a holy day, and in thine absence: whereby it mani- H  
festly appeareth, that the moderation which hitherto hee pretended, rather proceeded of  
servile feare, then native modestie. And that which hath the more emboldened him, is, in  
that (besides all hope, and beyond his merit) thou hast favoured him: for seeing all thy  
goods were committed to his trust and dispensation, and perceiving that he was preferred  
before all thine ancient servants, he thought it lawfull likewise for him to attempt and out-  
rage thy Wife. And to procure more credite to her words, she produced his garment,  
which (as she said) he left behinde him, at such time as he sought to violate her. But *Puti-  
phar* intangled by the words and teares of a woman, and attributing too much to his Wives  
dissembling love, omitting the further and faithfull inquisition of the truth, after hee had I  
first of all prayd his Wives faith and loyaltie, he cast *Ioseph*, thus condemned of haynous  
wickednesse, into the prison of malefactors, esteeming his Wives chastitie, and commend-  
ing it the more, in that he was now made a witnesse of her approved honestie.

v. 20.  
Joseph is cast  
into prison.

Hedio &  
Ruffinus.  
chap. 4.  
Gen. 39, 21, 22,  
23.  
Josephs pati-  
ence in bonds.  
The keeper of  
the prison  
dealeth friend-  
ly with Ioseph.

But *Ioseph* committing his innocency unto God, neither took care how to excuse him-  
self, neither to expresse how the matter fell out: but silently suffering the necessitie of his  
bonds, he was onely comforted with this one hope, namely, that God was more powerfull  
then they that had imprisoned him; whose providence he presently experimented. For the  
keeper of the prison considering both his faith and diligence in all that wherein he employ-  
ed him, as also the dignitie of his forme, loosed him out of bonds, and by that meanes in  
some sort lessened his miserie; giving him also an allowance more liberall then the rest of K  
the prisoners had. Now, when they that were in the prison (as often as they had intermissi-  
on from their labor) conferred together (as men in miserie are wont to do) and questioned  
among themselves, of the cause of their damnation; a certaine Butler neer about the King  
(condemned by him, in displeasure, to be cast into Irons) grew familiar with *Ioseph*: and for  
that he accounted him to be a prudent and provident man, he told him his Dreame, pray-  
ing him, that if any presage might be gathered thereby, that he would expound it unto him;  
lamenting his misfortune, who not onely was persecuted by the Kings displeasure, but also  
when he should take his rest, troubled from Heaven by Dreames. For he said, that in his  
sleepe, hee beheld three great clusters of Grapes hanging on three severall branches of a  
Vine, which were all ripe, and ready to be gathered; and that him thought he pressed them L  
into a Cup, which the King held; and that afterwards, having strained the Must, he offer-  
ed it to the King, and that he willingly dranke thereof. Now, when he had shewed him his  
Dreame, he desired him, that if he had any knowledge given him from God, he would  
vouchsafe to interpret his Vision unto him. *Ioseph* answered him, that he should be of good  
courage; willing him to expect, that within three dayes he should be delivered from his  
bonds, and be admitted againe to the Kings service, and restored to his former credit. For  
he interpreted, that the Vine bringeth forth a fruit very good, and profitable for mans use;  
for that by the mediation therof, faith and friendship is fixed and confirmed amongst them,  
and discords dissolved: furthermore, that troubles and sorrowes were asswaged by the use  
thereof; in stead of which, pleasures succeeded. This said he, as thou tellest me that the M  
King received, being pressed out by thy hands. Know therefore, that thou hast a good  
Dreame offered thee, and that it signifieth thy deliverance from miserie within three  
dayes, according to the number of those Clusters which thou gatheredst in thy Dreame.  
Remember me therefore, I pray thee, as soone as the event hath approved this my pre-  
diction to be faithfull and unfained; and when thou art at libertie, forget us not, that are  
left here to lie in miserie, who departest to enjoy thy fore-told felicitie: for I am not here  
thrust into bonds for my wickednesse, but I am punished like a malefactor for my vertue  
and modestie; in that I rather respected the honour of the house in which I lived, and his  
credit who committed me to prison, then mine own pleasure. And thus the Butler, as it be-  
came

Gen. 40, 5, 9,  
ad 15.  
The Butlers  
Dreame ex-  
pounded.

The year of  
the world,  
2228. before  
Christis Nati-  
vity. 1736.

The year of the  
world, 2228.  
before Christis  
Nativity, 1726.



A came him, rejoiced at the interpretation of his Dreame, and expected the event. Now a certaine other servant, who had the command of the Kings Bakers, and living in the same prison with the Butler, conceiving some hope through *Iosephs* so happy interpretation (for that he likewise had seene a vision) desired him to expound unto him what interpretation was to be had of a dreame, which he had the night past, which he expressed in these words. Me thought (said he) that I carried three baskets on my head: of which, two were replenished with bread, & the other with flesh) and divers other kinds of cates, such as are prepared for Kings. But the birds of the ayre hovering round about me, devoured all the victuals, being nothing appauled by me, although I drove them from thence. Which said, he expected a presage no lesse fortunate then the former.

The year of the world, 2218. before Christs Nativity, 1736.  
The Bakers Dreame.  
v. 16.

But *Ioseph* (after he had conjectured upon the circumstances of the dreame, and foretold him that he would rather have informed him of more successful fortunes, then his dreame did intend:) told him that he had only two dayes left him, wherein he was to live. For these were designated by the two baskets: but by the third, that he should be hanged and devoured by the fowles, which he could not drive from him. Neither did it otherwise fall out with both of them, then *Ioseph* had foretold: For upon the prefixed day, the King (celebrating the feast of his nativitie) commanded that the Baker should be hanged; but as touching the Butler, he delivered him from his bonds, and restored him to his former office.

18.  
The exposition of the Bakers Dreame.

C But God delivered *Ioseph* (after he had for the space of two yeares spent his time in the miserie of the prison: and was in the meane space no wayes assisted by the ungratefull Butler) by preordinating this meane and maner of his libertie. Whereas King *Pharaoh* had that night in his sleepe seene two visions, and had also received the interpretation thereof, forgetting the one, he onely remembered him of the dreames, which in his opinion had no fortunate signification. Whereupon early in the morning (calling before him the learnedst among the Egyptians) he required the interpretation thereof. Now when he could in no fort be satisfied by them, the King was the more and more moved: which when the Butler apperceived, he remembered him of *Ioseph*, and of his wisdom and prudence in these sorts of conjectures; and repairing unto the King, told him of *Ioseph* and of his vision, and the event thereof, which he had whilst he was in prison, together with *Iosephs* interpretation;

Gen. 40. 17.

Pharaoh the King of Egypt his Dreame.

D and how the same day, the master of the Bakers condemned to the gallows, gave greater credite to his predictions: how he was kept prisoner as a slave by *Putiphar* the master of his household, and that he said how amongst the Hebrewes he was descended of good and honourable parents. Command him therefore (said he) to be sent for, neither despise the man for his present misery, for thou mayest manifestly understand by him, the signification of thy Dreames. Whereupon the King sent for him presently, and friendly taking him by the hand, he spake unto him after this manner: Good young man, in that I understand by the report of my servant, that thou art prudent; shew me the interpretation of my Dreames in such manner as thou discoveredst his unto him, and thou shalt doe me a high pleasure: but

*Ioseph* is delivered from bonds.

E beware thou neither conceal any thing for feare, or speake ought for flattery, or to feede me with falsehoods, but tell me all things truly, although they shall in a sort breed my discontent to heare them. Me seemed that I walked by a river side, and that I saw seven well fed and fat kine, which retyred themselves from the floud into the pasture: and againe, me thought that seven others came from the pasture to encounter them, who were very leane and ugly to behold, who when they had devoured the seven others that were fat and great, yet never the more increased, but were all of them miserably vexed with hunger. But after this vision being awaked out of my sleep, and troubled in my minde, thinking with myself, what that vision might signifie, beeing seized by little and little by a pleasant slumber, I fell asleepe once againe. And againe, I saw a vision more prodigious then the former, which

Pharaohs Dreame of the seven kine.

The year of the world, 2231. before Christs Nativity, 1722.

F doth likewise trouble and terrifie me the more. For I saw seven eares sprung out of one roote, that hung down and bowed their heads, because they were loden with graine ready to be reapt: after which, there appeared seven other, weake, and languishing for want of dew, who devouring those other great and full eares, left me highly astonished. Hereunto *Ioseph* answered: This Dreame (O King) although it hath bene seene in two figures, yet so it is that it importeth one and the same accident, which is to ensue. For both those Oxen (which are creatures born and bred up for the plough and labour) which you saw devoured by the leaner, and those eares of corne consumed by the weaker, fore-signe a famine and scarcity in Egypt for so many yeares, as there were Oxen and eares of corn in good plight: so that the fertilitie of these good yeares shall be consumed by the sterilitie of so many other yeares, according to their number; and there shall be such scarcitie of necessary pro-

The year of the world, 2238. before Christs Nativity, 1715.

The interpretation of Pharaohs Dreame.  
22. 18. ad 26.

vision



The year of  
the world,  
2238, before  
the Nativity  
of Christ. 1726

v. 47, 48, 49.  
By Iosephs  
counsell the  
succeeding  
scaritie is  
made more  
tolerable.

v. 41, 42.  
Ioseph is in-  
titled by Pha-  
raoh to great  
honours.

Hedio and  
Rufinus,  
chap. 5.

v. 50, 51, 52.  
Ioseph marri-  
eth a Wife in  
Egypt, on  
whom he be-  
gat Manasses  
and Ephraim.

v. 54, 55.  
The famine  
in Egypt.

Gen. 42, 1, 2,  
&c.  
Jacob sendeth  
his sonnes in-  
to Egypt to  
buy wheat.

v. 7, &c.  
Ioseph found-  
eth his bro-  
thers, to the  
end he might  
understand  
his fathers and  
Benjamins  
estate.

v. 19.  
Rubens an-  
swer unto Io-  
seph both for  
himselfe and  
his brothers.

vision, that it shal be hard to prevent and supply their defects: all which is signified by those **G**  
seven leane kine, who, having devoured the good, could not be satisfied by the same. All  
these things God foretellet unto men, not to the end they should be terrified and affright-  
ed; but that being forewarned, they might provide for themselves, to the end they might  
more easily prevent the eminent danger. If therefore thou shalt lay up and store the aboun-  
dance of the plentifull yeares, Egypt shall not feeble the penurie that shall follow. And when  
as the King (admiring at *Iosephs* prudence and wisdom) demanded after what manner he  
might provide in the time of plenty, how to prevent and redresse the future sterilitie: he  
warned and counselled him, that the Egyptians should use parcimony, and that that which  
remained of those yeares superfluitie, might be reserved for future necessities. He counsel-  
led him also to biade the husbandmen, that they should hoard up their corn in their barnes, **H**  
and onely to distribute to the people as much as was sufficient, and no more. Hereupon the  
King (not onely praising *Iosephs* counsell, but also his interpretation of his dreames) made  
him Lord and Commisarie of all his store; and commanded him to provide whatsoever  
he thought necessary in that behalfe, either of his owne or of the peoples: assuring him  
that he thought no man more necessarie to execute this counsell, then himselfe who was  
the author thereof. Having therefore this authoritie given him by the King to use his own  
signet, and to be cloathed in purple, he was conducted thorow all the countrey upon a  
Chariot: and he assembled the labourers of corne, and distributed to every one by mea-  
sure, that which they wanted for seede corne, and for their nourishment, without letting a- **I**  
ny man understand for what cause he did it.

About this time he had already attained to thirty yeares old, being held in great honour  
by the King, & was for his incredible prudence, surnamed by him *Psontom phancchus*, which  
signifieth the discoverer of hidden things: he was also honoured with a Wife of great dig-  
nitie: for by the procuration of the King, he took to wife a virgin, daughter to *Putifar* the  
*Heliopolitan* priest, whose name was *Asaneth*, by whom he begat children also, before the fa-  
mine began in Egypt. The elder of whom was called *Manasses*, which signifieth Oblivi-  
on (because attaining better fortune, hee grew in oblivion of his former misery:); but  
the younger was called *Ephraim* (which signifieth Returne, for that he was restored to the  
liberty of his ancestors:). Now when as according to *Iosephs* interpretation, the seven **K**  
yeares of plenty and affluence were overpassed in Egypt; the eight yeare of famine began  
to infect the land, and for that the evil was unexpected, the headlong multitude grievously  
travelled with hunger and misery, began to flock about the Kings gates and garners.  
Hereon the King called for *Ioseph*, who presently distributing graine to those that wanted  
it, became without controversie, the father and conservor of the comminaltie. Neither did  
he onely make merchandize with those that inhabited that countrey: but with strangers  
also, deeming that the whole race of mankind was allied the one with the other, and that  
it was convenient, that such as wanted, should be succoured by their meanes who had bet-  
ter fortune. And because the same calamitie both oppressed *Chanaan* and other Kingdomes  
of the world, *Jacob* also sent all his sonnes into Egypt to fetch corne; (as soone as he under- **L**  
stood that strangers also had libertie to traffique in that place) onely with himselfe he re-  
tained *Benjamin*, whom he begat on *Rachel*, and who was brother german unto *Ioseph*: who  
as soone as they arrived in Egypt, repaired unto *Ioseph*, beseeching him that they might be  
permitted to buy corne, (for nothing was done without his expresse command) for even  
then found each man fit occasion to honour the King, when they bethought themselves  
how to honour *Ioseph*. He taking knowledge of his brothers, who thought on nothing lesse  
then of him (by reason that in his youth he was sold away by them, and age had altered the  
lineaments of his face; and besides, no one of them might suspect that he had attained to  
so great dignitie:;) determined to try and tempt them, to the end he might the better ga-  
ther how they were affected. For he both denied them his licence to buy corne, and com- **M**  
manded them also to be apprehended for spies, telling them that they were gathered of di-  
vers nations, and that they fained kinred: for how can it be (saith he) that a private man  
should bring up so many worthy sons; which felicitie scarcely and very seldeme is granted  
unto Kings? This did he, to the end he might gather some intelligence of his father, and  
in what estate he lived, during the time of his absence; and what was become of *Benjamin*  
his brother: for he was sore afraid, lest they had offered the same hard measure to the Lad,  
which they had inflicted upon him. But they were stricken with a mightie feare, bethink-  
ing them on their imminent perill, supposing that they had travelled this long journey all  
in vaine: and for that they saw their accusation must be answered; *Ruben* the eldest of them,  
began after this manner to plead their common cause. Neither are we come hither (said



A (said he) as spies, neither under pretence to indamage the King; but dire famine (whose furie we seek to prevent) hath compelled us to come into this countrey, grounding our selves on your humanitie, who (as we have heard) have not only made offer of sale of corn, and meanes of sustenance to your citizens: but also unto all strangers. And that we are brothers, and born of the same father, our very countenances testifie no lesse, in that they vary not very much the one from the other. Our father, by name, is *Iacob*; by Nation, an Hebrew: who begat us, his twelve sons, on foure women: who, while they all were in safetie, our affaires were fortunate and prosperous; but one of them being dead, whose name was *Ioseph*, our domesticall fortunes began to grow to ruine. Our father languisheth in continual lamentations, whose teares do no lesse afflict us, then in times past the untimely death of

The years of the  
world, 2238.  
before Christ.  
Nativity, 1726.

B Our dearest brother did affect us. Now are we come to buy corne, having left in our fathers custodie the youngest of our brothers, called *Benjamin*. That thus it is, if so thou please to send any one unto our house, thou maist be assured. Thus spake *Ruben*, both on his own and his brothers behalfe, whereby he might exempt from *Ioseph* his sinister opinion of them: who knowing that both his father and brother were in health, commanded them to be shut in prison, under pretence to cal them to further examination, upon his better leifure. Some three dayes after (calling them before him) he began thus: Since (saith he) you protest, that you came not hither into this Kingdome on purpose, either to prejudice the King, or work Treasons towards the State, & that you pretend your selves to be the sons of one father, you shall induce me to beleieve, that your allegations be true, if leaving some one with me as

v. 17.  
Ioseph com-  
mandeth his  
brothers to  
prison.

C pledge of your loyalties, (who shall be well entertained) you beare hence your desired Corn unto your father, and returne againe unto me, bringing with you your brother, whom (as you say) you left behinde you: for this shall be an Argument that you faine not. Amazed at these words, and supposing that their extreme calamity was at hand, they lamented their fortunes; oftentimes expostulating amongst themselves, that the dire revenge of their brother, oppressed with undecent tyranny, was fallen upon them. Moreover, *Ruben* reprehended their too late and unprofitable penitencie, saying, That those afflictions which God (the just revenger of innocency) had inflicted on his impious brothers, were constantly to be borne. After this manner spake they one unto another, supposing that no man was present who understood the Hebrew Tongue: and they all lamented, being inwardly touch-

v. 21.  
Iosephs bro-  
thers repent  
them of that  
evill they had  
done unto him

D ed with the words of *Ruben*; and condemned their perpetrated wickednesse, as if they had not been the authors of the fact: for which, at that time, they thought that God did most justly punish them. *Ioseph* beholding them in this perplexitie, unable to dissemble any longer his brotherly love, in that the teares already began to burst out of his eyes, which at that time he desired to conceale, he departed from among them.

v. 24.  
Ioseph sendeth  
away his bro-  
thers, and on-  
ly retaineth  
*Simeon*.

Not long after, returning again unto them, he retained *Simeon* with him, who in the mean time should remain as pledge with him, untill their back return; and giving them licence to buy their Corne, he commanded them to depart: giving withall a speciall commandement to one of his servants, that the money which they had brought to buy Corn, should secretly be shut up into their sacks, & they permitted to depart; all which his servant performed.

E But *Iacob*s sons returning into Chanaan, told their father all that which had hapned unto them in Egypt, and how they were attached for spies, and traitors to that countrey: and that when they protested, that they were brethren, and that the eleventh was left at home with their father, they would not beleieve them. Moreover, that *Simeon* was left pledge with the Governour, untill *Benjamin* came thither to give testimonie of their truth: whereupon they desired their father without contradiction or sinister conceit, to send their younger brother with them. But *Iacob* was displeased with that which his sons had done; and where- as he was not a little grieved that *Simeon* was left behinde, he thought it worse then death also to be deprived of *Benjamin*; and neither could *Ruben* with his prayers (offering his sons for pledges, that if any sinister fortune should fall upon *Benjamin* by the way, the Grand-

v. 36.  
*Iacob* is fore-  
grieved for  
*Simeon*s ab-  
sence, and be-  
cause *Benja-  
min* should de-  
part from him.  
Gen. 42.7,  
ad 10.

F father might revenge him on his children) perswade *Iacob* to yeeld consent: but they uncertain what to do, were more and more terrified, in that they found their money inclosed in their sacks of corne. Now when corne began already to faile them; *Iacob* being compelled by force of famine, determined to send *Benjamin* with his other brothers: for it was unlawfull for them to return into Egypt, except they kept their covenant. And whereas necessitie pressed them daily more and more, and his sons ceased not instantly to call upon him; yet, as yet was he doubtfull and unresolved: at last *Iuda*, a man vehement by nature, began more liberally to reprove his father, in that he was too careful of his brother, to whom nothing might happen without the wil of God, whether it were abroad or at home: and that

*Iacob*s sonnes,  
but in especial  
*Iuda*, urge  
their father to  
send *Benja-  
min* with  
them.

without



The year of the  
world, 2238.  
before Christ's  
Nativity, 1726.

v. 11, ad 14.  
Jacob sendeth  
his sonnes  
with presents  
into Egypt.

v. 16.  
Jacobs sonnes  
arrive in E-  
gypt, and Si-  
meon is set at  
libertie.

v. 29.  
Joseph un-  
knowne to his  
brethren, salu-  
teth both  
them and Ben-  
jamin.

Hedio &  
Ruffinus.  
chap. 6.  
Gen. 44, 2, 5.  
Joseph temp-  
teth Benja-  
mins brothers  
whether they  
would assit  
him.  
Josephs bre-  
thren are staid  
in their jour-  
ney.

v. 12.  
Jacobs sonnes  
are accused of  
theft.

without reason he had care of his son *Benjamin*, in such sort as it was not possible for them to get aught out of *Pharaohs* countrey which was necessary for their nourishment; that he ought also to have care of the life of *Simcon*, left whilest he dallied and delayed to send *Benjamin* on the journey, *Simeon* in the mean time should be slain by the Egyptians. Moreover he exhorted him to commit the care of his son unto God, promising to bring him back again in safetie, or else to die together with him. Moreover he said, that certain gifts gathered from the profits of Chanaan, as the juice of Mirabolans, Stacte, Terebinth, and Honey, should be sent as presents unto *Ioseph*, together with the double price of their Corn. Thus shedding teares on both sides, they depart from their father, leaving him miserably tormented for the health of his sons; & contrariwise suspecting with themselves, left through his absence their father should be slain with sorrow. In this perplexitie spent they a whole H day. At last, the old man remained in his house wholly afflicted, and they travelling into Egypt, did mitigate their present griefe with the hope of better fortune: where no sooner were they arrived, but they repaired unto *Ioseph*; being sore afraid, lest it should be laid to their charge, that under colour of fraud and deceit they had carried away with them the price of their former corne: which presently, before *Iosephs* Reward, they carefully excused, saying, That they found the money among the Wheat at such time as they emptied their sacks; which now, in discharge of their truth, they had brought back again. But he denying that he ever missed their money, and they being delivered from this fear, began to be more secure; so that *Simeon* was suddenly set at libertie, to converse among his brethren. Now, I when *Ioseph* was returned from the service of the King, they offer him presents: and inquiring of them, how their father did? they answered, that he was in health. Then perceiving that *Benjamin* was yet alive, whom he saw among them, he asked, whether that were their younger brother? & hearing that it was he, he only uttered these words, That God had the providence of all things, and departed from them, being unwilling that any of them should see him shed teares, which he could not any longer containe. Inviting them afterwards unto a Banquet, he commanded them to sit down in order, according as they were wont to do when they were with their father; and whereas he kindly entertained all of them, he honored *Benjamin* with a double share. After the Banquet, at such time as they were all layd down to rest, he commanded the steward to measure out the Wheat which every one K should beare away with him, and to hide the price thereof again in their sacks: but in *Benjamin's* sack, he commanded him to put his Cup wherein he most delighted. Which he therefore did, with intent to make triall of their loves towards *Benjamin*; and whether they would stick unto him, being accused of theft; or leaving him behinde as a malefactor, return unto their father, as if the matter no wayes touched them. Which being done according as he had commanded it, early in the morning all *Jacobs* sons arose, & taking with them *Simeon*, departed onwards of their journey, rejoycing as well at his restitution, as *Benjamin's* return, whom they both promised and protested to bring back again to their father; when behold, suddenly a troupe of horsemen roundly beset them; amongst whom, was that servant who had hid the Cup in the sack. Now they being troubled by this sudden incursion, L and asking them, why they set upon them whom they so lately had both invited and entertained so honourably? The Egyptians answered and exclaimed against them, calling them wicked men, who forgetting their late benefits received, and *Iosephs* gentleness and humanity, were so wicked, as to return him injuries for his courtesies, threatening them, that they should be punished for their theft: and telling them, that although for a time they had deceived the Minister of the Table, yet could they not deceive God, and again asking them, whether they were well in their wits, in supposing that for this offence they should not be incontinently punished? In these, or such like speeches, the servant insulted over them. But they who nothing at all suspected this subtilty, accused him, saying, That they wondred at the mans intemperancy, who durst so rashly accuse them of theft, who did not keep back, M no, not the price of their Corne, which they found in their sacks, whereas none but themselves knew aught of that money; so far were they from purposely offering any wrong. Yet in that they thought this inquisition would better satisfie them, then denial, they bid them search their sacks; offering themselves, each of them, to suffer punishment, if any one of them were found guilty of the theft. This search w<sup>ch</sup> they offered, the Egyptians accepted; yet referred they the punishment, to be inflicted only on him who had done the injury. Afterwards beginning to search, and orderly looking into each mans sack, at length they came to *Benjamin*; not that they were ignorant the Cup was hid in his sack, but that they might seeme to discharge their dutie more cunningly. Now all the rest being secured in themselves, they onely as yet were carefull of their brother *Benjamin*; they hoped also, that



A that he would not be found guilty of falsehood: for which cause, they more freely upbraided their persecutors; objecting unto them, how through their importunitie they had been hindered the better part of their journey. Now as they searched *Benjamins* sack, they found the Cup: whereupon all the brothers began to mourn and lament, both bewailing their brothers fortune, who was like presently to suffer death for the theft; and their owne mishap, who having plighted their faiths unto their father for *Benjamins* safe returne; were compelled to falsifie the same through this present accident. And that which further increased their grief, was, that when as they most of all hoped to be free from dangers, they were by fortunes envie thrust into so great calamitie: confessing themselves to be the authors both of their fathers, and this their brothers misfortune, who never ceased to importune and compell their

B father (although he were unwilling and resisted) to send the childe with them.

Now the horsemen having laid hands on *Benjamin*, led him unto *Ioseph*; whom his brothers presently followed. Who beholding his brother thrust into prison, & the rest bemoaning the round about them in mourning habits: Have you, said he (O most wicked men) either so condemned my humanity, or Gods providence, as that you durst attempt and offer such an hainous injury against him, who entertained you with hospitality, and dismissed you with benefits? To whom they answered, that they were ready to suffer punishment for *Benjamin*, calling again to their remembrance, *Iosephs* injuries, saying: that he was happy, who delivered by death from life was exempt from all calamities; and that (if he lived) God inflicted that plague on them for his sake. They said also, that they were the plague and great misfortune

C of their father, because that (to his former sorrow, which he had conceived even untill that time, of *Iosephs* death) they had also annexed this new misery: neither did *Ruben* desist to reprehend them in bitter manner of that wickednesse which they had committed. But *Ioseph* told them that he dismissed them all (saying that their journey was approved unto him) and that he only would be contented with the Lads punishment: For (said he) neither is it reasonable that he should be delivered for the love of those who had not offended: neither that they should be punished for him, who had done the theft. He commanded them therefore to depart, and promised them safe conduct on their way.

Whilest all of them were grievously wounded with these words (so that scarcely one of them could speak for sorrow) *Juda* (who had perswaded his father to send *Benjamin* with the,

D and who amongst the rest was a man of confidence) purposed to expose himselfe to all danger, under resolution to deliver his brother from perill: whereupon he addressed himselfe to *Ioseph* and spake thus: Dread Lord (quoth he) we confesse that we are all ready to suffer punishment (although we have not all of us committed the offence, but onely the youngest amongst us) and although we suppose his life to be almost desperate, yet our only hope as yet resteth in your goodnesse and clemency. For which cause we beseech you, that you will not onely have compassion of us, but of your own nature, and that in this case you would be pleased to take counsell, not of your just indignation, but your native goodnesse: governing your wrath with a great mind, to which vulgar men both in great and small occurrences, are wont to submit. Consider, I pray you, whether it stand with your dignitie to kill those, who present

E themselves to be punished, and desire in no sort to live, except it be by the benefit of your mercy. Suffer not your selfe to be deprived of this honour: that after you have delivered us from famine, and liberally furnished us with corne, so of your mercy likewise you have permitted us to returne unto our family, being travelled by the same perill, and to bring them home sustenance. For one and the same bounty is it to continue them in life, who are travelled with famine; and to forgive them death, who have merited it by their offences: to whom ther wickednesse hath envied that bounty which you have heroically extended towards them. It is one and the same grace imparted by you in divers manners. For thou shalt save those whom thou hast fed; and that life which thou wouldest not suffer to faile by force of famine, thou shalt deliver and give again: whereby thy clemency may be more commenda-

F dable, whilest both thou givest life, & those things likewise whereby life is maintained. Moreover, I think that God himselfe hath given thee this meane to expresse thy vertue, that it may appeare that thou settest lighter by the injuries offered unto thee, then by thy will to doe good; and that thou art not liberall to them onely, who are poore and innocent. For although it be a great praise to yeeld succour in adversities; yet is a Prince no lesse honoured by his clemency, especially in a cause that concerneth his particular interest. For if they that remit small offences, are followed by deserved praise; what is it to restrain a mans ire in a capitall crime? doth it not most neere approximate the divine clemencie? And had I not good experience by *Iosephs* death, how grievously my father digesteth the want of his children, I would not so earnestly intreat for his safetie, but so farre forth and no otherwise,

The year of the  
world, 2238.  
before Christs  
Nativity, 1726.

v. 12.  
Benjamin is  
attached for  
theft.

v. 18, ad  
f. nem.  
Judaes Orati-  
on unto Jo-  
seph for Ben-  
jamin.



The year of the  
world, 2238.  
before Christs  
Nativity, 1726

but as it might redound to the praise of thy clemency; and were there not some to whom **G**  
our death would bring both griefe and discontent, we were willing all of us to suffer punish-  
ment. But now whereas we have not so much commiseration of our selves (although as yet  
we be but young, and have not much tasted the pleasures, and fruit of this life) as of our  
wretched Parent, being drowned in yeares and cares, we offer up unto thee these our pray-  
ers in his name also, and beseech thee to grant us life, though at this day we are under thy  
justice for our offences. Assuredly he is a good man, and begat us, that we should be like  
unto him: worthy is he never to taste or be tried by any such calamitie, who now through  
our absence, is discruciate with care and sorrow. Now, if so be he should receive any tidings,  
either of our death, or the cause thereof, he will not endure any more to live: the infamie  
of our deaths will shorten his dayes, and make his death by this meanes more unhappy, who, **H**  
rather then he should heare the rumours of our shame, would hasten his death, in supposing  
them. All these well considered, (although thou art justly mooved by this offence) remit  
the revenge unto our father, and rather let thy pity towards him, then our iniquitie towards  
thee, prevaile with thee. Impart this honour to his old age; which if it be deprived of our  
presence, neither will, nor can desire to live: yeeld this respect to thy fathers memory; yea,  
ascribe it to the very name of a father, wherewith thou art honoured: so God, the Father of  
all men, will blesse thee in that name, and fortunate thee in thy encrease; whom also thou  
shalt honour, if in respect of that common name, thou take compassion of our father, in con-  
sidering the sorrow that he shall endure, if perhaps he shall be deprived of his children. It  
now lyeth in your power to give us that, which you may deprive us of, by that power which **I**  
God hath given you: and in doing us this favour, you shall imitate the nature of God; and in  
this respect, become like unto him. For, since it lyeth in your power to doe both the one and  
the other, it were better thou didst good then evill; and contenting thy selfe with thy pow-  
er, not to remember or urge thy revenge: but only to think, that thy power was given thee,  
to keepe and conserve men; and that the more mercy thou extendest towards many, the  
more honour thou redoublest on thy head. Now it lyeth in thy power, by forgiving our bro-  
thers error, to give us all life. For neither can we be safe, except he be saved; neither may  
we returne home unto our father, except he returne: but here must we suffer whatsoever our  
brother suffereth. Neither doe we crave any other mercy at thy hand (dread Prince) if we  
be repulsed in this, but that thou wilt inflict one and the same punishment on us, in no other **K**  
manner, then as if we had beene partakers of the Felony: for this were more better for us,  
then that we our selves, through sorrow, should offer violence to our own soules. I will not al-  
ledge or urge his youth, or judgement, as yet unripened; neither will I infer, that pardon is  
usually granted unto such: but here will I make an end, That whether we be condemned, in  
that I have not sufficiently pleaded his cause, or whether we be absolved, we may wholly  
ascribe this grace to your favour and clemencie: to the bounds of whose prayse, this like-  
wise shall be added, That not onely thou hast saved us; but also, in pardoning us of the pu-  
nishment which we have justly deserved, hast had more care of us, then we our selves. If  
therefore it be thy pleasure to adjudge him to die, suffer me to suffer for him, and send him  
back unto our father: or if it please thee to retaine him for thy slave, I am more fit then he to **L**  
doe all sorts of services, as you may perceive; and am ready to suffer all that which may be  
inflicted on me. When *Inda* had spoken thus, he humbled himselfe at *Iosephs* feet; endea-  
vouring, as much as in him lay, to mollifie and appease his ire: in like sort also all the other  
brothers prostrated themselves, offering themselves to die for *Benjamin*.

Gen. 45. 1, 2,  
ad 16.  
Joseph maketh  
himselfe  
knowne to  
his brethren,

But *Ioseph* conquered with pitie, and unable any longer to personate a displeased man,  
sent away all those that were present; and being alone with them, discovered himselfe unto  
his brothers; and in this sort to them onely he disclosed himselfe, and said: I cannot but  
commend the piety and love which you beare unto your brother, which I finde to be grea-  
ter then I did expect, gathering my conjectures from those things which in times past have  
happened unto me. For to this end have I done all this, that I might make triall of your bro- **M**  
therly benevolence: whereof since you have given me a notable prooffe, I will not ascribe  
that which you have done unto me, to your naturés, but rather wholly to the will of God;  
who hath at this present furnished you with all things, which are profitable for you, and will  
hereafter give you greater things, if he withdraw not his favourable hand from us. When as  
therefore I understood of my fathers rather desired then hoped health, and found you to be  
such as I desired you should be towards your brother, I freely forget those injuries which in  
times past were done unto me: rather making choice to give you thanks, as the ministers  
of Gods providence, that against this time provided for our common profit, then remem-  
ber me (as then it seemed unto me) of your pretended malice. I therefore pray you, that for-  
getting



A getting those things which are past, you will be of courage, and waxe confident, suffering willingly the good event of an ill intent; neither that blushing at your former faults, you should be any wayes amated. Let not therefore the evill sentence which in times past you pronounced against me, any wayes trouble you, since you perceive it hath wanted effect: but rejoyce ye at these works of God, and goe and tell your father that which you have seen, for feare lest he being consumed with immoderate care of you, I my selfe be deprived of the chiefeest fruite of my felicitie, before he come to my presence and be made partaker of those benefits. Wherefore depart you, and bringing with you him, your wives and children, and all your kindred, come back unto me: for it were inconvenient (my deare brethren) that you should not be partakers of my felicitie, especially since this famine is as yet to continue for the terme of five yeares. This said, *Ioseph* embraced his brethren: but they were wholly confounded in teares and sorrow, and the greater was their repentance, in that they had sinned against so kinde a brother. After all this, there followed a banquet. And the King understanding that *Iosephs* brethren were arrived, (as if some good fortune had befallne him) right heartily rejoyced, and he gave them chariots laden with corne, and gold, and silver, with other presents to present their father with, who enriched with divers gifts (some by their brother unto his father, other some to themselves, but in especiall to *Benjamin*) they returned home into their countrey. But after that *Iacob* understood by his sonnes in what estate his sonne *Ioseph* was, that he had not onely escaped from death (which he had so long time bewailed) but also that he lived in high prosperity, and ministred to the King of Egypt, and had welny the whole government of the kingdome under his hands: he easily beleevd all things that were told him, and acknowledged the great workes of God, and his goodnesse shewed unto him, although for a time it seemed to be intermitted. And a little time after, he addressed himselfe to goe and visite his sonne *Ioseph*.

The yeare of the world, 2238, before the Nativity of Christ, 1726.

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v. 16.  
The King rejoyceth to know that *Iosephs* Brothers were arrived, Hedio & Ruffinus. chap. 7. al. 4.  
v. 26, 27, 28.  
Jacob rejoyceth to heare the promotions and honours of *Ioseph*.

## CHAP. IIII.

How *JACOB* with all his progeny departed unto his sonne.

**B**UT when he arrived neere the fountaine of Covenant, he offered in that place a sacrifice unto God, and fearing lest his children should inhabit Egypt, by reason of the fertilitie of the place, and that his posteritie by not returning back into the land of Chanaan, should leese the possession of that which God had promised them; and furthermore, doubting lest that his journey into Egypt, being by him enterprized against the will of God, should be ominous unto his children; suspecting likewise lest he should die before he came to *Iosephs* presence: he was wonderfully perplexed in minde. Whilest thus he ruminated and examined these things in his thought, he was surprized with a heavy sleepe, during which time God appeared unto him and called him twice by his name: who asking who it was that called him, God answered: “Doeft thou not acknowledge (O *Iacob*) That God, who hath both protected thee and thy ancestors, and succoured you in all your necessities? who contrary to thy fathers purpose  
E “made thee Lord of his family, and when as by thy selfe thou diddest travell into Mesopotamia, I brought to passe, that being marched in wedlocke very happily, thou returnedst into thy countrey back againe, being blessed with many children, and stored with much riches. I also kept thy progeny in safety, and when it seemed thou hadst lost *Ioseph*, I raised him to that high step of dignitie wherein now he liveth; and made him the next in person to the King of Egypt. And now also I am come unto thee unto this end, that I may guide thee in thy journey, and that I may foretell thee that thou shalt leave thy life betwixt the hands of *Ioseph*, and that thy posterity shall be mightie and famous for many ages, and shall possesse that land, the Empire whereof I have promised them. Assured and made confident by this dreame, he more willingly hastened, both he, his sonnes, with all their progenie into Egypt, whose number amounted to the summe of 70. Their names, in that they are somewhat hard, I had not written downe, except it were to satisfie some, who contend that we are Egyptians and not Mesopotamians. The sonnes of *Iacob* therefore are twelve in number, of whom *Ioseph* came thither long before them. Now are the rest to be reckoned up with every one of their progenies. *Ruben* had foure sonnes, *Anoches*, *Phalles*, *Effaron*, and *Charmisus*. *Simcon* had sixe, *Iumilus*, *Laminus*, *Puthodus*, *Iachenus*, *Goar*, *Saar*. *Levi* also had three, *Gelsemis*, *Caathus*, and *Mararis*. *Iuda* had likewise three, *Sala*, *Phares*, *Zara*; with two sonnes of *Phares*, *Efrom* and *Amyrus*. *Issachar* had foure, *Thulas*, *Phruras*, *Iobus*, and *Samaron*. *Zabulon* had three, *Saradus*, *Elon*, and *Ianel*. And these were the children hee had by

The yeare of the world, 2239, before Christ's Nativity, 1725.

Gen. 46. 1, 2, 5.  
God appeareth to *Jacob* about the fountaine of covenant.

v. 5, 7, and 26.  
*Jacob* with his sonnes and nephewes depart into Egypt.  
*Jacobs* progenie.



The year of the  
world, 2293.  
before Christs  
Nativity, 1725.

v. 20.  
Jacob almost  
deceased for  
joy.  
Gen. 47.2.  
Joseph with  
his five bre-  
thren resorteth  
to Pharaoh.

à v. 3, ad 10.  
Jacob talketh  
with Pharaoh,  
and is appoint-  
ed to inhabit  
Heliopolis.

The famine  
in Egypt.

The year of  
the world,  
2245. before  
Christs Navi-  
tie, 1719.

v. 16, 17, 20.  
A great profit  
redounded to  
the King by  
this famine.

Joseph com-  
manded them  
to pay the fift  
part of their  
profits to the  
King.

Pedio & Rü-  
finus, chap 8.

Lea, who also led with her *Dina* her daughter: the number of whom amounteth to 33. But *Rachel* had two sonnes, of which the elder was called *Ioseph*, had likewise two, *Manasses* and *Ephraim*. But *Benjamin* had ten, *Bolossus*, *Baccaris*, *Asabel*, *Gela*, *Namans*, *Ifes*, *Aros*, *Nomph-  
this*, *Opiatis*, and *Sarodus*. These fourteene added to those above named, make up the  
number of fourtie seven. And this was the legitimate issue of *Iacob*. But on *Bala Rachels*  
handmaid *Dan* and *Nephtalim*, who was attended by foure sons, *Eleinus*, *Gunes*, *Sares* and *Hel-  
limus*. But *Dan* had onely one sonne called *Vsis*. Now if those be added to the above na-  
med, they make up the number of 54. But *Gad* and *Affer* were borne by *Zelpha Leas* hand-  
maid: of these, *Gad* was attended by seven sonnes: *Zophonias*, *Vgis*, *Sunis*, *Zabros*, *Erines*, *E-  
rodes* and *Ariel*. *Affer* had one daughter and fixe male children, whose names were *Tomnes*,  
*Effus*, *Iebus*, *Baris*, *Abarus*, *Melmisel*. These fiftene being added to the foresaid fifty foure, H  
make up the number above named, together with *Iacob*. But *Ioseph* understanding that his  
father was at hand (for *Iuda* posted before to give him notice thereof) he went out to meet  
him, and incountred him neere to a towne called *Heros*, who was seazed with such extreme  
and unexpected joy, that he had almost expired; but *Ioseph* recomforted him, being him-  
selfe almost endangered through extreme joy, yet not in such extasie and extremitie as his  
father: afterwards desiring him to march softly onward, he taking with him his five bre-  
thren, hastened unto the King, signifying unto him that his father with all his family were ar-  
rived. Who no sooner understood thereof, but that he joyfully asked *Ioseph* in what studies  
he took delight: who answered him that his exercise was keeping of cattell, and that he had  
no other trade. And this answer made he, to the intent they might not be divided one from  
another, but that living all together, they might take care of their father: another reason  
was, lest emulation should happen betwixt them and the Egyptians, if so be they should be  
conversant in the same studies; for it was lawfull for that nation to exercise the shepherds  
trade. Now when *Iacob* was brought into the Kings presence, and after he had done him re-  
verence, and prayed God for the prosperitie both of him and his Realme; *Pharaoh* asked  
him how long he had lived; and when he had understood that he was a hundred and thirty  
yeares old, he admired at the age of the man; and after he had certified him that his an-  
cestors had lived far longer time, he commanded him and his sonnes to dwell in *Heliopolis*,  
where also the Kings shepherds had their pastures. But the famine increased in Egypt, and  
the evill augmented more and more, by reason of that *Nilus* did not overflow the earth, nei-  
ther extended his armes over the same: on the other side God rained not upon the earth; K  
Moreover in that the evill was unsuspected, it was more grievous especially to the commu-  
naltie, who had laid up nothing, neither did *Ioseph* give them corne without ready money;  
which when they began to want, they exchanged their cattell and slaves for corne, but they  
that had lands, sold a portion thereof unto the King for their provision. And when as by this  
meanes all these possessions came into the Kings hands; they went to inhabit the one here,  
the other there, to the end that the King might be more assured of the possession of their  
land: the sacrificers onely were excepted, to whom the lands which they had, remained in-  
tire. Finally, this necessitie reduced both the bodies and mindes of the whole Nation into  
servitude after such a manner, that they esteemed no labour or meanes unseemely, that  
might serve them towards the maintenance of their sustenance. But when the famine cea-  
sed, and the earth watered by the overflow of the flood, began to gather her former fertili-  
tie; *Ioseph* visiting every city of the Kingdome, and assembling the multitude in every one  
of them, restored them the profits of those lands which they had sold unto the King, and ex-  
horted them to manure the same in no worse manner then they would doe their owne, com-  
manding them to pay the fift part unto the King, which was due unto him by his preroga-  
tive and kingly right. Who rejoycing at this unexpected restitution, earnestly intended  
and prosecuted their tillage: and by this meanes not onely *Iosephs* authoritie, but also the  
peoples hearts were not a little tied unto the King: and the inheritance of the fift part of  
the profits remained with the Kings that succeeded and all their posteritie.

But *Iacob*, after he had lived seventene yeares in Egypt, ended his life betwixt the hands  
of his sonnes, having first besought God to give them prosperitie and abundance, and pro-  
phesied that every one of their posteritie should attaine to the possession of a part of the land  
of *Chanaan*, all which not long after came to passe. Besides, praising his sonne *Ioseph*, for that  
forgetting the injuries done unto him, he had bestowed divers benefits on his brethren, yea  
and such as well befecmed his benefactors; he commanded his sonnes, that they should ad-  
mit *Iosephs* sonnes *Ephraim* and *Manasses* into their number, at such time as they should divide  
the land of *Chanaan*, as hereafter it shall be declared. Last of all, he prayed them to bury him  
in



**A** in Hebron. And he died at such time as he had lived one hundred and fifty yeares waiting three, being second to none of his ancestors in pietie, and obtained the reward which he ought justly to possesse, in that he was a man adorned with so many vertues. But *Ioseph* by the Kings permission went and transported his fathers body into Hebron, and there buried it very magnificently. But his brothers fearing to return with him, and refusing to follow him, in that he suspected their father being dead, that he would be revenged on them in that they had not any friend left alive, under whose favour they might hope for pardon, he commanded them, that laying their suspicions aside, they should suspect no evil: and having brought them back again with him, he gave them great possessions; neither did he ever intermit to entertain them with brotherly kindnesse. But he likewise died, when he had lived one hundred and ten yeares; a man endowed with admirable vertue, and prudent in all affaires, and moderate in his government: by which means it came to passe, that neither his forrein birth, neither his calamities whereof we have spoken, did any wayes hinder him, but that he was exalted and continued in high dignitie. The rest of his brothers also, having spent their lives in happinesse, died in Egypt, whose bodies their sons and nephews transported and buried in Hebron: but *Iosephs* bones were afterwards translated by the Hebrews into Chanaan, at such time as they departed out of Egypt into Chanaan: for hereunto had he bound them by Oath. But in that I am to declare this, and other actions of this Nation, I will first of all shew the cause why they departed out of Egypt.

*Gen. 49. 33.*  
Jacob died  
when he was  
147 yeares old.  
*Gen. 50. 13.*  
Jacob is buried  
in Hebron.

*The year of the  
world, 2311.*  
before Christs  
Nativity, 1653.

*Ioseph dieth  
when he was  
110 yeares old.*

*Gen. 50. 22, 23.*  
Iosephs bones  
translated into  
Chanaan.

**C** **CHAP. V.**  
*Of the affliction which the Hebrewes endured in Egypt, for the space  
of foure hundred yeares.*

*Exod. 1.*



**E** The Egyptians are a Nation addicted unto delicacie, and impatient of labour, subject only to their pleasures, and affecting gain: whence it came to passe, that bearing hatred toward the Hebrews, and envying their happinesse, they were very evilly disposed towards them. For seeing the race of the Israelites flourish and to abound in riches, which they got by their labor and industry, they conceived an opinion that their advancement and increase, would be the overthrow and decrease of the Egyptians; so that at length they forgot the benefits which *Ioseph* had done unto them: and after the Royaltie was transported into another family, they committed divers outrages against the Israelites, and conspired against them in what manner they might more grievously afflict them. For they were enjoined by them to cut Nilus into divers trenches, and to environ their Cities with walles, and to build fortifications and banks, whereby the inundations of the flood might be diverted. They also vexed our nation in building their high and vaine Pyramides, compelling them to learne divers artes, and to accustom themselves to endure labour; and in such afflictions led they their lives for the space of 400. yeares, the Egyptians studying nought else but to tire the Israelites with continual labour, and our countrey-men endeavouring themselves alwayes to performe far more, then was expected from them. Living thus in this estate, there grew afterwards another occasion, which instigated them the more to seek the ruine and desolation of our Nation. For one of the sacred secretaries (to whose predictions those kind of people do very much attribute) foretold the King, that about that time there should be one bred and born among the Israelites, that in time to come should grievously afflict the estate of the Egyptians, and wondrously enhance the good hap of the Israelites; who should surpass all other in vertue, and purchase to himselfe immortall glory, if so be he should attaine to mans estate. Wherewith the King being greatly terrified, he published an edict by the advice of this secretary, that whatsoever male-childe should be borne amongst the Israelites, he should be cast into the flood to be drowned: he commanded likewise the Egyptian Midwives diligently to observe the time when the Hebrew women travelled with childe, carefully to keep and mark their children at such time as they were delivered. For it was enjoyned them that they should be brought to bed by such Midwives, who by reason of consanguinitie with that nation, should not transgresse the Kings commandement. He enacted also a law with a penealty, that if any should be so bold to conceale their children, both they and all their family should be done to death. Great was their calamitie, not onely in that respect, because they were deprived of their children; and for that the parents themselves were made the ministers to murder their owne children; but foreseeing also the future time, they were intollerably dismayed, expecting nought else but the certaine and fatall extirpation of their whole nation, by rea-

*The History  
of the book  
of Exodus.  
Hedio and  
Ruffinus.  
chap. 9.  
Exod. 1. 1, 2,  
&c.*

*The envie of  
the Egyptians  
towards the  
Hebrewes.*

*The year of the  
world, 2353.  
before Christs  
Nativity, 1611.*

*v. 11.*  
The Hebrews  
insupportable  
servitude.

*The prophetic  
as touching  
Moses.*

*Exod. 16. 22.*  
Pharaoh com-  
manded that  
all the male  
children of  
the Israelites  
should be done  
to death.



Exod. 2. 1, 2, 3.

The year of  
the world,  
2372, before  
the Nativité  
of Christ, 1591.

Amarames  
Moses father  
prayeth God  
to be mercifull  
to the He-  
brewes.

Exod. 2. 1, 2, 3,  
ad 10.  
Moses birth.

2. 3.  
Moses cast in-  
to the floud.

son that when the children were slaine, the parents themselves not long after were assured to die: thus conceited they in themselves into what extreme misfortune they were fallen. But so man whosoever, although he complot never so many stratagems, can resist the will of God. For both the childe, of whom the sacred secretary had foreprophecied, was secretly brought up undiscovered by the Kings spies, and approved by the events of his life, that he was no false Prophet. *Amarames* an Hebrew born, and a noble man amongst his Nation, fearing both the publike perill, lest the whole nation should be brought to nothing through the want of issue; and his owne private misfortune, whose wife at home was big with childe and ready to lye downe; was troubled in his minde, and uncertain what to doe. For which cause he made his recourse unto God, beseeching him that at the length he would have mercy on those men of whom onely he had been perpetually honoured; and that it would please him to bring to end the present affliction which threatned the whole nation with utter ruine and destruction. But God being mooved unto mercy by his most humble prayer, appeared to him in a dreame, and recomforted him, commanding him to be confident: telling him that he had in memory the piety of his ancestors, and that he would for ever remunerate them, even as in times past he had been gracious to their forefathers. For it was he that had increased their posterity, and multiplyed them to so mighty a nation, that by his favour *Abraham* departing alone out of Mesopotamia into Chanaan, besides other felicities, had issue by his wife that was beforetime barren, and left ample possessions to his successors: to *Ismael*, *Arabia*; to *Chaturas* children *Troglottida*, and to *Isaac Chanaan*. Neither can you ever forget without note of impietie and ingratitude, the attempts also which were happily archieved in warre by my meanes: but *Jacobs* name also is renowned amongst forrain nations, both in respect of the felicitie wherein he lived, and also for that prosperitie which by hereditary right hapned unto his posteritie, who taking their originall from 70. men that accompanied their father into Egypt, now increased to the number of six hundred thousand: know therefore now also, that I inwardly and heartily affect your publike securitie, and privately thy glory. For this childe, for feare of whose nativité, the Egyptians have condemned all your children unto death, shall be borne unto thee: he neither shall be discovered by the constituted spies, and after he hath escaped beyond all expectation, shall he be brought up, and in his time shall he deliver the Hebrewes from the thraldome of the Egyptians, and shall obtaine an eternall memory, for this his famous action, not onely amongst his owne nation, but also amongst strangers: for this favour will I extend unto thee, and on thy posteritie that followeth after thee, he shall also have such a brother, who shall deserve both in himselfe, and in his posteritie to inherit the Priesthood for ever. After these things were declared in a vision unto *Amram*, he awaked and told it to his wife *Iochabel*, and by reason of the prediction of this dreame, their suspiçon and feare the rather increased more and more: for they were not onely pensive in respect of their childe; but also by reason of the future great good fortune that was promised them. But anon after the woman being brought a bed, gave credit to the Oracle, who had so easie and gentle a labour, that she beguiled the overseers and spies, in that she felt none of those throes which do commonly afflict such as are in labour: so that she nourished the infant three moneths secretly in her house, without being in any sort discovered. But afterwards *Amram* fearing to be surprized, and fore doubting lest he should incur the Kings displeasure, if the matter were discovered, whereby both he and the childe should be made away, and Gods promises should be frustrate, he had rather wholly commit the safety of his son to his providence: supposing that if the boy were hidden, which notwithstanding would be hard to effect, yet that it would be troublesome unto him to live in continuall perill both of his owne and his sons safety: moreover, he thought that God would purvey some meanes of assurance, to the intent that nothing of that which he had foretold might be proved false. Grounding himselfe on this resolution, they prepared and made a cradle of sedge, after the manner of a couch, so great as it was sufficient to lay the child in at ease, and having pitched it on every side lest the water should pierce the same, they put the childe into it, and suffered him to float along the streame, in committing him to the mercy of God. Whilest in this manner it was borne downe by the streame, *Mariam*, the sister of the young infant, by her mothers command went along the banke on the other side of the river, observing whither at length the basket would be carried, and where it did arrive. At that time God manifestly declared, that nothing is archieved by mans wisdom, but that all things are brought to passe by his omnipotent bountie, and that they who for their profit and particular securitie seeke the ruine and destruction of others with never so much subtiltie, care, and diligence; yet are they oftentimes deceived in their expectations: Againe, that



A that they that submit their wils unto Gods will, are warranted from all wrongs by such means as were never thought on, which may most manifestly be perceived by this childe.

*Thermuthis* the kings daughter walking along the river side, espied this basket carried away by the course of the stream, and presently commanded certain swimmers to draw the cradle on drie land, and bring it before her: who executing her command, she opened the basket and beheld the childe, who in that he was faire and well featured did greatly delight her. For God so loved and favoured *Moses*, that he caused him both to be nourished and brought up by them, who for fear lest he should be born, had decreed to destroy all the rest of the race of the Hebrews. *Thermuthis* therefore commanded them to fetch her some one nurse, who might give the childe suck: who refusing the same, and all other nurses whatsoe-

B ver they were sent for to suckle him; *Mariam*, as if by good fortune, and not of set purpose, she had light into their companie, began to speak thus unto *Thermuthis*: In vain (said she) O queen, dost thou endeavour, whilst thou strivest to give this babe suck by any but an Hebrew nurse, for he will not accept it: for if thou call unto thee a nurse of the same nation, and agreeable with his nature, doubtlesse he will take the nipple. This speech of hers being both heard, and plausibly accepted, the queen commanded her to execute the same, and to bring her an Hebrew woman that gave suck: which she diligently performing, returned, and brought her mother with her, whom none of the assistants knew; who presenting her breast unto the childe, he willingly took the dugges: so, that upon the queens request, the nourishment of the childe was wholly committed unto her. And by reason of this accident, and for that he was cast into the river, he was called *Moses*; for the Egyptians call *water*, *Mo*; and

C *saved*, *Yses*: so this name, composed of these two, was imposed on this childe; who afterwards, without exceptions, became the wisest man among the Hebrews; according as God had afore prophecied. For he was the seventh after *Abraham*: for he was *Amrams* sonne, and *Amram* sonne unto *Cathus*, and he to *Levi*, and *Levi* to *Jacob*; who took the originall from *Isaac*, the son of *Abraham*. He had a judgement riper then became his age: for even amongst his childish delights, he shewed himself more discreet then all his equals; and in whatsoever he did, it gave testimony, that at such time as he should attain to mans estate, he would manage mightie things. When he was but onely three years old, God adorned and endowed him with an admirable audacitie. He was so fair and amiable, that there was not any one, how austere and inhumane soever he were, which but in beholding him, would not be aston-

D nished. And it chanced also, that divers, who encountered him as he was born thorow the streets, turned themselves about to behold him, and intermitted their other affairs, onely to look upon him: for the admirable and innated beautie which was in this infant, did ravish all those that beheld him. Whence it came to passe, that *Thermuthis*, in that she had no other issue, adopted him for her heir; and conducting him unto her father, she presented him before him, saying, That she was carefull of a successor, by reason God had not vouchsafed him to have any issue. For (saith she) I have brought up this infant, no lesse excellent in wit, then divine in beauty, and have received him miraculously, by the bounty and grace of Nilus, whom I have decreed to adopt my childe, and to establish him as successeur to thee in thy kingdom. This said, she delivered the infant into her fathers arms: who, after he had embraced and hugged him at his brest (to give his daughter the more content) he put his diadem upon the childes head: but *Moses* pulling it from his head after a childish maner, cast it on the ground, and spurned it with his feet; which act of his was supposed ominous to the realm, and dangerous for the king. Whereupon the sacred Secretarie (who had fore-told, that his nativitie would be the destruction of the Egyptians) willed them to kill the childe, and enforced himself to enact it, crying out with a loud voice, and speaking unto the king after this manner: O king, this childe, by whose death God promiseth us securitie, hath already confirmed the presage, insulting over thy kingdome, and spurning at thy diademe: Take from the Egyptians that fear which they have conceived through him, by his death; and from the Hebrews that hope, which they build on his courage and life. But *Thermuthis* hastily conveyed and snatched him thence, and the king was not over-forward to lay hands on him, by reason that God dispensed all things in that sort, in that he had a care of *Moses* preservation. He was therefore very carefully brought up: and in respect of him, the Hebrews in generall were replenished with good hope; but to the Egyptians, his education both was suspected and grudged at: but by reason that if the lad should have been slain, there was not any one, either akinne, or adopted, or otherwise whatsoever, that had regard of the estate of the Egyptians, they abstained from his slaughter. Being therefore thus born, and after this manner brought up; at such time as he increased in years; he evidently, by his

virtue,

v. 5.  
Thermuthis  
Pharaohs  
daughter, cau-  
seth Moses to  
be taken out of  
the river.

The year of the  
world, 2273.  
before the nati-  
vity of Christ, 1591

The year of the  
world, 2376.  
before Christs  
nativity, 1588.

Moses, whence  
he received his  
name.  
Moses, the se-  
venth after  
Abraham.

v. 10.  
Moses the a-  
dopted sonne  
of Thermu-  
this, daughter  
unto Pharaoh.

v. 9.  
Moses deliver-  
ed from death.

Hedio & Ru-  
sinus, chap. 10,  
all. 7.



The Egyptians  
were against the  
Ethiopians.

The year of the  
world, 3376.  
before Christs  
Nativity, 1588.

The Egyptians  
require  
Moses to be  
their captain.

Moses march-  
eth against the  
Ethiopians.

The victorie  
which Moses  
& the Egypti-  
ans had against  
the Ethiopians

Saba, their  
chief city, be-  
sieged.

vertue, made it known unto the Egyptians, that he was born to abase their pride, and to ex-  
alt the Hebrews, by this occasion which ensueth. The Ethiopians, who confine upon Egypt,  
having spoiled and destroyed the countrey round about them, spoiled and made pillage of  
all the goods of the Egyptians; who, incensed against them for the wrongs and injuries  
which they had offered, levied an army, intending to revenge them of that disgrace which  
their enemies had offered them: but in the battell they were all put to flight, so that some  
of them were slain; and the rest shamefully flying, returned with ignominie worse then  
death, into their own countrey. The Ethiopians made proud with this good fortune, in-  
stantly pursued them; and supposing it a cowardly part in them, not to take the benefit of  
their present good fortune, and conceiving an assured hope of conquering Egypt, they ge-  
nerally wasted the same: and having tasted of the sweetnesse of pillage, without any temper  
of moderation in their victorie, they were incensed to attempt greater matters. And when  
as they perceived, that having wasted all their neighbour regions, no man durst fall out, to  
encounter them in arms, they marched forward toward Memphis, even unto the sea; arri-  
ving neer no citie that either had the heart, or durst make head against them. By which ca-  
lamities, the Egyptians being over-fore oppressed, they send one to ask counsell of the  
oracle, in what manner they might prevent their miseries; and when as an answer was given  
them, That they should chuse an Hebrew to assist them in the warres, the king commanded  
his daughter to give them *Moses*; who, together with the Empire, might govern the whole  
armie. She taking an oath of the king, That no injurie or violence should be offered him, de-  
livered him into his hands; esteeming it to be a great good fortune for *Moses*; that he was  
called to the succours of her countrey: and contrariwise, she blamed the sacrificers, who  
were not ashamed to demand his aid and assistance, whom they had fore-judged, and ad-  
judged to be slain as their common enemy. But *Moses* exhorted by *Thermuthis* and the king,  
willingly took the charge upon him. Whereat the Priests of both nations were very joyfull  
for the Egyptians hoped, that when by his vertue and valour he had overcome their ene-  
mies, they afterwards might more easily dispatch and murder him, by some treason and si-  
nister means; and the Hebrews conceived a hope, that they might depart out of Egypt, by  
reason that *Moses* was the Generall of the armie. *Moses* therefore making haste, before such  
time as the enemies had any notice that he was dislodged, he levied his army, and conduct-  
ed them, not along the banks of the river, but thorow the main land, wherein he made ma-  
nifest his most admirable prudence. For the journey by land being very dangerous, by rea-  
son of the multitude of serpents, (for the countrey thereabouts breedeth up all sorts of  
them, and some of that kinde, as the like thereof are not seen in any place else, all different  
in proprietie, malignitie, and horrible form, and amongst these likewise there are some  
winged, and apt to flie, who not onely offend those that they encounter on the earth very  
privily, but also towre very high in the aire, who hover about to hurt those that are not  
aware of them) he, for the securitie of his armie, and to the end he might march without  
any inconvenience, invented this marvellous and admirable stratagem: For he caused two  
paniers of sedge to be made, in form of cofers, and filled them with certain birds which  
were called *Ibes*, who are mortall enemies to serpents, and before whom the serpents flee;  
and sometimes, in flying from them like harts, they are laid hold of, and swallowed by  
them. Otherwise these birds are managed and made tame, and are not harmfull to any but  
to serpents: of whom I will now cease to write any further, because the Greeks do already  
know what kinde of bird it is.

When as therefore he arrived in the countrey of serpents, he let flie his *Ibes* against the  
venomous beasts, and made use of them to encounter the other. And when he had march-  
ed in this sort, he attained and surprised the Ethiopians, before they suspected him; and  
suddenly charging them, he overcame them in battell, spoiling them of the hope they had  
to conquer Egypt: and entring the towns of Ethiopia, he rased them, and made a great  
slaughter of the inhabitants. The Egyptian army having tasted the happy successe that hap-  
pened unto them under the conduct of *Moses*, intermitted not their occasion; especially, for  
that they saw that the Ethiopians were well-nigh conquered, or rather wholly destroyed:  
and in the end having driven them even unto Saba, the chief city of Ethiopia, (which *Cam-  
byses* called *Meroc*, for the love which he bore unto his sister, who was so called) they be-  
sieged them. The city was strong, and very hard to be assailed, by reason of the river Nilus,  
which environed it round about: on the other side, the rivers of *Astapus* and *Astaborra* did  
flow in so freshly, as they could neither break the course of the water, nor wade over the  
stream: for the city is builded in an Island, environed with a strong wall round about, having  
great



- A great rampiers betwixt the rivers and the wals built, to resist the inundations of the waters: which are the cause that the city may be very hardly taken, although the opposite army had found means to passe the water. Now, when *Moses* was very sore grieved that his army profited nothing, by reason that the enemies durst not encounter them in open field; behold what a chance hapned: *Tharbis*, the daughter of the king of *Æthiopia*, beholding *Moses* at such time as he approached with his army neer unto the wals of the citie, and seeing how valiantly he fought and behaved himself, and wondering at the exploits and enterprises which he made, (which was the cause that the Egyptians, almost despairing of their estates and liberty, were grown so forward) and how the Ethiopians, not long before esteemed the conquerers, and happy in their warlike exploits & fortunate executions, were in the greatest extremities of danger) she was surprized with his love: and for that this passion augmented more and more in her, she sent unto him seven of her most faithfull and household servants, to offer him her love, and entreat with him of marriage. The which he accepted, under that condition, that she should deliver the city into his hands; promising her, under a solemne oath, That at such time as he were master thereof, he would take her to wife, without falsifying or breach of his promise. The matter was no sooner motioned, but the effect followed. So, that having surprized and conquered the Ethiopians, and after he had given thanks unto God, *Moses* accomplished the marriage, and sent the Egyptians back again into their country. Who conceived an occasion of hatred against *Moses*, because he had been the cause of their safety; and began seriously to consult and devise amongst themselves, how they might betray him; suspecting lest he, by reason of the happy successe he had had, should begin to quicken and revive some alterations in Egypt. They accused him therefore of murder before the king, who already of himself had him in suspicion, as well in respect of the hatred he bare him for his noble carriage and courage, during such time as he was General, as also for the fear he had conceived of the destruction of Egypt, foretold by his Priests, who incessantly incited him against *Moses*: so that the king was upon the point to lay hands on him, and murder him.

Tharbis, the king of Ethiopia's daughter, requireth love and marriage at Moses hands.

The year of the world, 2376. before Christs nativity. 1588.

The year of the world, 2400. before the nativity of Christ. 1564.

The Egyptians seek to betray Moses.

- But he having intelligence of those his practices, escaped and fled secretly, flying from his presence thorow the Desert, by which the enemies least suspected that he should have fled: and although at no place in his journey he found victuals to sustain him, yet overcame he his penurie by his patience. And arriving neer a citie of the Madians, situate upon the shore of the Red sea, (that was named by one of *Abraham* and *Chetura's* sonnes) he sat him down neer unto a fountain, refreshing himself, and taking his ease, after his laborious journey; for it was about noon-stead, and the citie already appeared in his sight. In this place there befell an occasion unto him, derived from the manners and custome of living, among the inhabitants of the country, by which he both expressed his vertue, and found an opportunity to better his estate. For whereas the region is sore travelled with want of water, the shepherds had a custome, to strive which of them should first possesse the pits, for fear lest the water should be quite consumed by others, before that they and their cattell had quenched their thirst. To this fountain therefore there came seven virgins, which were sisters and daughters of *Raguel* the Priest, whom the inhabitants of that place held in great estimation, who had the charge to attend their fathers flocks; for that it is the exercise wherein the Troglodites are wont to exercise their women. These hastened themselves to draw sufficient water for their troops into the troughs, expressly made to receive the water; and when in the mean time the shepherds came and surprized them, and drove away the virgins, to the end they might be masters of the water: *Moses* supposing it a matter unworthy his honour to suffer this outrage, and to endure, that by violence men should deprive virgins of their right and interest; he drove away the shepherds, who would have enjoyed that which appertained not unto them, and gave necessary succours to the dismayed maidens. Who as soon as they were returned into their fathers presence, told him the outrage that was done them by the shepherds, and the succours that they found by the hands of a stranger, beseeching him that the courtesie which he had shewen unto them, should not be forgotten, but that in some sort he might receive recompence. The father commending his daughters thankfulness towards their benefactor, commanded them to bring *Moses* into his presence, to the end he might remunerate him according as he deserved. As soon as he came into his presence, *Raguel* told him, how his daughters had given him to understand, how kindly he had assisted them: and having his vertue in admiration, he said, that he had not adventured himself, nor done kindness to those that were without sense of the courtesies that were shewed unto them, but unto those who were capable to give him thanks;

Exod. 2. 11. ad 14.

The year of the world, 2413. before Christs nativity. 1551.

Hedio & Rufinus, chap. 11. all. 8.

Moses fleeth to the citie of Madian.

27. 16. ad 19. Moses assisteth Raguels daughters against the shepherds.



v 21.  
Raguel marri-  
eth his daugh-  
ter to Moses.  
Hedio & Ruf-  
finus, chap. 12.

The year of the  
world, 2454.  
before Christs  
Nativity, 1510.

Exod. 3, 1, 2, 3.  
God appeareth  
to Moses in  
the bush.

God convin-  
ceth Moses and  
the Israelites  
by miracles, to  
the end they  
might put trust  
in his promises

C 4. v. 2, 3.  
Moses rod is  
turned into a  
serpent.

v 6.  
Moses hand is  
made white.

v 9.  
Moses pow-  
ereth water on  
the earth, and  
it turneth to  
blood.

av 10, ad 15.  
Moses is sent  
into Egypt, to  
deliver the  
Israelites.

thanks, yea, so ready to requite him, that the greatnesse of their requitall should far surpasse G the measure of his humanitie. He therefore adopted him for his sonne, and gave him one of his daughters to wife, and made him superintendent and master of the flocks (in which, in times past, the wealth and riches of forrain nations consisted.) *Moses* having obtained this good fortune at *Ietheglass* hands (for such was *Raguel*s surname) he abode there with him, and attended his flocks. But not long after he led his cattell to graze neer to the mountain Sinai, which is the highest of all those that are in that quarter, and good for pasturage, by reason of the wholsome herbs that grow thereabouts: which notwithstanding was not fed upon before that time, because the shepherds durst not frequent thereabouts, by reason of their opinion that dwelt in that countrey; who said, that God inhabited that mountain. There hapned there unto him a marvellous prodigie, which was, That a flame of fire seem- H ed round about him in a bush, without offending either the green herbs, or the flowers, or the boughs charged without fruit, although the flame were great and vehement. He not a little amazed at this unexpected spectacle, at last grew more and more amazed, when as he heard a voice issuing out of the fire, which called him by his name, taxing and accusing him of boldnesse, in that he was not afraid to tread upon that ground, which hitherto was unac- cessible, and religiously revered, and unhaunted by men; counselling him, that he should depart a farre off from the flame, and content himself with that vision: for, although that he were a vertuous man, and descended from great personages, yet that he ought not to be cu- rious, to make further search into the same. The same voice also told him, That the honour I and glorie which he obtained amongst men, was by the assistance of God; charging him to be of a good courage, and to repair into Egypt, for that in that place he should be captain and guide of the Hebrew nation, and should deliver that people which were therein, from the outrage and servitude which they suffered. For (said the Voice) they shall inhabit this happie countrey, wherein your father *Abraham* hath dwelt; and they shall enjoy all sorts of blessings, under the conduct of thee and thy prudence. Moreover, it commanded him, That having brought the Hebrews out of Egypt, he should offer sacrifice of thanksgiving, at such time as he should arrive again in that place. And such was the oracle which he received from out of the flame. *Moses* altogether ravished at that which he had both heard and seen, spake thus: O Lord, it were madnesse in me, and no prudence, if I should distrust thy power, K the which I reverence, and which as I know hath been manifested unto my predecessours: notwithstanding, I stand in doubt, how I, who am a man of no eloquence, and of lesse force, should perswade my brethren, by my words, to forsake the countrey wherein they inhabit, to follow me into that countrey whither I will conduct them. And although they should be perswaded to do the same, how can I force *Pharaoh* to permit them to depart from thence, by whose labours and travels the Egyptians are daily increased in goods and riches? When- upon God gave him to understand, that he should take upon him a good courage, and pro- mised him, that he himself would assist him; and that if he had need of eloquence, he would bestow upon him the facultie of perswasion; or if he were driven to act any thing, that he would redouble his forces; commanding, that in confirmation of those promises he had L made him, he should let fall his staffe upon the ground: which having done, a dragon began to creep upon the ground, and in turning and rowling himself, lifted up his crest on high; making semblance, to defend himself against those that should assail him: and again, a little while after, became a staffe again. Afterwards he commanded him to put his hand into his bosome; and no sooner had he obeyed, but that he drew it out altogether white, and in co- lour resembling chalk: and a little while after, it recovered his ordinarie form. Moreover, he further willed him to draw water out of the next Well, and to powre it on the ground, and he saw it turned into a bloudy colour. Amazed at these accidents, he was commanded to be of good courage, and assured, that he should have great assistance. Moreover, that he should use these signes before all men, to the end (saith God) that all may beleve, that be- M ing sent by me, thou dost all this according to my commandment. Furthermore I enjoyne thee, That without any further delay, thou haste thee into Egypt; and that thou travell day and night, without leessing time, without delaying any more to succour the poore Hebrews, grievously afflicted in Egypt. *Moses* having no cause to distrust that which God had pro- mised him, and being confirmed by these things, whereof he was both an eye-witnesse, and auditor; he required God, that if there were any occasion to expresse the like power in Egypt, he would vouchsafe to further the effect: beseeching him further, that he would not conceal his Name from him, to whom he had participated the hearing of his voice, and the sight of his presence; that it might please him therefore to declare unto him his Name, to the



A the end, that when he should offer sacrifice unto him, he might call upon the same. God declared unto him his Name, which beforetime had been concealed amongst men, and of which also it is not lawfull for me to speak. *Moses* wrought these signes not only at that time, but also when or wheresoever he thought it requisite: by all which he gave further credit to the fire which had appeared unto him, and assured himself, that God would be his favourable defender, that he would deliver his brethren, and intangle and enwrap the Egyptians in great calamities. And after that he had understood, that *Pharaoh* king of Egypt was dead (during whose life, he fled from thence) he requested *Raguel*, that he would give him leave to depart into Egypt, for the profit of those of his nation; and taking with him *Sephora*, (who was *Raguel's* daughter, and his married wife) and *Gerson* and *Eleazar*, his children, which he had by her, he departed, to go into Egypt. Now this name of *Gerson*, in the Hebrew tongue, signifieth *forrain*: and *Eleazar* signifieth, *favoured by God*; in memory, that *Moses* had escaped from amongst the Egyptians by the assistance of the God of his fathers. And as he approached neer the mountains, *Aaron*, his brother, by the commandment of God, came forth to meet him; to whom he declared all that which had happened unto him in the mountain, and that which God had given him in charge. And as they passed onward of their way, the men of greatest estimation amongst the Hebrews (having intelligence of his coming) came out to meet him; to whom *Moses* presented the above-named tokens, by reason that he could not perswade them by words: and they being astonished at that which they had seen him do, beyond their expectation, waxed confident, and conceived a good hope of all things, seeing that God had a care of their safetie. When he perceived that the Hebrews were ready to obey him, and that they protested to follow him in all that which he should command them, through the earnest desire they had to be at libertie: he presented himself before the king, who had newly undertaken the government, and shewed him the great benefits he had done unto the Egyptians, at such time as they were despised by the Ethiopians, who had spoiled all their countrey; and how he had spared no travell, but sustained all the charge of the warre, as if it had been waged for his own proper nation. On the other side, he opened unto him the dangers which he had unjustly suffered for his recompence. He afterwards discoursed unto him that which had befallen him neer unto the fountain of Sinai, and the talk which God had in that place with him, and the signes in particular which had been shewed unto him, in confirmation of those things whereunto he was enjoyed; exhorting the king, not to mistrust or impeach the ordinance of God. The king hearing this, began to mock him: but *Moses* made him see, in effect, the signes which were shewed unto him neer to the mountain of Sinai. But the king waxed wroth, and grievously reviled him, accusing him, for that in times past he fled away, for fear to be slain in Egypt; and at this present returned thither, under a subtill pretext, cloking his craft with magick, and enchantment, the more to affright him. And at the same instant he called into his presence the priests of Egypt, to let them see those signes, and to make it manifest, that the Egyptians were exercised in those sciences: and that he onely was not master in those things, the which he boasted to perform by Gods power, but that they were but deceits and shadows of marvels, to deceive the multitude. Whereupon the Priests cast down their rods, and they became serpents. *Moses* being nothing moved herewith, said: O king, I despise not the wisdom of the Egyptians, but I protest, that that which I have done, doth so farre surpass all their magick and art, as there is difference between divine and humane things. I will therefore shew you, that that which I do, is not by enchantment, nor under colour of apparant veritie, but by the providence and power of God. This said, he cast his rod upon the ground, commanding it to change it self into a serpent: whereunto it obeyed, and wandering here and there, it devoured all the rods of the Egyptians, which seemed to be serpents, untill they were all of them consumed; and that done, *Moses* took his staffe into his hand again, and it reassumed his pristine form. But the king being never the more astonished, (but the rather incensed at that which was done) said, that this wisdom and subtiltie of *Moses* should profit him nothing, which he used in disgrace of the Egyptians. He commanded therefore the overseer of the works, who had the government of the Hebrews, that he should remit nothing of their labour, but that he should oppresse them with more tedious and grievous tasks then they were wont to be put unto: whereupon (where he was wont to allow them straw, to make their tyle with) he forbore, after that time, to give them that allowance; and taxing them in the day time to follow their work, he appointed them by night to finde and bring in their straw, doubling thereby the weight of their former labour. Notwithstanding all this, *Moses* would neither desist from his purpose, in regard of the kings threatening,

Hedio & Rufinus, chap. 13. all. 10.

The year of the world, 2454. before Christ's nativity, 1510.

C. 4. v. 30.

Moses departed from Midian, to go into Egypt.

Moses two sons, Gerson and Eleazar.

Moses entertained by the Hebrews, sheweth them his miracles.

Exod. 5. v. 1, 2. Moses perswadeth the king of Egypt to dismiss the Israelites.

Exod. 7. 9. Moses sheweth Pharaoh his miracles.

v. 12. Moses rod devoureth the rods of the Egyptians.

Exod. 5. 4. ad 19. Pharaoh enjoyneth the Hebrews to more grievous tasks.



Exod. 6. 6.  
Moses once  
more perswa-  
deth the king  
to dismiss the  
Hebrews.

The year of the  
world, 2454.  
before Christs  
Nativity, 1510.

The first  
plague of the  
Egyptians, wa-  
ter turned into  
blood.  
Exod. 7. 19.

Exod. 9. 6.  
Another  
plague of frogs.

Ch 8. 16.  
The third  
plague, lice.

v. 24.  
The fourth  
plague, venci-  
ous beasts.

threatning, nor the continuall cry of his countrey men, neither was in any sort appalled G thereat, but with a confident and unappalled minde (in regard of both) he wholly intended this, to restore his countrey men to their desired libertie. He therefore once again accofted the king, perswading him to dismiss the Hebrews, to the end they might repair unto the mount Sinai, and sacrifice unto God in that place: for no lesse (saith he) hath he commanded, neither can any resist his will. For which cause, he advised the king to endeavour himself (lest he should seem to contemne his favours) to grant the people free passage; for fear, lest if he should secretly forbid them the same, he might accuse and condemne himself to suffer that which they in reason ought to endure, who resist the will and works of God. For to those that stirre up the wrath of God against themselves, all kinde of mishaps do flock and flow on every side: The earth befriendeth them not, neither smileth the aire upon them, H their children are not begotten according to nature; but all things oppose themselves as enemies and contraries against them. Moreover he added, that the Egyptians should feel the plague, after that the people of the Hebrews should (in despite of their resistance) depart out of their countrey. But in that the king despised these words of Moses, and would not be converted, most grievous plagues fell upon the land of Egypt. (The which I will particularly set down, by reason that at that time the Egyptians suffered those things, which never before that time hapned to any other people; and for that cause likewise, that I may testifie and declare, that Moses hath not falsified or erred in any thing that he hath done: and besides, for that it is expedient for men to learn and do those things which are agreeable to I Gods will, for fear lest he being provoked and incensed against them, should punish them for their injustice.) For first of all, by the commandment of God, the rivers overflowed with blood, neither was it possible for them to drink, (notwithstanding they had no other fountain of water) neither was the water onely coloured like blood, but when as likewise any one drank thereof, it ingendred and procured in him divers dolours, and grievous gripings. Such was the water to the Egyptians, but to the Hebrews it seemed good and sweet in taste, without any wayes changing the nature thereof. Hereupon the king (not knowing what to do, and seeing this strange accident, and being afraid, by reason of the Egyptians) permitted the Hebrews to depart. But no sooner was this plague ceased, but he presently changed his minde, and would not permit them libertie to depart. For which cause, God K (seeing his ingratitude, and that he would not be warned, notwithstanding he had delivered him from the former calamitie) he inflicted another plague upon the Egyptians. He therefore sent an infinite number of frogs upon them, that covered and infected the whole countrey, and the rivers were so packed and stored with them in such manner, that they that drew water to drink, found it altogether infected with the putrifaction of them, dying and rotting in the waters: so that the whole countrey was full of filthy mud, by reason of the frogs that defaced and died on the same. They corrupted also their meats, mingling themselves in their houses amidst their meat and drink, and creeping amidst their chambers; from whence an odious stench exhaled, by reason of the multitude of frogs that lay dead. Now, when the Egyptians saw themselves so fore pressed with these evils, the king com- L manded Moses, that he should take the Hebrews, and that he should depart. And as soon as he had spoken this, the multitude of frogs vanished, and appeared no more, neither on the earth, nor in the water, but that they retained their accustomed nature. No sooner was the earth delivered from this curse, but Pharaoh forgot the cause thereof, and retained the Hebrews anew: and (as if he had a desire to experiment the manner of divers miseries) he denied them that issue which beforetime he had granted them; rather inforced thereunto by his fear, then forward good liking. For this cause, God once again rewarded his fraud, by sending him another plague: for a multitude of lice swarmed from the bodies of the Egyptians, whence the wretched men perished wretchedly; neither could they exterminate that race, either by bathings or inunctions. The king troubled with this calamity, and fear- M ing the ruin of his people, and bethinking him of the shamefull end thereof, he was constrained to remit the better part of his malignitie. For as touching the Hebrews, he permitted them to depart; but (after the plague was appeased) he required at their hands, that they would leave their wives and children behinde them for pledges, till they return: and by this means he provoked Gods wrath more heavily against him, in that he supposed to delude his providence: as if it had not been God, who (in the Hebrews behalf) had punished them, but Moses, that had plagued the Egyptians. For God filled their countrey with many and divers sorts of beasts, (the like whereof, before that time, had not been seen in that countrey) which killed them up, so that the earth became desolate and unmanured; and



**A** and if any one amongst them escaped from death, they were afterwards destroyed by sickness. But notwithstanding all these, the king still continued obstinate in his wickedness, and disobedient unto God; permitting onely, that the women and men should depart, and that their children should be left behinde them: but God desisted not to punish his wickedness by divers and most grievous plagues, farre more tedious then the former, yea, such as were dispersed over all the people.

The year of the world, 2454.  
before Christs  
Nativity, 1510.

For their bodies were grievously tormented with ulcers, and corrupted inwardly; and after this sort, the greater part of the Egyptians perished. But when as the king was neither moderated nor mollified by this plague, God rained down hail upon them; (which never before that time was engendred in the aire of Egypt; and further so great, or rather

c. 9. 3.  
The fifth  
plague, the  
plague.

**B** greater then that, which falleth to the Northward, neer to the Pole Artique, in the midst of the Spring) and spoiled all their fruit. After which, an army of grasshoppers devoured all those buds and fruits which were unoffenced by the hail; so that all the hope which the Egyptians had of their harvest or fruit, was utterly overthrown. These aforesaid afflictions had been sufficient to perswade a man of the meanest wit (except he had been a reprobate) to grow wise, and make use of that which was most profitable for him. But *Pharaoh* knowing the causes of the same, enforced himself to resist God, not onely through imprudence, but for malice; so that voluntarily he betrayed his common-weale. He therefore commanded *Moses*, that he should lead away the Hebrews with their wives; but that they should leave their substance behinde them for a prey; in that they complained, that after all these calamities they had nothing left them. To whom *Moses* answered, that he demanded an unlawfull matter, by reason that they were to offer sacrifice unto God of their prey or bootie.

v. 10.  
The sixth  
plague, bot-  
ches.

v. 23.  
The seventh  
plague, hail.

c. 10. 24.

The eighth  
plague, grass-  
hoppers.

**C** Now while the time was spent in these consultations, darkness altogether devoid of light over-spread the land of Egypt, where-through they died miserably in closing their eyes, by reason of the thicknesse thereof, so that they were afraid lest the fogge should choak them: which being dispersed, after three dayes, and so many nights, *Moses* seeing that *Pharaoh* would not repent, nor let the people of Israel depart; he came unto him, and spake after this manner: As long as you shall resist the ordinance of God (who commandeth you to suffer the Hebrews to depart) there is no means, whereby you may be exempted from these mischiefs in doing that which you do. The king enraged at these words, threatned

c. 10. v. 22.  
The ninth  
plague, dark-  
nesse.

**D** him to cut off his head, if once more he durst appear in his presence, to motion unto him any such matter. *Moses* answered him, that he would no more speak unto him as touching this matter; but that both himself, and the chiefest among the Egyptians would exhort the Hebrews to depart: which said, he forsook his presence. But God intending to expresse that he meant yet once more to plague the Egyptians, and to constrain them to deliver the Hebrews: he commanded *Moses* to declare unto the people, that they should have their sacrifice in a readinesse, and having prepared it the thirteenth day of the moneth *Zanthicus*, to celebrate the same the fourteenth of the said moneth (by the Egyptians called *Pharmuth*, and by the Hebrews *Nisan*, and *Zanthicus* by the Macedonians) and that he should lead forth all the Hebrews, bearing with them all their goods. Whereupon he who

v. 28.  
Pharaoh driveth away  
Moses.  
Exod. 12. v. 3.  
Zanthicus 27.  
monght the  
Macedons is  
April, as Suidas  
testifieth.

**E** had the Hebrews already in a readinesse to depart, and had distributed them by families, kept them in one place, and in the same order: but when the fourteenth day was come, all of them (addressed to depart) made sacrifice, and with the blood of the lambe purged their houses, besprinkling them with branches of hyssope. And after they had supped, they burned the flesh that remained, as being on the point to addresse themselves to depart.

The Hebrews  
pascover, signifieth a pas-  
sage.

Whereupon even at this day we retain the said custome to sacrifice in like sort; and do call this solemnitie *Pascha*, which is as much to say, as the passage; by reason that on that day God leaving and overpassing the Hebrews without harm, strook the Egyptians with sickness: for that plague in the night time cut off all the first begotten in Egypt, so that by multitudes they that dwelt round about the palace, assembled them in the presence of the

c. 12. 29  
The tenth  
plague, the  
first begotten  
amongst the  
Egyptians  
both men and  
beasts die.

**F** king, and besought him to let the Hebrews go: for which cause *Pharaoh* calling for *Moses*, gave order that they should depart the countrey, supposing that as soon as they were gone, Egypt should no more be afflicted with such like plagues. Moreover, they honoured the Hebrews with presents, partly to the end they should depart with the more expedition, partly for the neighbourhood & acquaintance sake, which they had one with another. And as they departed, the Egyptians wept, and repented them of the evil usage they had shewed unto them: but they took their way towards *Latopolis* at that time desert, and in which place afterwards *Babylon* was builded, at such time as *Cambyses* destroyed Egypt. The third day they came unto *Beelzephon* neer unto the Red sea; and for that they wanted victuals,

33  
The Israelites  
depart out of  
Egypt.



The feast of  
the Azymes.  
The number  
of the children  
of Israel.

The year of the  
world, 2454.  
before the nati-  
vity of Christ,  
1510.

Exod. 14. 2, 7, 9  
The time of  
their departure  
out of Egypt.  
Hedio & Ruf-  
finus, chap. 14.  
all. 11.  
The Egyp-  
tians pursue the  
Hebrews.

Why Moses  
conducted  
them thorow  
Palestine.

The Israelites  
are encom-  
passed by the  
Egyptian  
multitudes,  
and depart to  
the Red sea.  
Exod. 14. 16.

V. 11. 12.  
The perplexi-  
ty of the Isra-  
elites, being  
enclosed by  
the Egyptians.

by reason of the desert, they tempered their meal with water, and hardned it with a little heat, and made cakes, with which they sustained themselves for the space of thirty dayes: for they had not brought any more victuall out of Ægypt, but as much as would serve them for that time, and that which they had, they dispensed very sparingly, rather feeding for necessitie, then eating with safetie. For which cause in memorie of that want, we celebrate a feast for the space of eight dayes, which we call the feast of *Azymes*, that is to say, of *unleavened bread*. But it is not easie to number the multitude of them that dislodged, if we consider the women and children; but of those that were of full age, and fit to bear arms, they were in number six hundred thousand.

#### CHAP. VI.

##### *The Hebrews depart out of Egypt, under the conduct of MOSES.*

They therefore forsook Ægypt the fourteenth day of the moneth *Zanthicus*, four hundredth and thirtie yeers after *Abraham* our father came into Canaan, and in the two hundredth and fiftenth yeer after *Jacob* was transported into Ægypt, the eighteenth yeer of *Moses* age, who had *Aaron* to his brother, three yeers elder then himself. They carried also with them the bones of *Ioseph*, according as he had commanded his sonnes. But the Egyptians repented themselves, because they had suffered the Hebrews to depart: the king also was very fore moved; supposing, that which was fallen upon them, had happened by *Moses* means: and they all concluded to pursue and follow after them. They therefore armed themselves, and furnished them with all their habiliments of warre, intending to pursue them, under intent to bring them back, if they might overtake them: for they said, that God would no more be displeased against them, for that already they had given them leave to depart. They hoped likewise verie easily to bring them under subjection, because they were all of them disarmed, and wearied with travell. They therefore enquired of every one which way they held, and hastened themselves to follow them, although they knew they knew the region was very hard to travell in; not onely for those that were to march in troop, but also for those that were to journey one by one. And therefore did *Moses* conduct them this way, to the end, that if the Egyptians should repent them of their dismissal, and should haste them to pursue them, they might receive the reward of their wickednesse, and the breach of their promise. He chose this way likewise, lest the Palestines should understand of their departure, by reason they were displeased against the Hebrews, because of an ancient grudge which they bare them. Now doth Palestine confine and border upon Ægypt; and therefore led he them not by the way that directly leadeth thither, but he intended to bring them into Canaan, by conducting them farre about, and thorow many calamities; to the end, that afterwards he might lead them to the mountain of Sinai, where they might offer sacrifice, according to Gods commandment. As soon as the Egyptians overtook the Israelites, they prepared themselves to fight, trusting themselves to the number which they had, and shut themselves into a place of securitie: for with them, there served six hundred chariots, with fiftie thousand horsemen, and two hundredth thousand armed footmen. They had also stopped the passages, where through they thought the Hebrews might escape, enclosing them betwixt unaccessible rocks, and the sea; on which place there abutteth a mountain, unfrequented by reason of the dangerousnesse of the way; and by this means they excluded them from all hope of escape, or flight: For, on the one side they were shut in by the mountain, that extended it self even unto the sea; and on the other side, by their camp, pitched and embattelled before their faces, to cut them off from the Champain, if so be they intended to flie that way. Seeing therefore that they were in no securitie, but were hemmed in by the opportunitie of the place, and by reason of their want, could not endure the siege, and for that they could not finde any issue to flie from their enemies, neither, although they greatly desired to fight, had they means to defend themselves, because they were disarmed. Finally, when as they perceived that there was no hope of safetie left them, but onely by their abject submission, they began to accuse *Moses*; forgetting those prodigies, whereby God had forepromised them their libertie: and so farre forgot they themselves, that after having stoned the Prophet, and through incredulitie contemned Gods promises, they were resolved to yeeld themselves subject to their former thraldome. For they were exasperated by the tears of their wives and children, who expected nothing but death, seeing themselves be-



A girt with rocks, seas, and souldiers, and left destitute of all hope of flight. But although the multitude were exasperated against *Moses*, yet ceased he not to take care of them, and to think on God; laying before their eyes that which he had said in times past, as touching their deliverance, and assuring them, that God would not suffer them to be subjected or overthrown by their enemies; and standing up in the midst of them, he said: If your affairs had hitherto been managed by men onely, it were not amisse in you to distrust them, lest hereafter they should not bring them to their determined and your desired issue. But in that at this time you distrust the providence of God, this sheweth you to be without sense, or understanding; considering it is he that hath made you see all those things which he hath promised you by me, tending to your salvation and deliverance; yea, even at that time

B when you your selves expected it not: you rather ought to hope, that God will help and assist you in these difficulties, who hath brought to passe, that you are now in this straight, to the end that when he shall have delivered you from these extremities, from which neither you your selves, nor your enemies suppose that ye may escape, he may shew his force and providence in your behalf: For God is not accustomed to yeeld his favourable assistance when the dangers are onely easie and supportable, but in those wherein all humane hope is void and exhausted. Therefore repose your selves, and stay your fortunes upon such a helper, who can make great things of small, and maketh the strongest feeble. Fear not the force and power of the Egyptians; neither, for that you have the sea and mountains before you, which permit you not to flie from them, despair not of your lives: for God (if he please) can turn the mountains into plains, and change the sea into dry land.

v. 13.  
Moses exhorteth the people to put their trust in God.

The year of the world, 2454.  
before Christs Nativity, 1510.

v. 13.  
When God is most ready to help us.

## CHAP. VII.

*The Hebrews are pursued by the Egyptians, the sea divideth it self, and giveth passage to the Hebrews.*

**H**is said, he conducted the Hebrews towards the sea, in the sight of the Egyptians. For they were within sight of them, being very much wearied with pursuit and travell, and made their account that it should be best for them to remit the combat untill the next day.

D But when *Moses* was arrived upon the bank of the sea, he took his rod and called upon God, and implored his aid and succours in these words: O Lord, thou too well knowest that it is impossible for us by force or mans policie to escape these extremities: but thou art he onely that canst save this companie, who have forsaken Egypt, following thy commandment. And since of our selves we have not any hope or means, we onely recommend our selves unto thy providence, assuring our selves, that by that means onely we may be delivered from the pursuit and hatred of the Egyptians: Send us therefore speedily thine assistance, to the end that thy power may be known in our weaknesse. Relieve, encourage, and hearten thy people, assuring them of their safetie, who through their distrust have sinned against thee: we are environed with difficulties, which notwithstanding thou canst make

E easie. For, the sea is thine, and this mountain that encloseth us, the which shall open, and the sea also divide it self into firm land, if thou commandest them. We may likewise flie thorow the aire, if it please thy power to deliver us in that manner. Having made his request unto God after this manner, he strook the Red sea with his rod; which suddenly dividing it self at that stroke, and retyring backwards, left a drie passage thorow the midst thereof, where thorow the Hebrews might escape. *Moses* seeing how God had made himself known, and how the sea had forsaken the land, and left his native chanell, he first of all marched thorow the same, and commanded the Hebrews to follow him, marching thorow that way which God had in his divine power provided for them, willing them to rejoyce at the danger which attended their enemies, and to give God thanks for the unexpected succours he had sent them: who were not negligent, but marched boldly forward. At the first the Egyptians supposed them to be mad, and that they did headlong cast themselves into manifest perdition: but when they perceived that they were forwardly entred without danger, and that they encountred no danger or let, they dislodged, and followed them, as if the sea ought to have given them issue also; and having set their horse in the vauntgard, they began to descend, and enter the way of the sea. The Hebrews perceiving that they spent the time in arming themselves, hastened them to flie to the opposite shore, where they arrived without any disturbance; which made their enemies more bold, supposing that no evil should happen unto them. They supposed not that this path was made expressly for

C. 14. 15.  
Moses prayer unto God.

v. 21.  
The Red sea divideth it self

v. 22, 27.  
The Hebrews passe thorow the Red sea, the Egyptians are drowned therein.



the Hebrews; but entred the same, as if it had been a common beaten way, forgetting that it was made to save the Hebrews from danger, and not themselves, who sought to ruinate them. But as soon as all the Egyptian armie was entred thereinto; the sea returned to his old course, and with winds and waves overwhelmed the Egyptians. The showers from heaven fell upon them, vehement thunders rattled from the aire, intermixed with flashings, and the lightnings tempested upon them. In brief, there was nothing that through the wrath of God might be inflicted upon men, which at that time hapned not unto them. For, besides all that which hath been spoken, an obscure and dark night surprised them, in such sort as they were all of them drowned, and there remained not one of them to bear back the tidings of their misfortune: That the Hebrews could not contain themselves, such joy they had conceived through this their unexpected deliverance, and the totall ruin of their enemies: so that they assuredly perswaded themselves that they were delivered, by reason, that they who had made them slaves unto them perforce, were exterminated; and for that they had God so visibly assistant unto them. When they had escaped this danger, and perceiving likewise that their enemies were in this sort punished, yea, and after such a manner, as the like punishment hath never been heard of amongst men; they all of them, during the whole night, sung hymnes and songs of rejoyce. *Moses* likewise composed an ode in hexameter verse, containing the praises of God, and a thanksgiving for the favour he had done unto them. All these things have I particularly declared, according as I have found them written in holy Scriptures. Neither ought any man to marvell at this so wonderfull a discourse, that thorow the sea there should a passage be found, to save so many persons in times past, and they rude and simple, whether it were done by the will of God, or that it chanced of it self; since not long time ago, God so thinking it good, the sea of Pamphilia divided it self, to give way to *Alexander*, king of Macedons souldiers, having no other passage, to destroy the Empire of the Persians. The next day the Egyptian arms, transported by the force of the stream, were cast ashore, into the army of the Hebrews: which when *Moses* perceived that it was done by the providence of God, to the intent they might not be disarmed, he gathered them together, and furnished the Hebrews therewith, who afterwards led them to the mountain of Sinai, to sacrifice unto God: and he offered him thanksgiving for their deliverance, in the behalf of the people, according as he himself had before-time commanded him.

The year of the world, 2454.  
before Christs  
Nativity, 1510

Exod. 15. 1.

The Israelites  
with *Moses*,  
sing songs for  
their delive-  
rance.

The sea of  
Pamphilia di-  
vided it self,  
for *Alexan-  
ders* souldiers  
to passe there-  
thorow.

The winde &  
tide drive the  
Egyptians  
arms into the  
Hebrews  
camp.

## THE THIRD BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the third book.

1. How *Moses* conducted the people out of Egypt to the mountain of Sinai.
2. Of the slaughter of the Amalechites, and their confederates; and of the prey which the Israelites attained thereby.
3. *Raguels* counsell unto his sonne in law *Moses*.
4. *Moses* ascending the mountain of Sinai, bringeth down the tables of the ten Commandments, which he had received at Gods hands, to the people.
5. Of the Tabernacle made by *Moses* in the Desert, resembling a portable Temple.
6. Of the Ark wherein *Moses* inclosed the Tables of the Law.
7. Of the golden Table and Candlestick, and of the Altars of the Tabernacle.
8. Of the apparell both of the high Priests and the inferiours.
9. Of *Aarons* Priesthood, and of that which was ordained as touching the feasts and sacrifices.
10. The laws of sacrifices and purifications.
11. The laws and customes of warre.
12. Sedition against *Moses*, by reason of the want of victuals: and the punishment of the seditions.
13. Of the spies, who having seen and searched the countrey of Canaan, and the returning back again to the Israelites, amated them with fear.

CHAP.



A

## CHAP. I.

*How Moſes conducted the people out of Egypt to the mountain of Sinai.*

The year of the  
world, 2454.  
before Christs  
nativity, 1510.

The Israelites  
in the Defart,  
are distressed  
for want of  
water.  
v. 1, 2, 3.

Mara signifi-  
eth Bitternesse.  
Exod. 15. 23.

v. 24.  
Moſes beſeecheth  
God to  
change the  
bitter waters  
into ſweet.

Exod. 16. 1.  
The Israelites  
came to Elim,  
where they be-  
gan to mur-  
mure againſt  
Moſes, for  
want of ſuſte-  
nance.



B

C

D

E

M

F

HIS new and unexpected deliverance of the Hebrews from their danger, was not a little obscured by the wearineſſe and tediousnes of their journey, which they endured in their travell towards the mountain of Sinai: by reaſon that the countrey was deſart, and inhabitable, deſtitute of victuals, and wholly deprived of waters; and not onely barren of that which ſerved for the ſuſtenance of men, but alſo every wayes deſtitute of paſturage and proviſion for cattell: for it was not onely drie, and utterly deſtitute of water, but alſo deprived of all means to nourish and increaſe fruit. Now they were enforced to proſecute their way thorow this countrey, by reaſon they could not otherwiſe chuſe; ſo that they were conſtrained to bear with them the water which they had drawn before ſuch time as they entred the deſart, according as their captain and conductor had commanded them: which being ſpent, they digged pits, out of which they drew water with great difficultie, by reaſon of the ſterilitie of the countrey: and further, the water which they found in thoſe places was bitter, and no wayes fit to drink; and that which was worſe, very little in quantitie. Travelling onwards of their journey after this manner, they arrived about the evening in a certain place, which by reaſon the waters thereabouts were brackiſh, they called *Mara*, that is to ſay, *Bitterneſſe*. There, wearied with their travell, and their proviſion failing them, they began to be travelled with neceſſitie, ſo that they reſolved to ſtay in that place; and the rather, in that they found a certain pit there, which although it were inſufficient to ſatiſſie ſo great an armie, yet for that they found it in that countrey, it yeelded them no little conſolation. For they were given to underſtand, that if they travelled onwards, they ſhould finde no water; and as touching the water of that pit, it was ſo bitter, and unſit for their drinking, that it neither was agreeable with mens taſte, nor ſupportable for their very cattell likewiſe. Whereupon *Moſes* ſeeing them ſo diſcomforted, neither knowing in what ſort to ſatiſſie them, in that he had not to deal with an oppoſite armie, or enemie, to the end, to enforce and to repell them with valour; and for that he manifeſtly perceived, that not onely a troupe of valiant men, but alſo a multitude of women and children were like to periſh; he was very ſore perplexed, not knowing what to do; and on himſelf he heaped the calamitie of them all, as if himſelf onely were to bear the heavey burthen of their miſerie; for all of them had their recourſe unto him, and to no man elſe: the women beſought for their children, the husbands entreated for their wives, beſeeching him to take compaſſion of their deſolations, and to furniſh them with ſome means to eſcape their miſerie. He addreſſed himſelf therefore in moſt humble manner to beſeech Almighty God, that it might pleaſe him to convert the evill qualitie of the water, and to make it potable. Which grace and favour he no ſooner obtained, but he took the end of his ſtaffe, and caſt it at his feet, and afterwards brake it in the miſt, and cleſt it long-wayes, and caſt it into the pit; giving the Hebrews to underſtand, that God had heard their prayers, and that he had promiſed them, to give them that water they deſired, if ſo be they would obey him, and with alacritie and diligence perform that which ſhould be commanded them. And when they were inquiſitive of that which they ought to do; to the intent the water might be changed, he enjoined every one of them, that was of beſt ſtrength and abilitie amongſt them, to draw water; giving them to underſtand, that ſo ſoon as they had drawn out great ſtore of water from the pit, the reſt that ſhould remain, would be very good, and convenient to be drunk. Wherein they travelled in ſuch ſort, that the water, agitated and purified by often drawing, became potable, and reſtored the weary multitude. Hereupon diſlodging from that place, they came to *Elim*, a country that a far off ſeemed very pleaſant, by reaſon that it was planted with palm-trees: but the neerer they approached it, the more tedious they found it, (for there were no more then ſeventie palm-trees in that place, and they not very tall, or well grown, by reaſon of the drineſſe and barrenneſſe of that countrey; for they were not watred by the fountains, whereof there were twelve in that place, neither did any one of them yeeld any moiſture, to give them ſuſtenance) ſo that endeavouring themſelves to digge up the ſand, they could light on no veins of water, and if perhaps any little deal appeared, it was ſo troubled by their digging, as it became unſit to be taſted: neither did the trees bear any ſtore of fruit, by reaſon of the want of water. For which cauſe, the whole multitude began to murmure againſt their



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Exod. 16. 3.

their guide, ascribing all the cause of their calamities and miseries unto him. For having G  
marched for the space of thirty daies, they had consumed all that which they brought with  
them; and conceiving in their imagination, that there was no remedie, they were wholly  
surprised with despair. Bethinking them therefore onely of that evil which was before their  
eyes, and forgetting the marvels which God, by the ministerie and prudence of *Moses*, had  
made them both see and partake, they conceived hatred against him, and were ready to  
stone him to death, as if he had been the author of that calamitie which oppressed them.  
But he perceiving the multitude so enraged, and incensed against him, strengthened him-  
self in God; and warranted by the testimonie of a good conscience, and the uprightnesse  
of his actions, he came out into the midst of them; who reviled him, and had gathered  
stones to cast at him. And for that he was adorned with a singular grace and alluring counte- H  
nance, and endued with pleasing eloquence, and fit to pacifie the popularitie, he began to  
appease their wrath, exhorting them, not onely to forget their present difficulties, but also  
to remember their fore-passed blessings, not permitting, that the travell which they endu-  
red at that time, should drive out of their remembrance the graces and great good turns  
which they had received at Gods hands. He willed them likewise diligently to expect their  
deliverance from that extremitie, by the providence of God; who (as it were likely) made  
triall of their vertue, to see what perseverance they had; or whether they kept in their re-  
membrance those things which had hapned unto them; or whether forgetting their fore-  
passed pleasures, they would suffer themselves to be swallowed with their present miserie. I  
He willed them therefore to take heed, lest through their impatience and ingratitude, they  
should be found unworthy of Gods favour; who both neglected his will, by whose direction  
they were brought out of Egypt, and fore threatned and hated him, which was Gods mini-  
ster, especially since hitherto they might no wayes complain of him in any thing, which he  
had undertaken to execute by the commandment of God. Then reckoned he up particu-  
larly unto them, how the Egyptians were overthrown, and afflicted, whilest contrarie to  
Gods will, they endeavoured to detain them: how the same river, which to them was  
bloudie, and unprofitable to drink of, to themselves became both sweet and potable: like-  
wise, how the sea retyred it self, and furthered both their night and passage, wherein they  
saw themselves secure and free from danger; and contrariwise, their enemies destroyed, K  
overthrown, and drowned: and how, even untill that day, being disarmed, they were by  
Gods providence both furnished and fortified abundantly. Again, how often God had deli-  
vered them from apparant death and danger, besides all mens opinion; who being All, and  
alwayes omnipotent, gave them at that time, no, not the least suspition of his assistance. For  
which cause, they were to suffer all things patiently; and to imagine with themselves, that  
the succour, although it were deferred, was never too late, which was received before such  
rime as the danger had prevailed: and so to think, that God contemned not their perils,  
but that he made triall of their fortitude and free love, to see whether they were able and  
willing to abide the want of meat and drink; or rather, whether after the manner of bruit  
beasts, they had leiser be trained in servile travell, to the end they might be gluttied like  
them, and made the better able to endure their labour. To conclude, that he nothing fear- L  
ed his life (because that being unjustly slain, no evil could happen unto him) but that he  
was fearfull of their safetie, lest lifting up their hands to stone him, they should be thought  
to oppose themselves against Gods ordinance. Thus pacified he them, and mollified the fu-  
rie they had conceived to endanger his life: and so much prevailed he, that they repented  
them of that enterprize, whereby they sought to endanger him. And for that he knew that  
they had some reason to be thus moved, he addressed himself to prayer and supplication:  
and ascending a certain rock, he required Gods help to relieve their infirmities, wants, and  
afflictions, in whose hands onely the salvation of the people consisted; beseeching him in  
mercie to forgive the people, being exasperated with extreme miseries, & by reason thereof M  
distracted, and withdrawn from their dutie. Whereupon God promised him to have care of  
the people; assuring him, to send them a speedy and present deliverance. Which when *Moses*  
understood, he came down unto the multitude: who perceiving him altogether refreshed  
with joy, by reason of those promises which he had received at Gods hands, exchanged their  
doleful lamentations into a habit of delight. He therefore standing up in the midst of  
them, told them, that he brought unto them a most speedy remedy for their present neces-  
sitie. And not long after, a number of quails (which about the gulf of Arabia multiply and  
encrease, more then any other sorts of birds) flew and crossed the sea; and being wearied in  
their flight, and accustomedly accosting and flying neer to the ground, came & fell amidst  
the

Exod. 15. 1. ad  
22.  
Moses exhort-  
eth the people  
to remember  
those benefits  
they had recei-  
ved at Gods  
hands.

Moses reckon-  
eth up unto  
the people all  
the benefits  
which God  
had done unto  
them.

Moses implor-  
eth Gods  
help.

E. 16. 13.  
God sendeth  
quails into  
the Hebrews  
armie.



**A** the Campe of the Hebrewes: who caught them, as a provision prepared for them by God, and ordained to extinguish their famine. Whereupon *Moses* once more addrest himself to call upon God, yeelding him thanks for the present & the future good he had promised him. Who being after this manner fed and refreshed, were presently supplied with a new kinde of foode. For at such time as *Moses* stretched out his hands, and prayed unto God, a Dewe descended from Heaven, that thickned betwixt his hands: which, for that he supposed it to be another kinde of sustenance, sent them by God, he tasted the same; and taking pleasure therein, for that the people knew not what it was, but thought it to be Snow which fell in that place, according to the season of the yeare, he taught them, that it was no Dewe falling from Heaven, as they supposed, but that God had sent them that grace, for the conservation and nouriture of their bodies: and having eaten thereof, he gave them of it, to the end he might strengthen their beliefe; who tasting the same in like manner as their Chieftaine had done; were greatly refreshed with the sustenance: for in sweetnesse and pleasure, it equalled the Honey; in odour, Bdellium; and in forme and greatnesse, the graine of a Coriander seede: of which, every one gathered. And by commandement it was enjoined, that every one of them should particularly gather every day the Measure of an *Assaron*, which is the tenth part of an *Epha*, to the end, that no one should be scanted of this food: which was done to that end, lest the weaker should want, whilest the stronger, through avarice, should gather more then sufficed them. And if any one, contrary to the prescript command, had gathered more then was permitted him, although he toyled and travelled more then any of them, yet was his portion no wayes increased by that meanes. For whatsoever (beside the appointed Measure of the *Assaron*) remained till the next morning, was of no value, through bitternesse, and was putrified, through wormes. So divine and admirable was this kinde of foode, and of that nature, that who so had sufficient thereof, needed no other sort of sustenance. Moreover, even in these our dayes, all that countrey is bestrewed and bedewed with that kinde of Aliment, which God, in favour of *Moses*, sent for the peoples sustenance. The Hebrewes call it *Manna*: for in our Tongue, *Man*, is an interrogation, signifying, *what is that?* Thus lived they then joyfully, being sustained by this kinde of meat, sent them from Heaven, and used the same for the space of fourtie yeares, during that time which they lived in the Defart. But afterwards, when they were dislodged from that place, and encamped neerer to *Raphidim*, they were extremely travailed with thirst; where, upon their first arrivall, they found some few springs, but afterwards they found the Land wholly destitute of Water. They therefore once more were incensed against *Moses*. But he withdrawing himselfe apart from the furie of the people, converted himselfe unto God in prayer, beseeching him, that as he had given them food in their necessitie, he would now also give them drink at that present, wherein they were well-nigh choaked with thirst; praying him to provide them of drink also, or otherwise, that their meat was unprofitable to them: Whereon God presently granted his prayer; promising *Moses*, that he would give him a Fountaine, and abundance of Water, from that place from whence he least expected it. Hereon he commanded him, that striking upon the Rock with his Rod, which was there by, hard at hand, he should from thence seek that which they demanded & wanted; assuring him, that every one, without travaile or labour, should have sufficient thereof. Which counsaile when *Moses* had received from Gods hands, he returned unto the people, who expected him, and had their eyes fixed upon him: for at that time they beheld him descending from the Rock, where he had made his prayer. No sooner was he arrived, but he told them that God would in like sort deliver them from that necessitie, and would graciously grant them an unexpected reliefe; telling them, that a fount should suddenly break from the Rock. But they being amazed at that which they heard, and doubting lest tyred with thirst, and travailed by journeyes, they should be enforced to hew and cleave the Rock: *Moses* struck the same in such sort with his Rod, that he divided it in sunder, and delivered out most cleare and pure Water in great abundance. The people were very sore astonished at this so strange accident: so that beholding the Water, their thirst was quenched. They afterward drunk of the Water, and found it very sweet and pleasant, resembling in the goodnesse of it, the divine bountie and power of the Giver thereof. For this cause they highly esteemed *Moses*, seeing that God had honoured him in this sort; and they acknowledged Gods providence, and their thanksgiving, by their Sacrifices; humbly thanking him for the care he had over them. The sacred Scriptures likewise, which are kept and consecrated in the Temple, testifie, that God had fore-told *Moses* also, that Water should in this sort issue from the Rock.

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God feedeth the Israelites with Manna. v. 14.

vers. 18. A commandment, how much Manna should be gathered.

Manna, what it signifieth. Exod. 17. 1. The Israelites fed 40. yeares space on Manna. The Israelites arrive at Raphidim, and are travailed with thirst. 3.

v. 5. Moses striketh the Rock with his Rod, and there issueth Water.



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world, 2454.  
before Christs  
Nativity, 1510

Hedio and  
Ruffinus,  
chap. 2.

*How the Amalekites and their associates were overcome, and how great  
a prey the Israelites obtained thereby.*



Ut when the renowne of the Hebrewes waxed great, and was spread in the eares of all men, (so as the bruit thereof was heard in every part) it came to passe, that the inhabitants of that countrey were in very great feare: Whereupon (sending Embassages the one unto the other) they mutually incited themselves to expell and utterly ruinate the whole Nation.

Exod. 17. 8, 9.  
The Amalechites were  
against the  
Israelites.

Amongst the rest, those of the countrey of *Gobol*, and the Citie *Petra*, (who are called Amalechites, a Nation very warlike, and more active then the rest) were the chiefe agents in this Expedition: whose Kings both encouraged one another, and whetted their neighbour Nations to the Israelites destruction; telling them, that a forraigne Armie, flying from the thraldome of the Egyptians, had invaded their countrey, whose increases were not a little to be suspected: counselling them (before they had gathered head, and recovered more meanes, & a Countrey to dwell in, and withall waxed more confident, by reason of their forbearance) to charge them first, rather then to expect their increases, and so to oppresse them, esteeming it a better point of wisdom, to repress their insolencie and forwardnesse in the Desart, then to expect whilest they were possessed of strong Cities, and rich meanes. For this (said they) is the part of wise men, to resist the uprisings and power of their adversaries; and not to expect, whilest by daily exploits they more & more increase; and rather to provide to prevent, then deliver themselves from perill. After these Embassages, it was decreed by generall counsell, That they should endeavour to confront and assault the Hebrewes. These determinations and designs of theirs, amated & troubled *Moses* very much, for that he expected no hostilitie. When therefore he perceived, that the people were affrighted and amazed, to see themselves (being wholly unprovided) to be charged by so strong and well-furnished an Armie, he recomforted them, and willed them to bethinke themselves of Gods promises; who by his power had set them at libertie; assuring them, that they should overcome all those that made partie & head against them, to destroy them: wishing them to thinke, that though they were inferiour unto their enemies in weapons, wealth, money, and munition, and such like; yet since they had God to friend, and readie to fight for them against their enemies, that they ought to conceive such courage, as if they were furnished with far more then humane supplies. Alledging further, that they were not ignorant, how great an assistent God was, having had so often tryall of his goodnesse in their greatest dangers, whom both he knew to be an enemy to their enemies, and favourable to their proceedings: which favour of his, he most manifestly expressed, by his miraculous deliverance of them from hunger and thirst, by yeelding them free escape, when they were shut in by Sea and mountaines: And that which should most animate them to the fight and victory at that time, was, That after this plague, they should want nothing that appertained to a more commodious and peaceable life. *Moses* thus having encouraged the people by his words, he called unto him the chiefe of the Tribes, and every one of them that had the charge of them, both in private and publique assembly, commanding the younger to obey the elder, and the elders to be obedient to their Generall. But they contemning their danger, and desirous of fight, hoped that this conflict would prove the finall end of their calamitie. For which cause, they instantly besought *Moses* to lead them forth against the enemy; praying him, not to dull the alacritie of the souldiers, by any untimely delay. Whereupon (chusing out among the whole multitude, such as were most fit for Warre) he chose *Iesus* the sonne of *Navum*, the Ephramite, to lead them; a man valiant in Armes, and provident in counsell, and exceeding in piety, and not degenerating in that respect from *Moses*, his Master. He also in such sort disposed certaine Bands, that he might nor in any sort be cut off from Water: he left also so many as might guard the multitude, and keep the Campe and weaker company. Thus stood they all the night long in a readinesse to take Armes, such as they had fitted for them, expecting their Captaines, who should lead them out to fight, as soone as *Moses* should command them. On the other side, *Moses* slept not, but instructed *Josuah* how he should conduct the Armie. And as soone as the day appeared, he encouraged *Josuah* to shew himselfe such a one in that battell, as both the place wherewith he was honoured, and the cause for which they fought, required; wishing him, by his prowess and good deserts, to give life and courage to his souldiers that followed him. He likewise exhorted the chiefe of the Hebrewes in particular, and in generall heartned and emboldned all others that entred the battell.

v. 9, 10.  
Moses encourageth the  
people to expect nothing  
but victory.

v. 9.  
Josuah made  
Captaine over  
the Israelites.

And



**A** And as touching himselfe, (after he had thus disposed the Armie, by words and effect) he retired himselfe unto a mountaine, committing the armie to Gods protection, and *Iosuahs* conduct. Then encountered the Armies on both sides, and every one fought most valiantly; neither wanted there encouragements on either sides. And as long as *Moses* lifted up his hands, the Hebrewes had the better against the Amalechites. But for that he was unable continually to support the same, (and because he thoroughly perceived and observed, that as often as he held downe his hands, so long the enemies drove the Israelites to retreat) he wil-  
**B** led his brother *Aaron*, and *Fron* (his sisters *Maries* husband) to stand on each side of him, and sustaine his hands, and succour him, for feare his forces should faile him. Which when they had performed, the Hebrews by maine force overcame the Amalechites; so that all of them  
**C** had been slain, if so be the chase had continued, and had not been cut off by the approach of the night. At this time our predecessors obtained a most happy and necessary victory: For they had the upper hand over them that were embattelled against them, and astonished and amated the Nations round about, and got great strength and riches by their travaile. For being seized of the enemies Campe, they generally gat great riches, and particularly were all of them relieved; whereas before that time they had not necessarie meanes to maintaine themselves. And this victory of theirs was the cause of their very great good fortune, not onely for the present, but also for the time to come: For not onely had they their enemies bodies under their subjection, but also their spirits; so as they were feared by all the Nations round about. And they multiplied both in strength and riches; for there was a great  
**D** quantitie of Gold and Silver taken in the Campe. Divers vessels likewise and Tables of Brasse were found therein: likewise great quantitie of Tissue-work, and excellent furniture for Armes. Moreover, they had all their baggage, Tents, Harnesse, and Horses; and generally, the whole provision of an arranged battaile became their prey. Then after also they became more vertuous, and industrious then before; supposing, that the end of all actions was obtained by industrie. Thus ended this battaile. The next day, *Moses* caused the enemies that were slain, to be rifled, and gathered the scattered Armes of those that fled. He honoured them also, that had brauely demeaned themselves in the battaile, and prayded the Capitaine *Iosuah* in publique; whose honour was confirmed by the applause of the whole Armie. There was not one Hebrew that perished that day: and so many of the enemies were there put to the sword, as their number cannot be expressed. He offered likewise a Sacrifice of thanksgiving unto God, and erected an Altar unto him, and dedicated it to God, the Victor. He prophesied moreover, that all the Amalechites should be utterly extinguished, so that none of them should be left alive, in that they had assaulted the Hebrewes, and that in the Desert, and at such time as they were in affliction. He feasted the Generall in like fort. This issue had this battaile; which was the first that was levied against them, or durst assault them, since their departure out of Egypt. But as soone as *Moses* had celebrated a feast in memory of the victory, to the end he might give the Hebrewes some repose after the battaile above-named, he caused them to march in array; for now at that time they had many armed souldiers. Thus passing onwards by little and little, they arrived the third moneth after their departure out of Egypt, neere to the mountaine of Sinai, where (as before-time it hath been declared) *Moses* saw the Vision in the Bush, and other such like wonders.

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v. 13.  
The Israelites recover a great prey in the Campe of the Amalechites.

The distribution of the spoiles and prey.

The prediction of the utter ruine of the Amalechites.

The Israelites come to the mountaine of Sinai.

CHAP. III.

What counsell *RAGUEL* gave to his sonne in law.

**W**HEN *Raguel*, *Moses* father in law, understood of this his good successe, he came with great joy unto *Moses*, under purpose to salute him, his daughter *Zephora*, and her children: who (greatly rejoycing at his arrivall) prepared a Sacrifice, and feasted the people neere unto the Bush that could not be consumed by fire; and in the Banquet time, the people was distinguished, according to the order and place of every family. But *Aaron*, with the assistance took *Raguel*, and they sung prayes unto God, ascribing to him both the meanes and manner of their libertie. They also spake much in honour of their Generall, by whose vertue all things had had so fortunate an issue: *Raguel* on his side highly prayded the people, and dignified *Moses* their Governour, by whose prudence so many good and valiant men were guided. But on the next day, *Raguel* seeing *Moses* oppressed with the multitude of businesse, (by reason that he decided all their debates that appealed unto him; who were thus perswaded of him, that at that time they were rightly censured, when *Moses* gave the sentence; and they that were condemned by him endured

Hedio & Rufinus, chap. 3. Exod. 18. 1, 2. Raguel cometh to Moses, to the Desert of Sinai.

Hedio & Rufinus, chap. 4.



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world, 2454.  
before Christ's  
Natiuitie, 1510

Exod. 18. 13,  
14, ad 24.  
Raguel, other-  
wise called Je-  
thro, Moses  
father in law,  
counselleth  
him to chuse  
Judges a-  
mongst the  
Israelites.

endured the verdict patiently, knowing that their cause was by him decided rather by the G rule of justice, then the instinct of amercer) he for that time kept silence (in that he was loth to hinder them, who any wayes pretended to receive any fruit of the vertue of his sonne in law.) But when he found him at his convenient leisure, he withdrew him apart, and told him betwixt them twaine, that which he ought to doe, counselling him, that he should discharge himselfe of that paine, concerning affaires of so little consequence, and reserve only to himselfe those affaires which were of the greatest importance, and concerned the publique estate of them all. For that there were diuers persons amongst the Hebrewes to be found, who would be capable and sufficient to heare and determine the Pleas; but touching the care of many thousand soules, no man could undertake it, except he were another Mo- ses. Knowing therefore (said he) thy vertue, and how worthily thou hast behaved thy selfe H toward the people, being the Minister of God, as concerning their safety; suffer them to comprimit amongst themselves those actions and quarrels that fall amongst them, and re- serve this interest to thy selfe, that thou mayest wholly intend the service of God, whereby thou mayest more easily exempt the people from their present necessities. If therefore thou give credit to my counsels in humane affaires, thou shalt make diligent search and musters of thy whole Armie, and thou shalt establish Chiefetaines, that shall governe over ten thou- sands, and thousands, and five hundreths, and over fifties; and shalt ordaine Governours o- ver them, who dividing them by thirties, twenties, and tennes, may conduct and governe them. And let some be appointed amongst them, who may receive their Titles, according I to the number and names of those he commandeth, who being approved by the whole com- pany, to be of good fame and upright conscience, may censure and compound all their dif- ferences. And if any controversie shall fall out amongst any of them in authoritie, they shall refer the deciding of that difficulty to thine owne person. By this meanes neither shall any one of the Hebrewes be defrauded of his right, and thou thy selfe serving God without mo- lestation, mayest procure God to be more favourable unto thine Armie.

Hedio and  
Ruffinus,  
chap 5.  
v. 24.  
Moses allow-  
eth his father  
in lawes ad-  
vice.

This counsell of Raguel highly contented Moses, so that he fulfilled all that whereunto he had suggested him; not concealing the invention of this policie, neither attributing it to himself, but declaring publicquely unto all men, that his father in law was the inventor there- of. He hath likewise written in his books that Raguel was the author of this Government: ac- K counting it no lesse honour, to attribute praise to those that deserve it, then shame to usurpe upon anothers mans desert; so that hereby you may conjecture his vertue: of which, here- after in many places we have more to say. Moses afterwards assembling all the people, told them, that he would ascend the mountaine of Sinai, to talke with God; to the end, that he might afterwards return unto them, and impart unto them whatsoever profitable thing he had received from him in their behalfe. He likewise commanded them to pitch their Tents about the mountaine, and to have it in reverence, by reason of the Proximitie of God.

## CHAP. IIII.

Exod. 19.

MOSES ascendeth the mountaine, and receiveth the Tables of the ten Commandments  
as Gods hands, and gave them to the people.

Hedio &  
Ruffinus,  
chap. 6.  
Moses ascend-  
eth the moun-  
taine of Sinai.  
Exod. 19. 13,  
4, 14, &c.



HIS said, he ascended the mountaine Sinai (which is the highest, beyond com- parison of all that countrey; and which, by reason of his strange height, and for his steepe and inaccessible ragged rocks, is not onely unfrequented by men, but also may not be beheld, by reason it travelleth the eye.) Further, for that it is reported, that God converseth and dwelleth on the same, it is held sacred by the inhabitants, and dreadfull and unaccessible to all that behold it. But the Hebrewes, according to the commandement of the Prophet, removing their Tents, pitched them at the foot of the Hill, suspending their judgements, and expecting the execution of the pro- M mises of those goods which Moses had fore-prophefied unto them, at such time as he returned from God. And in the meane space, while they expected their Guide, they kept holy- day, and feasted, and purified themselves for the space of three dayes, in all sorts of purifica- tion, and abstinence from the company of their wives, following that which Moses had com- manded them. They besought God also, that he would be favourable, and assist Moses, and by his meanes to blesse them with some favour, that might make their life good and happy. They banquetted also in great pompe, and their wives and children were richly attired. Now, after they had feasted fourtie dayes space, on the third day, before Sun-rising, a Cloud covered all the Hebrewes Campe (a thing before-time unscene by them) and environed all the



The year of the  
world, 2454.  
before Christs  
Nativity, 1510.

Horrible  
Lightnings  
about the  
mountain of  
Sinai, v. 16.

v. 26.  
Moses Orati-  
on to the  
Israelites.

The people of  
Israel heare  
God speaking  
unto them,  
from the  
mountaine of  
Sinai.  
Exod. 20. 1, and  
17.  
The tenne  
Commande-  
ments.  
Exod. 20.  
Deut. 5.

A the place where they pitched their Pavillions. And although all the rest of the countrey had a clear and untroubled Skie, yet thereabout violent Windes were raised, & hideously roared, and a tempestuous Rain succeeded them; and Thunderclaps, dreadfull to heare, and Lightnings, horrible to behold, signified, that God was there present, and that *Moses* (with good successe, and for their profit) had conferred with him. Let those that reade this, judge thereof, as it shall please them: but as touching my selfe, it is not any wayes lawfull for me to depart in any sort from that which is written in holy Scripture. That which the Hebrews both heard and saw, in that it was strange and unaccustomed unto them troubled them greatly. Furthermore, the report that was published as touching that mountain, That God repaired and dwelt on the same, marvelously amated their spirits. They therefore sad & pensive, contained themselves within their Tents, thinking that *Moses* was destroyed through the wrath of God, and expecting no lesse misery themselves. But whilest they were thus troubled in thought, *Moses* presented himself unto them (with a countenance full fraught with a pleasing majestie, and looks so contented, as they testified the inward consolation of his minde) whom they no sooner beheld, but suddenly all their feare vanished, and in place thereof a hope of some great good hap succeeded; and withall, the ayre, upon his arrivall, recovered his former clearenesse and serenitie. Hereupon he summoned the people to a solemne and generall assembly, to the end he might report, and they heare, what Commandements God had given them by him. No sooner were they assembled, but he (from an upper place, to the end that all the people might both see and heare him) stood up and spake after this manner:

C Know (saith he) you Hebrewes, that almighty God, as he hath never neglected my prayers hitherto, so at this time also hath he entertained me (being your *Truchman and messenger*) very graciously: and behold himselfe here in presence in your company, and propitious to your supplications, ready to provide you of meat to sustain your bodies, and order & dispose your policy, to make it lasting and happy. Now although that you see me, and that a humane tongue speaketh unto you, yet despise not my words, no more then you do his works, already executed and testified upon our Nation. For if you consider the worth and wonder thereof, you shall conceive his greatnesse that hath brought them to passe, and hath never denied to talke with me, and heare me, when I spake for your profit. For it is not *Moses*, the son of *Amram* and of *Jocabel*, but He it is that constrained *Nilus* to flow with bloud, and that through divers Plagues hath tamed the pride of the Egyptians: it is He that hath given you passage thorow the midde of the Sea: it is He that hath furnished you with meat prepared from Heaven, at such time as you were in extremity: it is He that made water spring out of the Rock, to coole your thirsts, at such time as you were in necessitie: it is He by whom *Adam* had the possession & fruition both of the fruit of the Earth, & the fishes of the Sea: by Him, *Noe* escaped from the Deluge: by Him, our ancient father *Abraham*, of a wandring Pilgrim, became an Inhabiter of the land of Canaan: by Him, *Isaac* was borne, at such time as his father and mother were old: by Him, *Jacob* hath been ennobled, by the vertue of his twelve sonnes: by Him, *Ioseph* became Lord over all the forces of the Egyptians: He it is that graciously imparteth these words unto you, by me his messenger. Let therefore these wholsome Lawes of his be holy and inviolable amongst you, and more deare unto you then either your wives and children: for in observing the same, you shall lead a happy life, enjoy a fruitfull Countrey, a calme Sea, and a Progeny made happy, according to the Lawes of Nature; finally, God, and become alwayes dreadfull unto your enemies: For I have talked face to face wifull is he have heard his immortall voyce, so dearly beloved are you unto him, and men, women, of the prosperitie of your Nation. This said, he conducted the people (in them what to do and children) to the end they might heare God talke unto them. Presented to their understanding (for feare the Law should have beene in lesser regard, if it had his voyce descending derstandings by a humane tongue:) they all of them the But these Precepts which *Moses* from the mountaine, so that every one understood eacheth us: expresse in so many words, and

F *Moses* left registred in two Tables, it is not lawfull worshipped, therefore I will onely expresse the sentences. For he

First of all, that there is one God, who is onely to be worshipped.  
Secondly, that no Image of any creature is to be adored, nor any worke.  
Thirdly, that no man ought to sweare rashly.  
Fourthly, that the seventh day is not to be prophaned.  
Fifthly, that father and mother should be honoured.  
Sixtly, that we should abstaine from murder.  
Seventhly, that adultery is not to be committed.

Eighthly,



The year of the  
world, 2454.  
before Christs  
Nativity, 1510.

*Eighthly, that no man ought to steale.*

*Ninthly, that false witnesse must not be borne.*

*Tenthly, that no man ought to covet his neighbours goods.*

Exod. 24, 18.  
Moses remain-  
ed on the  
mountaine  
fourtie dayes  
and fourtie  
nights.

Exod. 24, 18.  
Dut 9, 9.  
Moses fasted  
fourty dayes  
and nights.

Moses two  
Tables.  
Exod. 35, 23,  
&c.

The Israelites  
with great joy  
addressed them-  
selves to the  
building of the Taber-  
nacle.  
Exod. 36, 1,  
2, 3.  
Beseleel and  
Eliaab are  
work-masters  
of the Taber-  
nacle.  
The people  
are restrained  
by edicts, from  
bringing any  
more offerings  
toward the  
building of the Taber-  
nacle. v. 6.

When the multitude with great joy had heard God himselfe speak unto them (according as Moses had foretold them) he dismissed them, and each one departed to his tent. But some few daies after they presented themselves before his Pavilion, beseeching him that he should bring them those Lawes, which he had received at Gods hands: He to the intent to gratifie them, opened the Lawes, and prescribed unto each of them what they ought to do at the same time, as in due place it shall be expressed. But the greater part of the Lawes I deferre till another time, meaning in private to comment thereupon. About the very same time, Moses, once more ascended the mountain of Sinai (having premonished the people thereof) H and ascended the same in their sights: but when the time seemed tedious unto them (for he was sequestred from them for the space of fourty dayes) they were in great feare, lest some inconvenience had hapned unto him; neither were they so much agreede at that w<sup>ch</sup> had chanced unto them, as for that they were perswaded of the death of Moses: For there fell a contention amongst them, the one affirming that he was dead and devoured of wild beasts (which was their opinion, who conceived a hatred against him) the other said that he was ravished up unto God: but they of the wiser sort among them, who took no pleasure to heare any one of their suspicions, contained themselves; being equally affected in respect of both the opinions; for that the one seemed not to be estranged from humane chance, and the o<sup>r</sup> I ther had some correspondence with the vertues of the man: so that they endured his fortune with an equall minde, and lamented their owne mis-hap, in that they were deprived of such a Governour and Patron as he was, and whose like they thought it a matter impossible to finde: neither did their care suffer them to hope: neither deprived of hope could they choose but complaine: neither durst they remove their tents, in that they were commanded to expect his return. At length (when fourtie dayes and fourtie nights were past) he returned unto them; having (during that time) tasted no mortall sustenance: and by his arrivall the whole host was replenished with great joy; whom he certified that Gods providence was always assisting them, and that during the terme of those dayes, he had learned the meanes how they should live civilly, orderly, and blessedly; telling them that God K commanded them to make him a Tabernacle, whereinto he would descend as often as it pleased him, which also in their travell they might carry about with them, so that they should have no more need to ascend unto Sinai, but that he himselfe might come and lodge with them, and be assistant to their prayers. He told them likewise the measure and order of the said Tabernacle, and that there wanted nothing but that they presently addressed themselves to the building thereof. This said, he shewed them the two Tables, containing the ten Commandements written therein, in each of them five: now were these written by the hand of God. They all of them (rejoycing at that which they had heard and seen) ceased not to employ themselves to their uttermost: so that they brought in silver, gold, brasse, and store of wood fit for building; and which would not be wormeaten, the haire of goates, and L the skins of sheepe, the one died azure, and the other white; wools of the same colour, fine linen, stones incased in gold, wherewith men were accustomed to deck themselves, with great quantitie of perfumes. Such was the matter of the Tabernacle, which was made like to a portable and moving temple: this stuffe being thus gathered together, and collected with so great affection (according to each mans utmost abilitie, he appointed work-masters according to the Commandement of God, but such, as the like might not have bin chosen, although the matter had been committed to the peoples suffrages: their names are now likewise extant in the volumes of the sacred Scriptures. Beseleel of the tribe of Iuda, the son of Vron of the tribe of Iuda, and Mary Moses sister: and Eliaab the son of Isamash, of the tribe of Dan. The people shewed themselves so forward in the finishing of this work, that Moses M was compelled to restraints them, causing it to be proclaimed, that they had sufficiently gathered for the work already: for the work-masters certified him no lesse. They therefore addressed themselves to finish the Tabernacle, being particularly instructed by Moses of the measure and greatnesse thereof, and how many vessels they ought to have, according to the module which God had proposed to Moses. The women also strove with emulation to exceed each other in the making of the vestures of the Priests, and other things which were convenient for that work, to the end to honour the service of God.



A of the Tabernacle made by MOSES in the desert, resembling a portable Temple.

The year of the world, 2455. before Christs nativity, 1509.

Exod. 36. 2. v. 8. ad finem.

Hedio & Ruffinus. chap. 7.

Moses erected a Tabernacle in the desert. The first court of the Temple.

**N**OW when all things were prepared for this worke, as gold, brasse, and woven worke, Moses commanded them to feast, and sacrifice each one according to his abilitie, and set forward the building of the Tabernacle. First of all therefore he measured the outward court, which in breadth contained fiftie, and in length one hundred cubites, in such manner as followeth. He raised pales of five cubites high, and twentie in length, from the one side to the other, and ten in breadth; in the hinde-side to every one of these pales or postes there were fastned rings, the chapters whereof were silver, and the bases thereof gold, and the lower parts of these resembled the points of a speare made of brasse, and fixed in the earth. Thorow the rings there passed certaine cords of five cubits length, which on the one side fastened in the ground with brazen nayles of a cubites length, did fasten each of the pales, and defended the Tabernacle against the force of windes. Then was there a most fine silken Curtaine drawn about the same, which hanging from the chapters of the bases, and inclosing all that place, seemed to differ in nothing from a wall. And after this manner were the three sides of the inclosure rounded. But the fourth side, being of fiftie cubites, was the front of the whole frame; the doore whereof was twenty cubits wide, having on both sides double barres in stead of posts; and these also were of silver, except the bases which were of brasse; and on both sides there stood three barres well fastned, which were also hung round about with a Curtaine of woven silke: but at the gate there hung a vaile of twenty cubites long, and five deepe, woven of purple, violet and fine silke, embroidered with divers flowers, without any figures of sensible creatures: within the gates there was a brazen Ewer, with a foote of the same metall, wherein the Priests might wash their hands and feete. And after this manner was the enclosure of the Court; In the midst hereof he placed the Tabernacle, turning it toward the East, that the rising Sunne might shine upon it: the length thereof was thirty cubits, and the breadth twelve; the one of the walles thereof was towards the South, another towards the North, but the hinder part was towards the West; and it was as high as long; and on each side there were twenty woden planks foure square, and joyned together, foure fingers thicke, and a cubit and a halfe broad, lined both within and without with plates of gold; and every boord had two hinges, which were put thorow the two bases that were of silver, and in their sockets received the hinges of the boords: the planks of the West wall were fixe in number, and gilded both within and without, all of them so clozed together, as it seemed to be but one wall. But on both sides there were certaine boords neerely joyned together, which in breadth contained the measure of one cubit and a halfe; and in thickeesse, the third part of a hand breadth; and so made up thirty cubits: but fixe boords made up the nine cubits of the hinder wall, to which they joyned other two boords cut halfe a cubit broad, which they placed in the corners in stead of whole ones: every boord had rings of gold fastned to the outward front thereof, riveted in order, and answering one another on every side. Thorow these rings were put certain bars which were covered with gold, every one five cubits long, which joyned the boords together: and the end of every barre was put into the beginning of the other, after the manner of a boxe. And on the backside of the walles of the Tabernacle, there was one ranke of barres placed long-wise, passing thorow all the planks, in which by hookes or hapes, the sides of either were held together, and riveted and fastened one within the other; by which means the Tabernacle was secured from the force of winds, and kept stedy and immoveable. Within, the length thereof was divided into three parts: next to one part thereof containing ten cubits, a clasp on side were placed foure pillars made of the same worke and matter, planted on the ground, they were distant one from the other by equall spaces overthwart, beyond these was the omphreace. The rest of the Tabernacle was for all the Priests; and this tripartite division of the Tabernacle resembled the nature of the world, for the third part (which was contained within foure pillars, to which the Priests had no access) did in a manner represent heaven the dwelinge of God: but the space of twenty cubits (which was onely permitted to the Priest, and was unaccessable to others) resembled the sea and land. In the front where the entrance was, they placed five pillars upon brazen bases; after these the Curtaines were spread about the Tabernacle, woven of silke, and embroidered with purple, violet, and scarlet colours; the first of these was spread ten cubits every way, and was drawn about the pillars, which separated the Adyt from the other space, and severed it from the sight of men; and all this Temple was called holy. As for the Adyt

The Tabernacle.



The year of the  
world, 2455.  
before the nati-  
vity of Christ,  
1509.

The Sanctua-  
rie.

The signifi-  
cation of the di-  
vision of the  
Tabernacle.

that was situate beyond the foure Pillars, it was called the *Sanctum sanctorum*, or holy of ho-  
liest: and this Curtaine or Veyle was pictured with all sorts of flowers which the earth brig-  
eth forth, and diversified with all that which might give it ornament; but that there were  
figures of living creatures to be found therein. The second Veyle equalled the first in grea-  
nesse, workmanship, and colour, and encompassed the five Pillars of the entry; which reach-  
ing from the top to the midst of them, and fastned to each of them by a certaine Ring,  
gave access to the Priests that entred the same. To this almost was there annexed on the  
out-side, another Veyle of like bignesse, and woven of Linnen, drawn upon Cords from the  
one side to the other, by meanes of certaine Rings; which was sometimes spred, and other  
times (especially on the holy-dayes) unspreed, lest it should hinder the peoples sight: on the  
other dayes (especially such as were cloudy) it was spred, and served for a coverture to de-  
fend the painted Veyle from the weather. Sithence, that custome hath continued, after the  
building of the Temple, that another such like Veyle (as this) should be spred in the en-  
trance. Besides this, there were ten other Veyles, foure cubits broad, and twenty eight cu-  
bits long, with certain golden hookes, enchaufed the one within the other, to the end to con-  
joyne them, so that they seemed to be one; which being spred, did cover the Tabernacle  
in the upper part, and the walls on the sides, and behind; not extending to the earth within  
the compasse of a foot. Moreover, there were eleven other hangings of equall breadth, but  
longer; namely, every one of them of thirty cubits, woven with as great Art of Haires, as  
the other out of Wooll, which covering all the rest, extending to the earth, resembled the  
forme of a Bed-chamber: one of them covered and extended from the front, which being  
the eleventh, was annexed to this use. These also were covered with certain skinnes sewed  
together, which protected the same against the storme and injurie of raine. For which cause,  
to them that beheld it from farre, it seemed a thing most worthy of admiration. For the co-  
lours of the Tabernacle did in no other sort shine, then as if a man should have beheld the  
Heavens. But the Veyles of haire and skinnes hung after such a manner, as that did about the  
entrance of the Tabernacle, set to resist the force and outrage of stormes and tempests.

#### CHAP. VI.

*Of the Arke, wherein MOSES placed the Tables of the Law.*

Exod 37. 1.  
ad 6.  
Hedio &  
Ruffinus,  
chap. 8.



AFTER that the Tabernacle was after this manner builded, they erected also an  
Arke, which was dedicated unto God, of a certaine Wood that was naturally  
strong, and such as was permanent, and resisted corruption. This, in our native  
Tongue, is called *Heoron*, framed after this manner: The length thereof was  
of five handfuls, and the bredth and height of three handfuls; and both within  
and without it was covered with golden plates, and it had a cover fitted with golden hin-  
ges, egall on every side. And to every side in length there were fastned two Rings of Gold,  
driven and riveted thorow the whole wood, and thorow them certaine barres of Gold were  
thrust, that whensoever there were any need, it might be carried any wayes: for never was  
it borne on beasts backs, but the Priests bare it on their shoulders. On the cover thereof  
there were two semblances planted, which the Hebrews call Cherubins, (which are winged  
creatures, of a strange forme, the like whereof were never seene by any man) which *Moses*  
saw figured on Gods Seat. In this Arke he placed the Tables, containing the ten Comman-  
dements; in every one five, and in every page two and a halfe: and this Arke hid he within  
the Sanctuary.

Cherubin,

The Tables  
of the Law  
are placed in  
the Arke.

#### CHAP. VII.

*Of the Table and bases, and of the Altar of the Tabernacle.*

Hedio &  
Ruffinus,  
chap. 9.  
The Table.  
Exod. 37. 2. & 3.  
10. ad finem.



IN the Tabernacle secret places so; not unlike to that at Delphos, two cubites in  
length, and one in the height of three handfuls: the feet thereof,  
from the midst down to the base, were like those feet which the Dorians set unto  
their Beds; but that which ascended from the other halfe upwards, was square.  
The bodie of this Table was rounded with a border, standing out foure fingers length; and  
in every of the feet, there were Rings fastened about the top of the foot, to which were an-  
nexed on both sides two things, after the maner of handles, gilded, and framed of most firme  
wood, which were not thrust thorow the circle on both sides, like barres, but with a button  
took hold of the upper border of the Table; and beneath comprehended the ring of the  
foot, being a means to transfer it whithersoever need required. This was wont to be placed



- A** in the Temple towards the North wall, not far from the Sanctuarie: and on it were placed twelve unleavened loaves, set sixe by sixe, the one over against the other, and made of two *Assars* of the purest wheate, which measure of the Hebrews contained seven *Corylas* of the Achenians; and above these loaves two golden pots filled with frankincense; but after seven dayes, other loaves were set in their place on that festiual day, which we call the Sabbath. The cause of which ceremonie shall hereafter be declared by us. Hard by this Table neere the South wall, was placed a Candlestick of molten gold (but not solid) of an hundred pound weight (this weight the Hebrews call *Cinchares*, the Grecians name it a Talent in their tongue) and it was wrought with bowles, lillies, pomegranats, and little cups; then arising upwards from one base, it was divided into seven branches, according to the number of the Sun & the rest of the Planets: it stretched out likewise into seven heads, having orderly correspondence the one with the other, on which were planted seven candles, according to the number of the seven Planets, w<sup>ch</sup> branched out towards the East and South, in that the Candlestick was set sidelong. Betweene this & the Table (as I said) was a little Altar erected for incense, made of lasting wood likewise, and covered on every side with a solid plate, being a cubit broad from every corner, and twice as high, on which there stood a little hearth environed with a golden crown on every side, in which were rings with their barres and staves, whereby it might be borne by the Priests in the way. There was another Altar of wood also before the door of the Tabernacle, covered with plates of brasse, five cubits square, and three high, decked with gold in like sort, and plated with brasse, the hearth whereof was made after the manner of a grate: for the earth received whatsoever fire fell from above, by reason there was no base thereunder, but neere unto the Altar there were runnels and pots, and censures, and cups, with other instruments made for the divine service, all which were of pure gold.

The year of the world, 2455. before Christs Nativity, 1509. Hedio & Rufinus, chap. 10. The golden candlestick.

The Altar of incense.

*Exod. 38. 1, ad 8.*

## CHAP. VIII.

## Of the vestment of the Priest, and of the high Priest.

- U**C H was the Tabernacle with all that belonged thereunto. Now remaineth for me to discourse as well of the vestments of the other Priests, which they call *Chaneas*, as of the Priest, whom they name *Sar-Hazabachim*, signifying thereby the high Priest. And first of all as touching the ordinary Priests. When as the Sacrificer (purified according to the purification which is ordained by the Law) addresseth himselfe to sacrifice: he first of all investeth himselfe with *Manachasses* (which is as much to say, a trusse or restrainer, which is a kinde of breech or slop, covering the privities, made of woven silke) where-thorow he thrusts his feet, as in a paire of upper breeches, and fastens the same about his loines: On this he casts a linnen shirt or surplice, made of double linnen (which we call *Chetomene*) and that word signifieth a linnen garment or surplice: for we call linnen *Cheton* (that kinde of garment is a coate comming down to the ankles, bound to the bodie; having narrow sleeves about the armes) which is tied upon the brest a little beneath the armeholes, with a girdle foure fingers broad, inwardly void, so wrought as it seemed to be like a serpents skinne.) It is likewise pictured with red, purple, Hyacinthine and silken flowers; but the ground is onely silke; which being twice doubled about his brest, extendeth down to his ankles at such time as he desisteth from sacrifice, (and this seemed they to weare in way of ornament) but when as he is to minister in sacrifice, then (left blown up by the winde, it should hinder his work) he casts it on his left shoulder. This girdle *Moses* calleth *Abaneth*, and we by a word borrowed from the Babylonians, name it *Emian* (for so they call it.) This coat was in no manner pleited, and in the neck hath a broad opening, fastened about the two shoulders with claspes, from the edge of the collar to the brest and the middest of the back: This call they *Masabassanes*. But on his head he weareth a hat (not made with a high crown, neither comprehending the whole head, but somewhat more then the halfe:) this is called *Masnaemphthes*, which is decked and dight after such a rate, that it seemed a Chapplet made of thick Riban, or of woven linnen oftentimes doubled and sowed, which in the upper part is covered with another linnen, descending to the front, hiding those seams of the Riban which were unseemely to be beheld; this is curiously fitted, lest during the time of sacrifice it should slip off. Such in generall were the Ornaments of the Priests.

Hedio & Rufinus, chap. 11. *Exod. 39. 1, ad 32.* The Priests vestures.

Manachasses,

Chetomene,

Abaneth.

Masabassanes.

Masnaemphthes.

The High Priest also useth the very same (omitting none of those things which we have reckoned up) but beside the rest he put on a Hyacinthine coloured coat, extending in length to his hammes (which our country call *Methir*) this girdeth he unto him with a

The High Priests ornaments. Methir.



The year of the  
world, 2455.  
before Christs  
Nativity, 1509.

C. 39. 2.  
Ephod.

v. 5.  
Essen seu Lo-  
ron.

v. 10, 11, &c.

v. 30.  
The High  
Priests triple  
golden crown

Sideritis.

girdle of divers colours (not unlike the former) but that it is studded with gold: but the G skirt of the vesture is bordered with fringes, sowed together, to which are tyed certaine counterfeit Pomegranates with certain golden bells, properly dispose; so that between two Pomegranates, there is placed a bell, and between two bells one Pomegranate. This coat is not made of two pieces (as having seames on the shoulders, and on the sides) but a long vaile woven and left open in the choller, not athwart, but long-ways, from the breaft to the middest of the back. To it is a riband or hemme fastned, lest the opening should be perceived: it is likewise open in that place where the hands should be put out. Besides these vestures, he hath a third called an Ephod (resembling a Grecian frocke, that is made after this manner.) It is woven of divers colours, intermixed with gold; in the midft of the breaft there is a space left open: the sleeves are made in such maner, & all the rest in such sort composed, that it seemeth to be a coat: in this void space there is a piece enchased of the bignes of a span long, embrodered with the same colours, gold, and flowers, as the Ephod is. This piece is called Essen, that is as much to say, as Rationall (which wholly filleth the space that was left void by them that have woven the Ephod.) And this piece is joyned with the Ephod, and to every corner thereof with buckles of gold, which are tied with a lace of Hyacinth applied to tie them together with these buckles. And to the end the space between the buckles be not slacke, they filled the suture with a Hyacinthine threed: but on either shoulder two Sardonyx stones enchased in gold (in stead of buttons) doe tie the hood or Ephod; in these are engraven the names of Jacobs sons in Hebrew Characters, in either stone fixe: so that the elder of them were placed on the right shoulder. Moreover twelve precious stones distinguish the Essen or Rationall it selfe, of excellent grearneffe and beauty, which for their inestimable price could not be bought by any private man. They were enchased three and three in foure ranks in certain crowns of gold, to the end they might not fall out: in the first order was a Sardonyx, a Topaze, and a Smaragd: in the second, a Carbuncle, a Iaspis, and a Saphir: in the third, a Lyncurinus, an Amethist, and an Agat: in the fourth, a Chrysolite, an Onyx, and a Berill stone. In these were the names of Jacobs sons engraven, whom we esteeme for the first authors of our Tribes (every stone being honoured with a severall name, according to the order of their birth.) But whereas these rings (whereof before we have spoken) are weake and cannot sustaine the waight of the precious stones, they made two greater in the top of the Rationall inclining toward the neckward, being eminent above the texture, which might receive the golden chaines that were made, which met at the top of the shoulders to be fastned with the little chaines, the end whereof was crooked, and conveyed certaine pipes, put thorow the rings, and were more prominent then the brimme behinde the Ephod, to fasten the Rationall, to the end it should neither sway this wayes nor that wayes. To the same Rationall also was there a girdle sewed, distinguished with the said colours and gold; which comprehending the whole, and againe knit upon the seame, was suffered to hang downwards. And as touching the fringes, they were shut in hollow loops of gold from the one end to the other. Now his hat was such as the other Priests used, on which there stood an other sewed thereto, and flouished with Hyacinthine: this after a triple order was invironed with a golden crowne, in which there were divers vessels of gold made after such a fort as may be seen in that herbe which we call Daceharus, and amongst the Grecian herbalists, Henbane. And lest any man that hath heretofore seene the same, should be ignorant of the nature thereof, or rather knowing the same, hath not seene the herbe it selfe; I have thought good to set downe the description thereof in this place. This herbe is of the height of three spans, it hath a roote like a Turnep or Navew (and he shall not erre, that in regard thereof shall compare it therewith) it hath leaves that resemble Smalage or Rocquet: this out of the stem thereof yeeldeth forth a certaine bud cleaving to the branches of it, invested with a coat, which it casteth off when the fruit waxeth ripe. This bud is as big as the joynt of a little finger, having a circumference like unto a cup; which I will describe more fully, once againe, that the ignorant may the better discover it. In the lower part thereof about the bottome it resembleth in roundnesse a halfe bowle: and according as it groweth every part thereof is streightned, untill being againe dilated in the extremitie or brim thereof, it end in a partition, not much unlike to a Pomgranate cut in the middest, to which there is annexed and groweth a round cover as if turned and framed on purpose, having these eminent clefts (as I said) like to the middest of a Pomegranate, resembling the pointed and sharpe thornes, and pricking blades. Now it containeth a certaine fruit under the cover, and in the whole cup is like to the seed of the herb Sideritis, his flower is not much unlike that which springeth from the Poppey. Such was this crowne about



**A** about the neck and the two temples, for these cups came not neere the front or brow. For on the same there was as it were a Bend of Gold, on which the name of God was engraven. Such were the ornaments of the high Priest.

The year of the world, 2455.  
before Christs  
Nativity, 1509

I cannot therefore but greatly wonder at the strange and causelesse malice, which other Nations have conceived against us, as if we were injurious against the divine Majesty, which (they say) they so much honour. For, if a man mark the composition of the Tabernacle, and examine the habit of the high Priest, and consider all the necessities which we use in celebrating the divine Service, they shall finde, that our Law-maker was a man of a divine spirit, and that we without any desert are injured by other Nations. For, if without partialitie a man will duely examine it, he shall finde, that all things have beene done to represent and

**B** figure the world. For the Tabernacle is of thirty cubits, divided into three parts; whereof two are left for the Sacrificers, as a place prophaned, and common, signifying the Land and Sea, wherein all sorts of creatures are conversant: but the third part is sequestred, and reserved for God alone; in like sort, as the Heaven is unaccessible by men. The Table on which the twelve Loaves were placed, signifieth the year divided into twelve moneths. The Candlestick, made of severentie pieces, signifieth the twelve Signes, thorow which every one of the seven Planets passe: the seven Lampes that were therein, represented the seven Planets. The Veyles, made of foure severall kinds of stufes, resembled the foure Elements: for the Linnen seemed to represent the Earth, from whence it was drawn and derived: the Purple resembled the Sea, because the Purple colour is made of the bloud of a shell-fish, called

v. 51.  
The significacion of the fabricke of the Tabernacle, and the Priests Ornament. v. 6, ad 14.  
Exod. 28. 2 v. 17, ad 21.

**C** Murex: the Hyacinth signifieth the Ayre: and as touching the Scarlet, it signifieth the Fire. The Tunicke likewise of the high Priest demonstrateth the Earth, for it is made of Linnen. The Hyacinth sheweth the Pole: the Pomegranats resembled the Lightning, as the Bells the noyse of the Thunder. The Sircot sheweth, that the whole World is compassed of foure Elements, resembled in his foure colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things, Essen also is planted in the middle thereof, in such sort, as the Earth obtaineth the middle place of the World. Likewise, the Girdle wherewith he is girt, resembleth the Sea, which enfoldeth and begirteth all things. The two Sardonix stones (set as Buttons or Loopes in the high Priests Garment) signifie the Sunne and Moone. The number of the Gems are alluded to the number of the Moneths, or the twelve

**D** Houses, or the equal number of the parts of that Circle, which the Grecians call the Zodiacke (he shall not much erre, that followeth either the one or the other of these opinions.) The Cup likewise hath an allusion to Heaven, by reason of his Azure or Hyacinthine colour; for otherwise the Name of God might be placed therein: for it was beautified with a Crown of Gold, to signifie the Light, wherein God highly delighteth. Let this suffice for the present: for that which we shall discourse hereafter, will furnish us with sufficient and ample matter, to shew and set out the vertue of our Law-maker.

## CHAP. IX.

of AARONS Priesthood, and the Lawes which appertaine to the Feasts and Sacrifices.

Exod. 28, 29.

**E** **A**FTER these things abovesaid were finished, and left as yet unconsecrated, God appeared unto Moses, commanding him to establish Aaron, his brother, in the Priesthood (who, in respect of his vertue, deserved that title of honour above all the rest.) For which cause, Moses (assembling the congregation) discoursed unto them his vertues, and discovered his good affection, and reckoned up unto them, how many dangers he had suffered in their behalfe, (whereof each of them gave ample testimonie, declaring the forward zeale and love they alwayes bare unto him) whereupon he spake unto them after this manner: The work is now brought to such an end as it hath pleased God, and hath been possible for us: and for that you know we are to receive him into this Tabernacle, we ought above all things to have an especiall care in the election of such a one, who shall make sacrifice and supplication for us. Touching my selfe, if the matter depended on my private choyce, I should esteeme no man more worthy then my selfe to execute this Function, both for that naturally men love themselves, and for that I am well assured, how many travels I have supported for your safetie sake. But God himselfe hath judged Aaron worthy of this honour, and hath chosen him for his high Priest and Sacrificer, in that he excelleth all other of us in equitie and justice; commanding, that he should be invested with the Robe consecrated to God, and that he should take charge of the Altars and Sacrifices. He shall make prayers for you unto God, who will heare them willingly,

Hedio and Ruffinus, chap. 12.  
Exod. 28. v. 1, 2, 3.  
29. 1, ad 28.  
God elected Aaron, Moses brother, for high Priest.

**F** ly,



The year of the  
world, 2455.  
before Christs  
nativity, 1509

Aarons sons.  
Exod. 36, 8.

Sicle.

The number  
of the Isra-  
elites, betwixt  
twenty and  
fiftie yeares of  
age.

The holy  
Oyntment.

The Sacri-  
fices.

v. 1.  
Beseleel.

Exod. 40. 1,  
2, 3.  
The Tabern-  
cle was dedi-  
cated on the  
first day of A-  
prill, the second  
yeare after  
their departure  
out of Egypt,  
the yeare after  
the Creation  
of the World,  
1455. before  
Christs birth,  
1509.

The dedicati-  
on of the Ta-  
bernacle, and  
the Priests  
Levit. 8. per  
totum.

Levit. 9. 24.  
The Sacrifice  
is consumed  
of it selfe.

ly by reason that he hath care of your race, and will receive them, proceeding from a per-  
sonage whom he himsele hath elected. These words of his were gratefull unto the people,  
and they all of them approved the election which God had made. For *Aaron* was more capa-  
ble of that honour then any other, both by reason of his race, as also in regard of the proph-  
ecy spirit and vertue of his brother. He had at that time foure sons, *Nadab, Abihu, Eleazar,*  
and *Ithamar*. But whatsoever remained of those things which were gathered for the build-  
ing of the Tabernacle, was imployed to make Vayles to cover the Tabernacle, Candlestick,  
Altar, & the other Instruments, to the end, that in their travell they should not be soyled ei-  
ther by raine or dust. And having once more assembled the people together, he command-  
ed them to offer every one of them halfe a *Sicle*; (now the *Sicle* is a kind of *Hebrew Coyne*,  
that is as much in value as *four Athenian Drammes*) whereunto they obeyed willingly: so  
that the number of them that offered, was sixe times one hundred thousand five hundredth  
and fiftie. And they that brought this Money, were such as were of a free condition, and be-  
twixt the yeares of twenty and fiftie; and that which was received, was imployed in the ne-  
cessaries of the Temple. Then did he purifie the Tabernacle, and the Priests in manner  
and forme following. He took the weight of five hundredth Sicles of chosen Myrrh, and the  
like quantitie of Ireos, of Cinamon, and of Calamus (which is a most odoriferous Drug) the  
halfe of the said weight; and he caused all these to be beaten and infused into a Hin of Oyle  
of Olive, others write, Palme; (this Hin is one of our Measures, containing two Choas of  
Athens) all which he mixed and boyled together, according to the Art of Perfumers, and he  
made thereof a most odoriferous Oyntment; which he took, and anoynted the Priest with-  
all, and all that which belonged to the Tabernacle, to the intent to purifie them: offer-  
ing many and sundry sorts of beasts, of great price, to sacrifice within the Temple, up-  
on the Altar of Gold, (whereof I forbear to speak any further, for feare I should grow of-  
fensive and tedious to the Readers.) Twice a day, before the Sunne rise, and Sunne-set,  
they were to burne Incense, and purifie the Oyle, and refresh the Lampes; whereof, three  
ought to burn every day upon the sacred Candlestick, in honour of God, and the rest were  
lighted in the evening. Amongst them that wrought and finished these things, *Beseleel* and  
*Eliab* were the most excellent and expertest workmen; for whatsoever had beene enter-  
prized by others, they in their Art polished and perfected. And they of themselves found  
many new things, of their owne invention: yet was *Beseleel* judged the most excellent  
of them two.

All the time imployed in this work, was seven moneths; and at that time was the year ac-  
complished, which began at their departure out of Egypt. In the beginning of the second  
yeare, in the moneth which the Macedonians call *Xanthichus*, and the Hebrews *Nisan*, upon  
the new Moone, they dedicated the Tabernacle, with all things belonging thereunto, ac-  
cording as I have made mention. And God presently testified, that both their Gifts were  
gracious in his eyes, and the Hebrews labours fruitfull and pleasant in his sight; testifying  
his presence in that Temple after this manner: Whereas the Heaven was otherwayes cleare  
and faire, over the Tabernacle onely there was a Cloud; not wholly thick, like a Winter  
storme, nor obscure, and yet not so thinne, as a man could see thorow the same, from whence  
there descended a Dewe, that gave testimony of Gods presence unto them that had will,  
and beleeve, *Moses* honoured the Work-masters that made the Work, with such rewards as ap-  
pertained unto them by desert; and sacrificed according as God had commanded him, in the  
Doore or Porch of the Tabernacle, a Bull, a Ram, and a Kid for their sinnes, (but with what  
ceremonie these things are done, I will declare, when I entreat of Sacrifices, as also what  
Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and  
with the blood of the slaughtred beasts he besprinkled the Vestment of *Aaron*, and purified  
both him & his children with fountaine water and the precious Oyntment, to the end they  
might be sanctified to God. And for seven dayes space he consecrated both themselves, and  
their Vestments, and the Tabernacle, with those things which appertained thereunto, with  
that Oyle whereof I have before, time fore-told you, with the blood of Bulls and Rams slain  
every other day, after their kinde. But on the eighth day he proclaimed a holy-day and  
festivall to all the people, and decreed, that every one of them should particularly sacrifice,  
according to his abilitie; and they with emulation (striving to exceed one another) obeyed  
him, and offered up their Sacrifices, according as it was commanded them.

Whilest thus the Sacrifices were upon the Altar, suddenly there issued a fire from them,  
which kindled of it selfe, the flame whereof resembled the Light, or brightnesse of Light-  
ning, and consumed all that which was upon the Altar. At that time there hapned an incon-  
venience



A venience to *Aaron*, which although it somewhat moved and amated his fatherly patience, yet digested he it with a constant and generous minde: for he was a man of much constancie, and such a one as knew, that nothing could befall him without the prescience and providence of God. For of those four sonnes (which I told you that he had) the two elder brethren *Nadab* and *Abihu*, bringing sacrifices unto the altar (not such as were appointed by *Moses*, but of that sort they were accustomed to offer beforetimes) were burned by the violent flame that issued from the altar, seising both their breasts and faces, in such a sort, as by no means possible that might be extinguished; so that at length they died. *Moses* commanded both their father and brothers to take their bodies, and carry them out of the host, and bury them sumptuously: all the people wept, and were amazed very much at this their death, so strange and unexpected. But *Moses* ordained that neither the father, nor his sons should lament; but that they should rather make estimate of Gods honour, then of their own misfortune: for *Aaron* was already invested in the sacred robe. But as touching *Moses*, he refused all honours which were offered him by the people, neither applied he himself unto any other thing but to the service of God: neither did he ascend any more up to the mountain of Sinai, but entred into the Tabernacle to take counsell at Gods hands in those things, whereof he had need to be informed. He demeaned himself like a private man, not onely in his apparell, but in all other things, and lived very popularly, persevering in that familiar and civill course of life, and challenging no priviledge above any man, but onely in those things which pertained to the administration of the common-weale.

C Besides these, he reduced under writing both the laws and ordinances as touching policie, in due performance whereof if they should live, they should be both agreeable to God, and live without cause of controversie the one against the other. And all this established he, following those directions, which God instructed him in. But now will I return and bend my stile to discourse upon that which I have omitted in the ornament of the high Priest for this apparell of theirs leaveth not any occasion to false prophets, to execute their wicked impostures: and if there be any such, as dare intermeddle with that which appertaineth to Gods Majestie, this habit maketh them know, that it is in Gods power to be present with the sacrificers, at such time as it pleaseth him; and to be absent when him listeth: which God would have made known not onely to the Hebrews, but to all those strangers, who by

D any occurrence might be eye witnesses of the same. For of those stones which the high Priest bare on his shoulders (which were *Sardonixes*, whose nature is so notorious to all men, that it were unnecessary to reveal it) the one shined at such time as there was any offering, and that other which was fastned on his right shoulder, shined very cleerly at such time as God was present at the sacrifice, and cast his raies asure off, that it might be perceived by those that beheld the same, both contrary to his nature and custome: which truly deserveth admiration amongst all men, except those who through contempt of Religion, do hunt after an opinion of wisdom. But that which I will now speak of, is more to be admired at: which is; that by the twelve stones which the high Priest bare (sewed and enchased in his Rationall in the midst of his breast) God was wont to fore-signifie victorie to those that

E were addressed to battell. For such brightnesse lightned out of them, even before such time as the army did dislodge or enter skirmish, that it was notoriously known to the people, that God was present and ready to assist them: for which cause the Greeks making account of our manner of living, in that they had no power or reason to contradict it, have called that rationall which we terme *Essen* (moved thereunto by this expresse miracle which may not be contradicted.) This Rationall and the stone *Sardonix* gave over to shine two hundred yeers before I began to write these Antiquities, by reason of Gods wrath which he had conceived through the breach of his laws (of which at another time I will more fitly intreat, and at this time continue and prosecute my intended discourse and purpose. After the Tabernacle had been thus consecrated, and that which appertained to the

F Priests was set in order, the people was perswaded that God dwelt with them in his Tabernacle, and began to sacrifice and sing hymnes of praises, as to him that had driven farre from them all suspicion of evil, and from whom they expected in time to come farre better and more prosperous things; and both in generall and in particular they offered gifts unto God according to their tribes: for the governours of the tribes (assembling themselves together two by two) prepared a chariot and a yoke of oxen, so that there were six chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a viall and a censer, and a cofer to keep incense in, which was esteemed to be worth ten dariques, and this was filled with odoriferous perfumes, and the censer was of silver, and both of them together

The year of the world, 2455, before the nativity of Christ, 1519.

Nadab and Abihu Aarons sons burned, Levit. 10. 1, 2, 3, 4. Numb. 3. 3, 4.

A miracle of the stones in the high Priests vestment.

The sacrifices and gifts of the princes of the tribes.



The year of the  
world, 2455.  
before Christs  
Nativity, 1509.

Moses asketh  
counsell of  
God in the  
Tabernacle.

ther weighed two hundred sicles; yet on the viall there were but 70. employed: and both G the cofer and viall were filled with meal steeped and moulded in oyl, which they were wont to use at the Altar, at such time as they offered sacrifice. They offered likewise a calf, and a ramme, with a lambe of one year old, for a burnt-sacrifice; and a goat for a sinne-offering. All the other governors likewise brought every one of them their sacrifice called *Salutarie*, for every day two oxen and five rammes, with a lambe and a goat of a year old; and sacrificed them during the terme of twelve dayes every one. But *Moses* ascended no more to the mountain of Sinai, but entred into the Tabernacle, where he was instructed by God of that which he had to do, and what laws he ought to make, which are so good and laudable as they ought not to be attributed to humane wisdom: They have been faithfully observed likewise alwayes, because they are supposed to be received from God. So that not any one H of his laws have been transgressed by the Hebrews, neither in peace (at such time as they lived to their content) neither in warre, at such time as they were afflicted therewith. But I will now cease to speak of these laws, being resolved to compose another treatise as touching the same.

# CHAP. X.

## The ordinances of sacrifices and purifications, Levit. 1.

Hedio & Rufinus, chap. 13. all. 12.  
Two kindes of sacrifices.

Holocaustoma,  
Levit. 1. 2. ad 10.

A sacrifice of thanksgiving.  
Levit. 4. 5.

The sacrifice for sinne.

The sacrifice of him that hath sinned wittingly.  
Levit. 4. 9.

The custome observed in sacrifices.

**N**ow will I onely reckon up a few things as touching the purifications and sacrifices (in that we have begun to talk of sacrifices.) The sacrifices are of two sorts: the one of them is made for a private person; the other for the people in generall: and these are made in two manners; for in the one, all is consumed which is upon the Altar, which for that cause are called *Holocausts*, that is to say, *Burned*. The other are of *thanksgiving*, and they are made with banquets of those that sacrifice. But first of all I will speak of the first kinde. The particular person that offered a burnt-offering, killed an ox, a lambe, and a goat of one year old, (yet is it lawfull to kill oxen more elder.) But all those creatures which must be consumed by fire, ought to be males; and after their throats are cut, the Priests besprinkle the Altar round about with the blood; then dresse they the beast, and cut it in pieces, and powder it with salt, and lay it on K the Altar already charged with cleft wood, and flaming fire: then after they have well cleansed the feet and intrails, they lay them with the rest; and the Priests take the skinnies. Such is the manner of a burnt-offering or Holocaust. They that offer sacrifices of thanksgiving, kill likewise such sorts of beasts without spot, and more then a year old; both male and female: and after they have cut their throats, they sprinkle the blood on the Altar: then take they the reins, the caul, and all the fat; with the lobe of the liver, and the tail of the mutton, and lay it on the Altar; but the brest, and the left legge is left to the Priests: and as touching the rest of the flesh, the Priests banquet therewith for the space of two dayes; and if then there remain any thing thereof, it is burned. The same custome and ceremonie likewise is observed in the sacrifice for sinnes: but those that are not of ability to offer the L greater offerings, offer up two pigeons, or two turtles, the one of which the Priests have to feast withall, and the other is consumed with fire. We will intreat more expressly of the sacrifices of such beasts, at such time as we shall discourse upon sacrifices. For he that hath sinned upon ignorance, offereth a lambe, and a she-goat at the same time. The Priest besprinkleth the Altar with the blood thereof, not in such manner as it is said heretofore, but the horns of the Altar onely: and on the Altar they offer the kidneies, and the rest of the fat, with the lobe of the liver: the Priests carry away the skinnies, and eat the flesh within the Temple the very same day, because the law permitteth them not to reserve any thing till the next morrow: he that hath sinned (and that knoweth it in himself without the knowledge or privitie of any other man) offereth a lambe according as the law commandeth, the M flesh whereof is in like sort devoured by the Priests the same day: but if the governours offer for their sinnes, they sacrifice in like manner as private men do, and are different from them in that they bring a bull, or a male kid. The law also ordaineth, that in sacrifices both private and common, there should be fine flower brought, for a lambe, the measure of an Assar, for a ramme, the measure of two; with a bull, three; which flower is first of all mingled and wrought with oyl, and set upon the Altar to be sanctified. They that sacrifice likewise do bring oyl, the half part of a hin for a bull, for a ramme, the third of the same measure, and for a lambe, the fourth part: this hin is an Hebrew measure, which containeth two Attique Choas: they brought also the like measure of wine as of oyl, and powred out the wine neer to



- A** to the Altar. And if any without sacrificing offer up fine flower, he putteth the first fruits upon the Altar, that is to say, one handfull, and the rest is taken by the Priests for their maintenance, either fried (for they are kneaded in oyl) or with loaves made thereof: but whatsoever the Priest offereth, all that must be burned. The law likewise forbiddeth to offer any beast whatsoever, that day that it is born, or to kill it with his dam, or in any other sort, before it hath fed twelve dayes. There are also other sacrifices made for deliverance from sicknesse, or for other causes, in which sacrifices, they imploy wine or liquor with that which is offered; of which liquors, it is not lawfull to reserve any thing against the next morrow, when the Priests have taken that portion which belongeth to, and sufficeth them. The law commandeth, that on the common purse there be every day killed a lambe of a
- B** year old, the one in the morning, the other at the shutting up of the evening: and on the seventh day, which is called the Sabbath, that two should be offered in that manner as hath been declared. And on the new moon, besides their daily offerings, they sacrifice two oxen, seven yeerling lambs, and a wether and a kid, for the abolition of those finnes which are committed through forgetfulnesse. On the seventh moneth (which the Macedonians call *Hyperberete*) besides the above-named, they sacrifice a bull, one mutton, seven lambs, and a kid for finnes. The tenth day of the same moneth, according to the moon, they fast till the evening; and on the same day they sacrifice a bull, two muttons, seven lambs, and a goat, for a sinne-offering: besides which, they bring two kids, one of which is sent alive, out of the limits of the camp into the desert (on whom all the evill may fall, if so be any be threatned to the people) the other is born without the camp, into a clean place, where it is burned with the skin, being not any wayes purged. With this they burn a bull, which is not allowed out of the common charge, but by the proper costs of the Priest. This bull being opened and slain, and the blood thereof (with that of the goat) being carried into the Tabernacle, he sprinkleth the cover thereof with his finger seven times, and the pavement as many times, and the Tabernacle and the Altar of gold, and all the rest about the great Altar, which is abroad in the court. Besides that, they set on the Altar the reins, and the fat with the lobe of the liver, and the Priest offereth unto God a mutton for a burnt-offering. The fifteenth day of the said moneth (at such time as it draweth towards winter) he commanded them to plant tabernacles every one in his family, against the instant cold weather which
- D** the encreasing yeer was wont to bring: and that when they should enjoy their countrey, and should enter that citie which they should hold for their Metropolitane, (by reason of the Temple which should be there builded) they might celebrate a feast during eight dayes space, in offering burnt-offering and sacrifices unto God: and that in witness of their thanksgiving, they should bear in their hands a branch of mirtle and of willow, tied together with wooll, and a bough of palm likewise, to which a peach was fastned; and that the first day they should sacrifice thirteen oxen, and fourteen lambs, and two sheep, with a goat, for a sin-offering. Those dayes that ensued, they sacrificed likewise a like number of lambs, and wethers, with a kid; and in rebating day by day the number of oxen, they come back to the seventh. The eighth day they cease from work. On this day (as we have said) they sacrifice a calf, a ramme, and seven lambs, and a kid, for a sinne-offering: and it is the custome of the Hebrews to perform these sacrifices at such time as they pitch their tabernacles. In the moneth *Xantique* (which we call *Nisan*) which is the first moneth of the yeer; the fourteenth day after the new moon, the sunne being in aries, (for at that time were we delivered out of Egypt) he ordained, that every yeer we should do sacrifice, which we call the Passeeover; which (as I said) was celebrated the same time that we departed out of Egypt. This solemnitie of Easter we celebrate by companies, without reserving any thing of that which is offered, till the next day. The fifteenth day the feast of unleavened bread followeth the solemnitie of the Passeeover; and during those seven dayes, it is unlawfull to eat any unleavened bread: and every day are slain two buls, one ramme, and seven lambs, which
- F** are all consumed with fire, to which there is added a kid, for a sinne-offering, for a severall dayes banquet to feast the Priests with. The second day of this feast of unleavened bread (which is the sixteenth of the moneth) they begin to enjoy the fruits that are mowed, and before that time untouched. And for that it is very convenient, that God should be honoured with the first fruits thereof, from whom they receive such abundance, they offer the first fruits of barley after this manner: After they have dried a handfull of the ears, they beat or thresh it, and cleanse the barley from the chaffe, and offer an *Affar* of the same upon the Altar unto God; and after they have cast a handfull of the same on the Altar, they leave the rest for the Priests use: and from that time forward it is lawfull for them to reap as well in

The year of the world, 2455. before the nativity of Christ, 1509.

Numb. 28. v. 34.

v. 29. The sacrifice of the moneth of October.

The feast of Tabernacles. Exod. 29. Levit. 23. Deut. 16. 13.

Exod. 12. v. 16. Levit. 23. v. 5, 6. The Easter was the 14. of April.

Levit. 2. 14. ad finem. The first fruits

publike



The sacrifice  
of Pentecost.

The year of the  
world, 2455.  
before Christs  
Nativity, 1509.

What is ob-  
served in every  
feast and sac-  
rifice.

The Bread of  
Proposition.

Levit. 8.  
Numb. 3.

The tribe of  
Levi sacred to  
God.  
Levit. 8. per  
totum.

Unclean  
things.  
Levit. 12, 13,  
14, and 15.  
per totum.

What men are  
unclean.  
Levit. 14. 1.  
ad 8.

Conorrhæa.

Of Lepers.

Against them  
that object  
against Moses  
and his fol-  
lowers, that  
they fled out  
of Egypt for  
Leprosie.

publike as in particular. With these first fruits, they sacrifice unto God a lambe, for a burnt-offering. Seven weeks after the feast of the Pascheover (that is, fourtie nine dayes) on the fiftieth (which the Hebrews, by reason of the number, call *Asartha*) they offer unto God a leavened bread, made of wheat flower, of the quantitie of two *Assars*, and sacrifice two lambs, which are onely offered up to God, and afterwards are prepared for the Priests dinner; and it is not lawfull for them to reserve any thing thereof untill the next day. But the burnt-offerings are, of three calves, two wethers, and fourteen lambs; besides two kids, for a sin-offering. There is not any feast wherein they offer not a burnt-offering, and desist not from all manuell labour: but in every one of the same, there is ordained a certain sort of sacrifice which they ought to do; and it is presently ordered, that they rest from their labours, and after sacrifice fall to banquet. On the common charge they offered unleavened bread, of H twenty four *Assars* of flower: and those loaves they baked two by two the day before the Sabbath; and the day of the Sabbath, in the morning, they bring it, and set it on the sacred Table, opposing six to six, the one against the other; and upon them are imposed two platters full of incense: and these things remain after this manner till the next sabbath, and then set they new in the place of the first, which are given to the Priests for their maintenance. The incense is cast into the sacred fire, in which the burnt-offerings are consumed, and in place thereof there is new incense put. The Priest also sacrificeth on his own charge, floure mingled with oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an *Assar* of floure in the morning, and the other half in the evening. I But I will entreat hereof more expressly hereafter; and for the present, me thinks I have sufficiently spoken already.

Moses separated the tribe of Levi, and exempted them from the other people, to the end they might be consecrated unto God; and he purified them with living fountain-water, and purged them with solemne sacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the rest which had been made for the cover of the Tabernacle, to the end they might be ministers to the Priests, their superiours, who were already consecrated to God. After this he distinguished the beasts also, namely, those that were to be eaten, from those which were to be forborn and abstained from, (of which we will speak, at such time as occasion is offered us; and will bring proofs, and the reason K which induced him to ordain, that some were proper to feed upon, and for what cause he would that we should abstain from other some.) He hath generally interdicted all use of blood in meats, esteeming the blood to be the soul and spirit of beasts. He hath also generally prohibited to eat the flesh of those beasts that died by themselves: likewise the caul and fat of goats, of sheep, and oxen. He thrust them likewise out of the companie and conversation of men, who were leprous, and such as were troubled with the flux of their seed. And as touching women that have sicknesse, he sequestered them for the space of seven dayes, after which, it was lawfull for them to converse indifferently the one with the other. The like decreed he of those that had assisted the buriall of a dead man, whom he permitted to converse with other, after seven dayes were expired. It was a thing also decreed by L law, that he that was surprised with uncleannesse, and unpurified beyond the number of those dayes, he should sacrifice two Wethers, one of which should be purified, and the other given to the Priests. The like sacrifice is made for him that hath had unnaturall pollution; who first washeth himself in cold water. The like must they offer, that have use of their lawfull wives. He altogether drove the Leprous out of the citie, not permitting them to frequent any mans company, but esteeming them as men little differing from the dead. And if any one, by his prayers made unto God, was delivered from this disease, and his skin reduced to his native colour, such a one presented himself before God in divers oblations and sacrifices, of which we will speak hereafter. For which cause they are worthy to be laughed at, who say, that Moses fled out of Egypt, because he was a Leper, and that he conducted M with him other such as were travelled with that disease, and brought them into the land of Canaan. For, if that were true, Moses had not made these ordinances, to his own prejudice: which if other had proposed, it behoved him to have opposed himself against them; especially, since amongst other divers Nations there are Lepers, who are held in great honour, and who are so farre from disdain and contempt, as that they have been made Generals of most notable Armies, and elected for Governours of common-weals, having libertie to enter the Temples, and to be present at the sacrifices. What therefore hindred Moses (if he had been polluted with the like hatefull sicknesse) to make such laws, and ordain such statutes among those people, who honoured and obeyed him; whereby such as were there- with



**A** with infected, might be preferred? By which it is manifest, that those things that are objected against him, are rather of malice then probabilitie. But *Moses* being clean from such sickness, and conversing amongst his countrey men which were untainted, made these ordinances for them that were sick, having regard to the honour of God. But of these things, let each man censure as best liketh him.

He forbade that women should enter into the Temple after their deliverance, or to assist the sacrifice, untill forty dayes were expired (if they had been brought a-bed of a sonne) but if it were a daughter, he willed that the number of the dayes should be doubled; and that when they should enter, they should present their offerings unto God, and to the Priests that offered them. And if any one suspected that his wife had committed adulterie, he brought an Assar of grinded barley, and cast a handfull thereof before God, and the rest was reserved for the maintenance of the Priests: and then the Priest placing the woman in the porch which is right over against the Temple, and taking the cover from her head, writeth the name of God upon a skinned, and maketh her swear that she hath not plaid false with her husband; and wish if she had transgressed the bounds of chastity, that her right thigh might be put out of joynt, her wombe might rot, and that death might follow thereupon: but if (through entire love, and jealousy proceeding therefro) her husband had been inconsiderately drawn into that suspicion, that she might within ten moneths bring forth a male childe. And after such an oath ministred unto her, the Priest wipeth out the name of God that was written on the skin, and wringeth it into a viall; and then taking of the earth of the Temple, according as he findeth it, and having mingled the same, giveth it to the woman to drink; and if she had been unjustly accused, she continueth with childe, and beareth her fruit her full time: but if she hath falsified her faith to her husband, and forsworn herself before God, then dieth she a shamefull death, for her thigh is nummed, and her wombe grows full of water. See here how *Moses* hath provided for these sacrifices at the purifying of a woman. He furthermore made these laws which ensue. He generally forbade adulterie, judging it to be a great good hap, if men demeaned themselves honestly in marriage: and that both in politique estates, and private families, it was a thing most profitable, that children should be born in lawfull matrimony.

The law also forbiddeth a man to have the use of his mother (for that it is a thing most abominable) and likewise prohibiteth him to keep unlawful company with his fathers wife, his aunt, and his sister, or his sonnes wife: and detesteth it as a most hainous and hideous offence. It prohibiteth also the use of a woman when she hath her monethly sickness, the use of beasts also especially the male, by reason that such affections are abominable: and against the transgressors of these laws he established most strict and mortall punishments. He willed also that the Priests should be twice more chaste then the rest, for he not onely forbade them that which he prohibited others; but moreover he enjoined them not to marry those that had been abandoned, or slaves, or prisoners, or victuallers and taverners, forsaken by their husbands for any occasion whatsoever. And as touching the high Priest, he permitted him not to marry with the widow of him that was dead (although it were made lawfull for the other Priests) and granted him onely libertie to take a virgin to his wife, and to keep her. The said high Priest is also forbidden to approach a dead man (although the other Priests are not scant of that liberty to approach their brothers, fathers and mothers, and children deceased.) Willing that they should be simple in all kinde of simplicitie.

He likewise ordained, that the Priest which should not be found in body, should be maintained by the other Priests, but in the mean time that he should not approach the Altar, neither enter into the Temple: willing that not onely they should be neat in that which concerned the divine service, but also that they should studie and endeavour to be the like in all the actions of their life, to the end that no man might reprove them. For which cause they that bear the habit of the Priests are unprovable, and in all things pure and sober, being forbidden to drink wine as long as they were the priestly vesture. They were willed also to offer up entire sacrifices, and no wayes maimed. These statutes did *Moses* decree, and make during his life time. And afterwards he devised others also, at such time as he remained in the desert, which both the people might practise in that place; and then also when they had possessed the land of Canaan. He gave rest unto the earth the seventh year; so that it was neither tilled nor planted (in like manner as he had commanded them to rest from their labours on the seventh day of the week) & he ordained, that the fruits which the earth of it self brought forth, should be common to all those that would make use thereof, as well to those of the countrey, as strangers, without any forbidding or reservation. He likewise decreed

The year of the world, 2455.  
before Christs  
Nativity, 1509.

Hedio & Rufinus, chap. 14.  
The laws of women that are brought a-bed.  
Num. 5. v. 15.  
ad finem.  
The laws of adulterie and jealousy.

Of adulterie; and incest.

Exod. 12.  
Deut. 17.  
Levit. 18, 20, 21, 29.

Lev. 21. 7, 8, 9.  
What wife the high Priest might marry with.

Levit. 25. v. 2.  
ad 8.  
The law of every seventh year.



The year of the  
world, 2445.  
before Christs  
Nativity, 1509.

The year of  
Jubile.  
Levit. 25. 2 v.  
8. ad 14.

decreed that this should be done after the seventh week of yeers, which containeth the space of fiftie yeers, which the Hebrews call *Jubile*, in which the debtors are acquitted by their creditors, and the bond-men made free, who being of the people (and for that they had forfeited against some one law) had been punished, being handled after the manner of slaves, and not put to death; and to those, who from the beginning had been possessours of lands, they were restored unto them in this manner following. The Jubile being at hand (which word signifieth liberty) both he that sold, and he that bought the land met together, and cast up the account of the profits and expences that have been reaped and bestowed on the land; and if it be found that the profits do amount, he that sold the land repossesseth it: but if the charges exceed the value of the profits, he restoreth the surplusage to the buyer that is due unto him, and retaineth the land to himself. And if the profits and expences are answerable the one unto the other, the restitution is made to him that had the ancient inheritance. He ratified likewise the same law in houses that were bought in villages or cities. For if he that sold, counted down the money he had received before the year were finished, he compelled the purchaser to restore him his house: and if he stayed till the year were fully finished, the possession and free purchase remained unto him that bought it. Moses received this disposition of his laws from God, at such time as his flocks fed at the foot of the mountain of Sinai, and he gave them in writing to the Hebrews.

# CHAP. XI.

## The laws and customes of warre.

Hedio & Rufinus, chap. 15. all. 12.  
Numb. 1. 23.  
Moses numbred up the people.

After that these laws had been after this manner digested, Moses addressed himself to the affairs and laws of warre (fore-thinking him of those battels which should follow.) He therefore commanded the Governours of the tribes (the tribe of Levi onely excepted,) to take a precise view and musters of those men that were capable and able to bear arms (for the Levites were sacred and exempt from those functions) and the search being made, there were found six hundred and three thousand, six hundred and fiftie fighting men, betwixt the yeers of twentie, and fiftie. But in stead of Levi he chose Manasses, the sonne of Joseph, and Ephraim for his father Joseph: for so much had Jacob intreated at Josephs hands, that he would give him his sonnes, that he might adopt them (as it hath been aforetime declared.) When they pitched the Tabernacle, it was planted in the midst of the camp, guarded and defended with the tribes which were incamped three by three on every side. There were certain wayes or paths likewise laid out between them, and a market place was quartered out, and shops for all sorts of merchandise disposed by order, and workmen and artizans of all occupations, travelling in their shops, so that to look upon it, it resembled a citie that marched and encamped.

The disposition of the army.

A cloud on the Tabernacle.  
Num. 9. v. 15.

Numb. 10. 2.  
Two trumpets made of silver.

C. 10. 14.  
The order of the army with the Tabernacle.

The Priests first were planted next unto the Tabernacle, and after them followed all the community of the Levites (for there was a view also made of them, accounting all the males exceeding the age of thirtie dayes; and they were counted to be twentie and three thousand, eight hundred and eightie.) And when it chanced that a cloud descended upon the Tabernacle, then rested they, as if God thought good to rest in that place; and if it departed from the same, then removed they likewise. He invented also a certain kinde of Cornet made of silver, and framed after this manner. In length it was almost a cubit, and it was like the narrow whistle of a Fife, but a little more thicker, yet neverthelesse, it was wide enough for the space of the mouth, to the end to receive the breath, and the end thereof was made like a little Bell, in form of a trumpet. They call it in the Hebrew tongue *Asofra*. There were two of them, whereof the one of them served to assemble and call the people to publike assemblies; and the other to convocate the Governours when they were, to consult upon affairs of estate: and if both of them were sounded, then all of them in generall gathered together. When the Tabernacle was removed, this manner was observed; As soon as the first charge was sounded, they that were incamped toward the East, first of all dislodged: at the second charge, they to the Southward disincamped; then was the Tabernacle unpitched, and carried in the midst, six of the tribes marching before, and six of them after: the Levites were all about the Tabernacle. And when they sounded the third time, the quarter toward the Westward removed: and the fourth was that to the Northward. They made use also of all these Cornets in the divine service, with which they ordered the sacrifices on the Sabbath and other dayes. Then also was the first passeover celebrated with solemne offerings after their departure out of Egypt, they being in the desert.

# CHAP.



## CHAP. XII.

*Sedition against MOSES, through the scarcitie of victuals : and the punishment of the Rebellious.*

*The year of the world, 2455. before Christs Nativity, 1509.*

Hedio & Ruffinus, cha. 16. all. 13. Numb. 11. 1, 2. Sedition against Moses.

**N**ot long after this, they removed their camp from the mountain of Sinai : and after certain encampings (of which we will speak) they came to a place which is called Iseremoth: where the people once more began to ruminate and revive their Seditions, and lay the fault of their laborious pilgrimage upon *Moses* ; objecting, that by his perswasion they had left a fertile countrey, and now not only that they were destitute of the plentie thereof, but also instead of hoped felicitie, forced to wander here and there in extreme miserie, and travelled with want of water : and that if Manna likewise should in any sort fail them, they were like all of them, without question, to perish for want of sustenance. Hereunto annexed they divers contumelies, which were every where inflicted against him, being a man of so great desert and consequence. Mean while there arose one amongst the people, who (admonishing them of the fore-past benefits received by the hands of *Moses*) counselled them to be of good courage, assuring them, that at that time they should not be frustrate either of that hope, or help, which they expected at Gods hands. But the people were the rather incensed against him by these words, and more and more whetted their spleens against the Prophet: Who seeing them so desperate, willed them to be of a good courage, promising them, that although by injurious speeches he had undeservedly been offended by them, yet that he would give them store of flesh, not for one day onely, but also for many. But they being incredulous, (and some one amongst them demanding, how he could make provision for so many thousand men) God (saith he) and I, although we be evill spoken of by you, yet will we never desist to be carefull for you, and that shall you shortly perceive. Scarce had he spoken this, but that all the Camp was filled with Quails, which they hunted for by heaps. Yet God, not long after that, punished the insolencie and slander of the Hebrews, by the death of no small number: for at this day the place retaineth his name, which for that cause was imposed thereon, and it is called *Cabrothaba*; as if you should say, *The Monuments of Concupiscence*.

*v. 4. The Israelites obtain quails in the Desert. Psal. 8. 24. The Graves of Concupiscence.*

## CHAP. XIII.

*Of the Spies that were sent to search the Land of Canaan : and how returning to the Israelites, they amated them with fear.*

**U**t after that *Moses* had led them out of that place, and had brought them into a countrey not so apt for habitation, (not farre from the borders of the Canaanites, which is called the Jaws) he called the people to a Councell, and standing up in the midst of them, he spake after this manner: God (saith he) having decreed to grant you two great benefits, namely, the libertie and possession of a happy countrey, hath granted you already the possession of the one, and will shortly make you partakers of the other. For we are upon the borders of Canaan; from whence, both the Cities and Kings are so farre from driving us, as the whole Nation being united together, is not of power to expell us. Let us therefore addresse our selves very confidently to attempt the matter: for neither without fight, will they resigne the title of their countrey unto us; neither without great conflicts, may we obtain the Palm of Victorie. Let us therefore send out certain Spies, to search into the secrets of the Countrey, and such as may conjecture how great their power is: but above all things, let us be at unitie one with another, and let us honour God, who assisteth us in all dangers, and fighteth for us. After that *Moses* had spoken after this manner, the people (applauding his counsels) chose twelve out of the most noblest families of the Tribes, to go and search the Countrey, out of every Tribe one: Who beginning from the parts extending towards Egypt, visited all the countrey of the Canaanites, untill they came to the citie of Amathe, and the mountain of Libanus. And having searched out both the Land, and the nature of the inhabitants, they returned home again, having consumed forty dayes in those affairs. Moreover, they brought with them such fruits as the Countrey yeelded; and by the beautie thereof, and by the quantitie of those riches, (which they reported to be in that Countrey) they encouraged the hearts of the people to fight valiantly: but on the other side, they dismayed them with the difficultie of the conquest, saying, that there were certain Rivers impossible to be overpassed, both for

Hedio & Ruffinus, chap. 17. all. 14. Num. 13. 1. ad 24.

Moses sendeth Spies to search the Land of Canaan.

their



The year of the  
world, 2105.  
before Christs  
Nativity, 1509.

C. 13. 24.  
The Spies  
drive fear into  
the Israelites.  
C. 14. 1, 2.  
The murmure  
of the people  
against Moses.

v. 6.  
Joshua and  
Caleb appease  
the people.

Hedio & Ruf-  
inus, chap. 18.  
all. 14.

v. 23. 33.  
The Israelites  
should wan-  
der in the De-  
sart fourtie  
yeers.

The repen-  
tance of the  
people.

Moses, a man  
of great au-  
thoritie.

their greatnesse and depth; that there were therein also inaccessible mountains and cities, G  
fortified both with wals and bulwarks. Moreover, they told them, that in Hebron they  
found a race of Gyants. And thus these Spies (when as they had found all things far greater  
amongst the Canaanites, then to that day they had seen, since their departure out of Egypt)  
they of set purpose, by their fear, brought the rest of the multitude into a dangerous suspi-  
tion and perplexitie: Who conjecturing by their discourse, that it was impossible to con-  
quer the Land, dissolving the assembly, returned each one to their houses, lamenting with  
their wives and children, saying, That God had onely in words promised many things, but  
that in effect he gave them no assistance. Moreover, they blamed *Moses*, and reviled both  
him and his brother *Aaron*, the high Priest. And thus spent they all the night in disquiet,  
urging their discontents both against the one and the other. But on the morrow they reas- H  
sembled their Councell, under this pretence, That stoning *Moses* and his brother, they  
might return back again to Egypt, from whence they came. Which event, when two of the  
Spies greatly suspected, (namely, *Iesur*, the sonne of *Nave*, of the Tribe of *Ephraim*, and  
*Caleb*, of the Tribe of *Iuda*) they went into the midst of them, and appeased the multitude;  
praying them to be of good hope, and not to challenge Almighty God of deceit, by yeeld-  
ing certain slight belief to some, who by spreading vain rumours of the affairs of Canaan,  
had terrified the credulous multitude; but rather, that they should follow them, who both  
would be the actors and conductors also of them in the conquest of the countrey: and that  
neither the greatnesse of the mountains, nor the depth of the rivers, could hinder them,  
that like valiant men were prepared to attempt, especially God being their guide, and rea- I  
die to fight for them in that battell. March forward therefore, (said they) and laying aside  
all fear, (and being assured of the divine succours) follow us with a bold courage whither-  
soever we lead you. With these words laboured they to appease the insulting multitude. In  
the mean while, *Moses* and *Aaron* falling prostrate on their faces, besought God, not for  
their own safetie, but that it would please him to restore the despairing multitude to a bet-  
ter minde, who were troubled with so many present and instant necessities. Whereupon  
suddenly a Cloud appeared on the Tabernacle, and gave testimonie, that God was there  
present. Which when *Moses* perceived (drawing his spirits unto him) he pressed into the  
presence of the multitude, and told them, how God was incited and whetted to rake punish-  
ment of the outrage which they had committed against him; yet not so severely, as the K  
iniquitie of their sinnes deserved, but in that discipline which fathers are accustomed to  
use, for the instruction of their children. For at such time as he stood before God in the  
Tabernacle, and besought him with tears for the safetie of the multitude, God had recount-  
ed unto him, how many benefits and favours they had received from him, and how ungrate-  
full they shewed themselves towards him: and that at the present being transported with  
the fear of the Spies, they had esteemed their reports more true, then his promises. Not-  
withstanding all which, that he would not utterly consume them all, nor exterminate their  
whole race, (whom he had honoured above all the Nations of the earth) but that he would  
not grant them the grace to conquer the Land of Canaan, neither making them partakers  
thereof; but would bring to passe, that they should live in the Desert, without house or city, L  
for the space of forty yeers, for punishment of their transgression. Yet hath he promised  
(said he) to give the countrey to your successors, whom he will make Lords of their goods,  
and heirs of those possessions which you have envied your selves.

After that *Moses* had discoursed these things after this manner, according to the ordi-  
nance of God, the people were in great sorrow and calamitie, and besought *Moses*, that he  
would appease Gods wrath conceived against them; beseeching him, that forgetting their  
faults that were past in the desert, he would make them Lords of their enemies cities. *Moses*  
answered them, that God was not incited against them according to the manner of humane  
weaknesse, but that he had given a iust sentence against them. In this place it is not to be  
supposed, that *Moses* (who was but a man onely) did appease so many multitudes of displea- M  
sed men, but that God assisted him, and brought to passe, that the people were conquered  
with his words, (having with divers disobediences, and by the calamities whereinto they  
were false known, that obedience was both good and commendable. Furthermore, for  
that *Moses* was admirable for his vertue, and the force proceeding from his faith: of whom,  
not onely they have spoken, who lived in his time, but even at this day there is not any one  
amongst the Hebrews, who (as if *Moses* were now here present to chastise him, if he ranne  
astray) would not obey the Ordinances made by him, although he might make breach of  
them in secret.

There



- A** There are besides divers great and evident signes of the more then humane vertue which was in him : and amongst the rest, this was not the least, That certain strangers travelling out of the regions beyond Euphrates a four moneths journey, to their great charges, and with no lesse perill, to honour our Temple, and offer sacrifice, yet could they not obtain licence or permission to offer, in that by our laws it was not lawfull for them to do it : and some other, without sacrificing, (other some the sacrifice half finished, the rest not permitted to enter the Temple) have returned back again to their homes, without finishing their purposes, chusing rather to obey *Moses* law, then their own wills, yet being reproved therein by none but their own consciences. So much did the opinion once conceived of this man prevail, that he is esteemed more then a man, who is supposed to have received laws from God, and to have delivered them to men. Of late also, (not long before the warres of the Jews, during the Empire of *Claudius*, and *Ismael* being high Priest amongst us) when as so great a famine oppressed our Nation, that an *Assar* was sold for four Drams, and there was brought to the feasts of *Azymes* the quantitie of seventie *Cores*, (which make thirtie Sicilian and fourtie Athenian *Medimni*, which are two bushels of ours almost) some of the Priests were not so bold as to eat one grain of barley, (notwithstanding the countrey was in that extremitie) fearing the law, and Gods displeasure extended always against sinnes concealed. For which cause, we ought not to wonder at that which happened at that time, considering, that the Writings left by *Moses*, are in such force, even at this day, that they themselves who hate us, confesse, That he that hath instituted our government, is God, by the means and ministerie of *Moses*, and his vertue. But of these things, let every man think as it pleaseth him.

The year of the world, 2455. before Christs Nativity, 1509.

The great scarcitye during the Empire of *Claudius*.

## THE FOVRTH BOOK OF THE ANTIQVITIES OF THE

**D** JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the fourth book.

1. The sight of the Hebrews with the Canaanites, and their overthrow by them, without *Moses* knowledge.
2. The Sedition raised by *Chore* against *Moses* and his brother, for the Priesthood.
3. How the authors of the Sedition were slain by Gods judgement, and the Priesthood confirmed to *Aaron*, and his sonnes.
4. What chanced to the Hebrews in the Desert for the space of 38. yeers.
5. How *Moses* overcame *Sehon*, and *Og*, kings of the *Amorites*, and overthrew their Armies.
6. Of the Prophet *Balaam*.
7. The victory of the Hebrews against the *Madianites* : and how the countrey of the *Amorites* was granted by *Moses* to two and a half of the Tribes.
8. *Moses* laws : and how he was taken out of the world.

**F** **G 2** **CHAP.**



The year of the  
world, 2455.  
before Christs  
Nativity, 1509.

Numb. 14. 4.  
The Israelites  
without Gods  
or Moses com-  
mand, devise  
how to assail  
the enemies,

## CHAP. I.

*The fight of the Hebrews with the Canaanites : and their overthrow by them,  
without MOSES knowledge.*

**W**Hilest thus the Hebrews passed their life in great penurie and perplexitie in the Defart, groning under the burthen of their grievous afflictions ; there was nothing that more distracted and distempered them then this, That God had forbidden them to hazard or enter battell against the Canaanites. Neither would they now any longer give eare unto *Moses*, (who perswaded them to peace) but waxed confident in themselves, that both without his conduct and counsels, they might easily obtain victorie over their enemies : and accused him likewise, as if he sought after no other thing, but that they being daily pressed with great wants, should be enforced continually to depend upon his counsels. Whereupon they embattailed themselves against the Canaanites ; presuming with themselves, that God would succour them, not onely in regard of *Moses*, but also for that he had a generall care of their Nation, ever since the time of their forefathers, whom he had alwayes held under his protection ; and by reason of whose vertues, he had alreadie granted them libertie. They said likewise, that if they would take the pains at that time, and endeavour themselves, that God would alwayes fight with them : protesting, that they were able to over-runne the Nations, although they were but themselves ; yea, although *Moses* would endeavour to estrange God from them. In a word, that it was behoofefull, that all of them should be Lords of themselves ; and that being recomforted and redeemed from the servitude of *Aegypt*, they ought not to suffer *Moses* to tyrannize over them, or to conform their lives to his will ; under this vain belief, that God had onely discovered to *Moses* that which was behoofefull for them, by reason of the affection which he bare him : As if all of them were not derived from the loins of *Abraham*, and that he onely were the motive of all, in fore-knowing the things that should happen unto them, by particular instruction from God ? That even then they should seem to be wise, if (condemning his pride, and fixing their trust upon God) they would take possession of the countrey which he had promised them, in spite of *Moses* contradiction ; who for this cause hindred them, setting the name of God before them : That therefore putting before their eyes their necessitie, and the defart, which daily more and more aggravated their miserie, they should endeavour themselves couragiously to fall out against the enemy, the Canaanites, alledging, that God would be their guide, so as they had no reason to expect the assistance of their law-maker. At last, when this sentence was approved by a generall allowance, they flock out in multitudes against their enemies : who neither affrighted by their fierce assault, neither terrified with their infinite multitude, valiantly resisted them, who desperately charged them : so that (the better part of the Hebrews being slain) they pursued the rest (enforced shamefully to turn their backs) even unto their camp. This overthrow (happening beside all mens opinion) wondrously dejected the mindes of the multitude, that they grew desperate of all future good fortune ; concluding, that God had sent and inflicted that plague upon them, because without his counsell and favour they had enterprized the battell. But when *Moses* perceived, that both his own countrey men were dismayed with the overthrow which they had, and the enemy was waxen proud with their late victorie, fearing likewise lest (not content with their present successe) they should attempt further, he determined to retyre his forces back again into the Defart. And whereas the people promised thereafter to be obedient to him, (being taught by their own miserie, that nothing would fall out prosperously unto them, without the counsell and conduct of their guide) they dis-incamping themselves, retyred into the Defart under this resolution, That they would no more attempt the battell against the Canaanites, before they received a signe of their good successe from heaven. But even as in a great armie it accustomably falleth out (especially in time of trouble) that the common multitude wax head-strong and disobedient to their governours, so did the like also happen amongst the Jews. For whereas they were in number six hundred thousand, and even in their better fortunes seemed disobedient to their governours, so much the more were they exasperated by their wants and misfortunes, both amongst themselves, and against their Governor. For which cause, there arose so great a sedition, as neither amongst the Greeks or Barbarians the like was never heard of. Which things without doubt had overthrowen them (being brought into so desperate an estate) except *Moses* (forgetting the injurie he had received, which

v 43.  
The Canaanites put the Hebrews to flight.

Moses retyreth the people into the defart.

Sedition against Moses.



The year of the  
world, 2455.  
before Christs  
Nativity, 1509.

A which was no lesse then a pretence to stone him to death) had succoured and relieved their distressed fortunes. Neither did God utterly abandon the care of them: but although they were contumelious against their law-maker, and transgressed also against the laws which he had delivered them by *Moses*, yet delivered he them out of that dangerous sedition; of which (without his especial providence) there could be expected no other but a lamentable issue. This Sedition, as also how *Moses* governed the estate when the troubles were ended, we will now declare, having first expressed the cause thereof.

## CHAP. II.

The Sedition raised by *CHORE* against *MOSES* and his brother,  
for the Priesthood.

B



*CHORE* (a man noble in birth, and famous for his wealth amongst the Hebrews, and endowed with a certain kinde of popular eloquence) seeing *Moses* placed in the highest estate of dignitie, was sore troubled and oppressed with envie. For, although he were of the same tribe and kindred, yet thought he it to be a great indignitie in himself, to be held his inferiour, being both more enabled in riches, and nothing inferiour in parentage. For which cause, he began to mutine and murmure against the Levites, (which were of the same tribe with him, and his kinsmen) telling them (in vehement discourse) that it was not to be suffered nor permitted, that *Moses*, under a pretext of

Numb. 16. 1.  
ad 4.  
Chore endeavoured to  
perswade the  
multitude to  
mutine a-  
gainst *Moses*.

C certain Divinitie, should by ambitious policie (to other mens prejudice) onely study his own glorie: shewing them, how of late, without all law and right, he had given the priesthood to his brother *Aaron*, and distributed other dignities at his own pleasure like a king, without the allowance and approbation of the people: That this injurie done by him, was not to be endured, by reason, that so covertly he had insinuated himself into the Government, that before he might be espied, the people should be brought under servitude. For he that knoweth himself to be worthy of a Government, striveth to obtain the same by kinde perswasions, and consent of the people, and not by force and violence: but they that despair by good means to attain thereunto, do notwithstanding abstain from force, lest they should lose the opinion of their goodnesse and honestie; yet endeavour they by malicious subtilties to attain thereunto. That it concerned the Common-weal to extinguish

D and root out the subtilt insinuations of such men, lest of private, they should at last grow publike enemies. For what reason (said he) can *Moses* yeeld, why he hath bestowed the priesthood on *Aaron* and his sonnes? For, if that God had decreed, that this honour should be bestowed on one of the Tribe of *Levi*, there were more reason that I should have it, who am of the same kindred with *Moses*, and who surpasse him both in riches and age. And if this honour appertained to the most ancient of the Tribes, that those of *Rubens* loins ought by right to enjoy it, namely, *Dathan*, and *Abiram*, and *Phalal*, who are the most ancient of that Tribe, and the most powerfull in riches. These things spake *Chore*, under colour and pretence of the weal of the Common-weale, but in effect onely to raise a tumult amongst the multitude, and intrude into the office of the high Priest. This discourse of his passing

E by little and little from one eare to another amongst the multitude, and multiplied by the envious, and such as maligned *Aaron*, at last brought the whole Tribes into a mutinie: so that two hundred and fiftie of the chiefeft Nobles grew at length to be partakers of *Chores* conspiracie; and all of these enforced themselves to take away the priesthood from *Moses* brother, and to transerre it to him. The people likewise were in such sort incensed, as that they sought to stone *Moses*; and ranne all of them by confused heaps with noise and uprore, crying out before the Tabernacle of God, That the tyrant was to be cut off, and the people delivered from thraldome, who under pretext of Religion, had insupportable thraldome imposed on them. For if it were God that had chosen him to be high Priest, he would have

F preferred such a one to the dignitie who had been worthy, and would not have departed it to those who were farre inferiour to others: That if he had decreed to bestow it on *Aaron*, he had remitted the commission of his election to the people, and not left the disposition thereof to his brother. *Moses*, who long before that time had perceived *Chores* treacherous slander, and saw the people very fore incensed, was notwithstanding nothing at all abashed thereat: but being resolved in his conscience, that he had governed the estate uprightly, and well assured, that his brother obtained the priesthood, not by his favour, but Gods election, he came into the Congregation; where he uttered no one word against the people, but addressing himself to *Chore*, he expostulated with him, and accused him, in as

v. 35.  
Two hundred  
and fiftie men  
follow *Chores*  
faction.

They cry out,  
to stone *Mo-*  
ses.



The year of the  
world, 2455.  
before Christs  
Nativity, 1509.

Moses oration  
to seditions  
Chore.

v.8. &c.

much as was for him possible; being (besides his other qualities) fashioned and composed by nature eloquently to speak in publique assemblies. I think (saith he) *Chore*, that both thou and every one of these (pointing with his finger at the two hundredth and fiftie men of his faction) are worthy of honour; yea, I contemne not the rest of this assembly, although they are not to be compared with you in riches, and other indowments. For neither doth *Aaron* therefore possesse the priesthood, because he is richer, (for thou hast more ample possessions then either of us) neither because he is more noble, (for God hath equally imparted the same unto us all, having given us one and the same grandfather) neither have I been moved thereunto by brotherly affection, to bestow that on him which was due unto others. For had I not respected God, and right, in disposing of this dignitie, I had not forgotten my self, to further and preferre another; since there is no man more neer my self, then my self, or whom I had rather wish well to, then to my self. For what wisdome had it been for me, to expose my self to those dangers which they incurre, who make breach of laws, to suffer another man reap the fruits of my impietie? But God forbid, that my conscience should be stained with any such sinne: neither, were the fault mine also, would God leave it unpunished, neither in me, who should contemne him, neither in you, for that you were ignorant of that you ought to do, and of that which was gratefull in his sight. He himself it is that hath chosen the high Priest, and by this means hath acquitted me of that accusation, that in this respect might be objected against me. For, although *Aaron* hath obtained this degree, (not by my favour, but by Gods own appointment) yet notwithstanding he referreth and remitteth the matter to the publique disposition and order of you all; neither requirerh he any prerogative, (for that he hath already exercised the charge, or for that at this present it is granted him to intermeddle with the same) but esteemeth it to be the greatest good fortune that may befall him, to see your mutinies and seditions cease, although with the losse of that honour, which he hath received from your own election. For neither have we injured Gods will in this, that we also wish your assent and allowance; but that which of his own accord he hath given, it was not lawfull to refuse with a safe conscience: as reciprocally it is a thing most reasonable, that they which receive it, should alwaies enjoy it, since God himself had given them both the assurance and confirmation. God therefore shall once again determine, who amongst you shall be chosen to offer sacrifice unto him, and to take charge of those things which appertain to pietie. For it is a most absurd matter, that *Chore* should have power to desire a dignitie, and that God should be deprived of that authoritie, to dispose the same as best liked him.

Cease therefore to mutine amongst your selves, and to be troubled upon these occasions; and let every one of you that desire the priesthood, to morrow bring each of you his censur, with perfumes, and fire from his house. But thou, O *Chore*, give place unto God, and expect his election, neither arrogate to thy self a greater authoritie then God hath, but come thou also amongst the rest of thy competitors in this honour, to hear his judgement. Neither see I cause, why *Aaron* should not be there also present, to be judged with thee, in that hitherto he hath vertuously and uprightly behaved himself in the execution of that office, and is likewise of the same tribe and race that thou art of. You shall likewise offer incense in the presence of all the people; and when the perfume shall be past, let him whose sacrifice shall be most acceptable in Gods sight, be declared and published for the high Priest: so shall I be acquit of that slander which is wrongfully urged against me, whereby I am charged to have (upon my particular grace and favour) bestowed the office of the priesthood on my brother. After that *Moses* had spoken in this manner, the people gave over murmuring, and forbore to suspect *Moses*; allowing in themselves all that which had been spoken, as being profitable for the common-weal. So that hereupon they dismissed the assembly.

### CHAP. III.

How the authors of the sedition were slain by Gods judgement, and the Priesthood confirmed to *AARON* and his sonnes.

Ruffin. cap. 1.  
Numb. 16. 31.  
32, 33.



The next day the people re-assembled themselves together, to assist the sacrifice, and to hear the strif decided amongst the Competitors; neither was this assembly without tumult: for the whole multitude were in suspence, in expectation of the event; and some of them were desirous, that *Moses* might be convicted of deceit. But such as were of the wiser sort amongst them, desired an end of the Sedition; for they feared lest the Common-weale should be utterly ruined, if the tumult should proceed



**A**ceed any further. The multitude likewise (being naturally desirous of noveltie, and prone to speak evill of their Magistrates) were diversly disposed upon every occurrent. *Moses* also sent his servants to *Abiram* and *Dathan*, to summon them to appeare (according to the covenants and accord) to attend the issue of the sacrifice. But their answer was, that they would not obey him, neither that they would any longer permit that *Moses* by his subtill and sinister devices, should signiorize over the people. Which when *Moses* understood, he took divers of the Elders amongst the people with him: and being no wayes mooved with *Dathan* and his contumacie, he came unto him (being willingly attended by those who were drawn to accompany him.) Now when *Dathan* and his friends understood that *Moses* with the Nobles came unto them, both they, their wives and children assembled themselves before the

**B** Tabernacle, expecting that which would ensue. They came likewise guarded with their servants, who were armed to oppose themselves against *Moses*, if so be he should offer them any violence: But no sooner drew he neer unto them, but that lifting up his hands unto heaven, he cryed out with a loud voyce in the hearing of the whole multitude, and prayed after this manner: O God (said he) thou Lord over all that which either heaven, earth, or sea containeth, thou art a sufficient witness with me of all mine actions: for that I have managed all things by thy will; and thou art he who hast given me power to execute my purposes: thou that alwayes in commiseration of the Hebrews hast beene my perpetuall helpe and assistance, heare this my prayer. For nothing that is either done, or thought, is hidden from thee: for which cause I hope thou wilt not disdain to testifie and justifie my truth, and manifest the ingratitude of these men. Thou dost exactly know the antiquitie of my race, not for that thou hast heard it, but for that thou hast seene and assisted it; in effect, now also testifie the truth for me in those things which these men (although they know the contrary) are not ashamed to impute unto me. At such time as I led a peaceable life, and that by my vertue and thy counsell, and my father in law *Raguels* favour, I had sufficient to live upon; I forsook the possession of my goods, and the fruition of my peace, to ingage myself in these miseries, which I have suffered for these men: and first of all for their liberty, and now likewise for their safetie, I have most readily undertaken grievous travels. Now therefore since I am growne into suspection among those men, who by my care and providence have escaped so many mischiefes and miseries; thou that appearedst unto me in that fire on the mountain

**D** of Sinai, and vouchsafedst both to speak unto me, and to confirme me by the sight of miracles; that in thy name sentst me a messenger into Egypt, that hast abated the great fortunes of the Egyptians, and hast given me meanes to escape from their servitude; and hast made *Pharaohs* power and armie inferior to my fortunes; that when we were ignorant of our way, gavest us a passage thorow the sea, in whose bottome and wombe afterward the Egyptians were drowned: that gavest us armes, when we were unweaponed; that madest the bitter water savory and fit to be drunk of; and in our scarcitie of water enforcedst drink for us out of the bowels of the hard rock, when we found no meat on the land, didst send it us from the sea; Moreover (as a thing never before heard of) affordedst us meat from heaven, and hast established our estate with laws and customes: Be thou, O Lord, my Iudge in all things, and

**E** my unpartiall witnes, that neither I have been corrupted by any bribe of any particular Hebrew, to favour injustice, neither that I have suffered a poore man in his just cause to lose his right against a rich adversary. And now having administred the Common-weale with all sinceritie, I am called in question for a crime, whereof I am altogether guiltlesse, as if I had bestowed thy Priesthood on my brother for private affection, and not for thy command sake: make it known that all things are dispensed by thy providence, and that nothing is brought to effect by casualty, but by thy speciall ordinance: And to expresse that thou hast care of the Hebrews, testifie the same by thy just punishment inflicted on *Dathan* and *Abiram*, who accuse thee to be insensible, and boast that thou art circumvented by my subtilties. But thou shalt make thy revenge more notorious against the unbridled detractors of thy glorie, if they perish after no common manner, lest any man should suspect that they suffer nothing inhumane: but let the earth, which they unworthily tread upon, open it selfe and swallow them up both with their families and faculties. By this meanes both thy power will manifestly appeare vnto all men, and thou shalt leave an example to posteritie, that no man hereafter shall dare to think otherwise of thy Majestie then becometh him; and my ministry shall be approved to proceed from thy direction. But if those crimes be truly urged which are enforced against me, then let the curses returne and light on mine owne head, and let those whom I have cursed, live in safety. And thus exacting a punishment from those that disturbe thy people, keep the rest of the multitude in peace, concord, and observation of thy com-

mandements,

The year of the  
world, 2455.  
before Christs  
nativity, 1509.

Dathan and  
Abiram re-  
bellious.

Moses praye  
unto God.  
v. 15.



The year of the  
world, 2455.  
before the nati-  
vity of Christ,  
1509.

Dathan and  
Abiram swal-  
lowed up.  
v. 31, 32, 33.

Chore with  
two hundred  
and fifty men  
is consumed  
with fire.

mandements, secure and voide of that punishment which is due unto wicked men, for that it is contrary to thy justice, that the innocent multitude of the Israelites should answer their misdeeds, and suffer their punishments. Whilest he spake these words, and intermixed them with teares, the earth instantly trembled, and shaking began to remove (after such a manner, as when by the violence of the winde a great billow of the sea floateth and waltreth.) Hereat were all the people amazed. But after that, a horrible and shattering noise was made about their tents, the earth opened, and swallowed up both them and all that which they esteemed deare, which was after a manner so exterminate, as nothing remained of theirs to be beheld. Whereupon in a moment the earth closed againe, and the vast gaping was fast shut, so as there appeared not any signe of that which had hapned. Thus perished they all, leaving behinde them an example of Gods power and judgements. And this accident was the more miserable, in that there were no one, no not of their kinsfolk or allies that had compassion of them: so that all the people whatsoever, forgetting those things which were past, did allow Gods justice with joyfull acclamations, esteeming them unworthy to be bemoned, but to be held as the plague and perverters of the people. After that *Dathan* with his family was extinguished, *Moses* assembled all those that contended for the Priesthood together, committing againe the election of the Priesthood unto God, concluding that the estate should be ratified to him, whose sacrifice was most acceptable in Gods sight. For which cause the two hundred and fiftie men assembled themselves, who were both honoured for the vertue of their ancestors, and for their owne abilities far greater then theirs: with these also stood *Aaron* and *Chore*, and all of them offered with their censers before the Tabernacle, with perfumes such as they brought with them; when sodainly so great a fire shone, as neither the like was ever kindled by mans hand, nor usually breaketh from the bowels of the burning earth, neither was ever quickned in the woods, split and borne downe in the summer time by a southern brize, but such a one as seemed to be kindled in heaven most brightsome and flaming: by force and power whereof those two hundred and fiftie (together with *Chore*) were so consumed, that there scarce appeared any reliques of their carcases; Onely *Aaron* remained untouched, to the end it might appeare that this fire came from heaven. These things thus brought to passe, *Moses* (intending to leave a perpetuall memory to posterity of that punishment) to the end they should not be ignorant thereof, commanded *Eleazar* the son of *Aaron* to consecrate their censers affixed to the brazen Altar, that by reason of this monument, all men might be terrified; who think that the divine power can be circumvented by humane policy.

#### CHAP. IIII.

*What things hapned in the thirty eight yeares space to the Hebrews in the desert.*

Numb. 17. 1, 2,  
3, ad finem.

Another sedi-  
tion against  
*Moses*.



**A**FTER that by so evident an argument it appeared very sufficiently, that *Aaron* neither by sinister insinuations, neither by the favour of his brother, but only by Gods election had obtained the Priesthood, he ever afterwards held it without any contradiction: yet for all this, the sedition was not sufficiently ceased, but that it brake out with a more urgent furie then at first: for it took his originall from such causes, that it might easily appeare that it would be of long continuance. For whereas this perswasion had once taken root in the hearts of men, that nothing is brought to passe without Gods will, they imagined that God wrought these things in favour of *Moses*; to him therefore imputed they all these things, as if God had not punished those men through the hate he bare against their sins, but onely on *Moses* solicitation: and they were sore agrieved that *Moses* (having given this mayme unto the people, by the losse of so many noble men, that onely perished through the zeale they bare to Gods service) not only had done them open wrong; but that which was more, had assured the Priesthood to his brother after such a manner, that thereafter no man durst oppose himselfe to purchase the same; seeing how unfortunately those others were overcome by a violent death. Moreover the kinsmen of those that were slaine, solicited and stirred the people, praying them to restrain the pride and overgreat power of *Moses*, in that it lay in their power easily to performe the same. But *Moses* perceiving that the people was incensed, and fearing lest once more they should bethinke them on some innovation, whereby some great misfortune might succeed, he assembled them together, and gave audience to their accusations: and without replying any wayes (for feare he might the more incense them) he onely commanded the heads of the tribes, that each of them should bring a rod, wherein the name of each tribe should be written, promising that the Priesthood should remaine with them, in whose rod God should shew any signe. Which

judge,



**A** judgement of his being allowed by all men, both they, and *Aaron* brought their rods with their inscriptions; and *Aaron* had written in his, the tribe of *Levi*. These *Moses* took from them, and laid them in Gods Tabernacle: the next day he brought them forth every one of them (which were easily knowne to be those which the Princes brought, and the rest of the people had marked) and they saw that all theirs remained in the same forme which the day before they retained, when *Moses* took them; but out of *Aarons* rod their grew branches and buds: and that which is more to be wondered at, it bare ripe Almonds, which in a rod of that kinde of wood was admirable and miraculous. The people amated at the noveltie of this spectacle (disiniffing their hatreds wherewith they both prosecuted *Moses* and *Aaron*) became wholly amazed and drawne into admiration of Gods judgement, and forbore any more to repugne against God, or to oppose themselves against *Aarons* Priesthood. And thus three times confirmed by the approbation of God, by all mens consent he became high Priest; and the people of the Hebrews turmoyle with long seditions, at last by this means grew settled in peace and quietnesse. But after that *Moses* had made the tribe of *Levi* (which was dedicate to Gods service) free and exempt from warfare (for feare lest being occupied in providing themselves necessaries for their maintenance, they should grow negligent in executing their duties in sacrifice) he ordained that after the land of Chanaan was conquered by their forces and Gods favour, that of the Cities they should conquer, they should distribute forty eight of the best and fairest on the Levites, and certaine lands abutting on their Cities, to the quantitie and space of two thousand cubits. Moreover, he commanded that the tenths of all the yearly fruit that was gathered by the whole people, should be given and bestowed on the Levites and Priests; and ever after this tribe had their solemne revenues. Now must I declare what things are proper to the Priests. Of the forty eight Cities which were granted to the Levites, he commanded them to grant thirteene to the Priests; and that of those tenths which they received of the people, they should pay unto them a tenth share. Besides, he gave charge that the people should offer up unto God all the first fruits of whatsoever the earth yeeldeth them: and that the first borne of foure footed beasts dedicated for sacrifice, if it were a male, should be delivered to the Priests to sacrifice, to the end they might be nourished with all their family in the sacred Citie of Jerusalem; and that they which are not fit to be sacrificed to God, should be eaten by them according to the use and custome of the countrey, the owners paying in lieu of a firstling a sicle and a halfe, and for the first borne of a man, five sicles. He allotted them likewise the first fruits of sheep-shearing, and ordered that the bakers should offer them some cakes. But they that consecrate themselves by vow, and are called *Nazarites* (nourishing their haire, and abstaining no wine) when as they consecrate their haire, were bound to offer it unto the Priests. They likewise who call themselves *Corban*, which is called the gift of God, if they desire to be dismissed from that ministerie (whereunto by voluntary vow they bound themselves) must pay money to the Priests, for a woman thirty sicles, for a man fifty; and that those that had not so much money, should be left to the discretion of the Priests. And if any man should kill (for his private feast) any beast, and not for Gods service, yet that he ought to offer unto the Priest the brest and legge of the beast. This is that allowance which *Moses* ratified to the Priests, and besides this, whatsoever the people offered for sinnes (as we declared in the next precedent volume.) And whatsoever was contributed by the people to the order of the Priests, he commanded that both their wives, children and servants should be made partakers of the same (onely except those things which were offered for sinne offerings, for these things the Priests onely themselves eat up in the Temple the same day.) After that this policy was in this sort ratified by *Moses*, and that the mutinie was appeased, he remooved his campe, and with all his forces came to the borders of Idumaea, where he sent Embassadors to the King thereof, requiring him to grant him and his free passage (and offering him such and so sufficient pledges, as he should esteeme and reckon of, to assure him that no violence or injurie should be offered, assuring him to make payment for whatsoever victuall or drink, either he or his armie should receive.) But he setting light by their Embassage, denied them passage, and with a well furnished army marched forth against *Moses* to withstand him, if contrary to his will he should attempt to passe thorow his countrey. And for that God had not counselled *Moses* to begin the combate, if he were enforced by the enemy, he retired back againe, determining to seek his passage athwart the desert. At that time died his sister *Mary*, the fourthieth yeare after their departure out of Egypt, and the first Moone of the moneth Xantique: she was magnifically entombed at the common charge, on a certaine mountaine called *Sein*: and after the people had mourned for her fourtie dayes: he purified them

The yeare of the world, 2455. before Christs Nativitie, 1509. Aarons rod fructified. 9.8.

Hedio & Ruffinus, chap. 3.4. Numb. 18. 2.8, ad 20. Lev. 14. 18, 28 The revenues of the Priests.

Numb. 6. 1. ad 13. Of the Nazarites.

The yeare of the world, 2493. before the Nativitie of Christs. 1471.

Numb. 20. 14. ad 21. Moses Embassage to the Idumians.

C. 20. 2. 1. Mariam Moses sister dieth. Numb. 19. per totum. The manner of purification.



The year of the  
world, 2493.  
before Christi-  
nativity, 1471.

them after this manner: The Priest taking a young heifer (which had never as yet born yoke nor laboured) in colour wholly red, led him a little apart from the Camp, in a most cleane place, and there cut his throat; and with the blood thereof, taken on his finger, he seven times besprinkled the Tabernacle of God: and after he had consumed in fire the whole Heifer, with his skin and entrailes, he cast a branch of Cedar into the fire, with a little Hysope, and red Wooll, and wholly gathered up the ashes thereof. A man that is cleansed, putteth it in a cleane place; and they that are uncleane, by meanes of one that is dead, put a little of these ashes into a Fountaine, with Hysope, and after they have mixed the ashes in the Fountaine, they besprinkle themselves three times, and on the seventh day, and after that, they are purified. He likewise ordained, that the like purification should be used, when a man should take possession of his inheritance.

Numb. 20.  
v. 23, 24.

But after the Armie (that had so long mourned the dead sister of the Generall) were thus purified, he led them thorow the Desert, into Arabia: and arriving in a place (which the Arabians account for their *Metropolitane Citie*, in times past called *Arce*, and at this present, *Petra*) which is environed with a high mountaine, *Aaron* ascended the said mountaine; and *Moses* shewed him the place where he should yeeld up his soule unto God: and in the sight of all the Armie, standing on a high place, he put off his Stoale, and gave it to his sonne *Eleazar*, to whom by eldership the succession appertained. And thus (in the sight of the people) he died in that very year wherein he lost his sister, and in the hundredth twenty and third yeare of his age. He departed on the new Moone, in the moneth of *August*, (called by the *Armenians*, *Hecatombion*; by the *Macedonians*, *Ious*; and *Sabba*, by the Hebrews. The people mourned for him for the space of fourty daies, and then desisted. *Moses* displaced his Campe, from thence, and pitched his Tents neere unto a River called *Arnon* (which springeth from the mountaines of Arabia, and runneth along the Desert, and then entreteth into the *Asphaltique Lake*, separating the Region of the *Moabites* from that of the *Amorites*.) The countrey is fertile, and sufficient to yeeld fruit to all the inhabitants in great foison. To *Sehon*, King of this countrey, *Moses* sent Embassadors, requiring passage thorow his Kingdome, under such assurance as should best please him, that no wrong should be offered, neither to his countrey, nor the inhabitants thereof; assuring him to pay the price of whatsoever his souldiers took, either in Victuals, or Water. But *Sehon* refused him, and arming his people, pitched his Tents on the banks of *Arnon*, being ready to repulse the Hebrews, if they presumed to passe the River.

Ruffinus, c. 4.  
Hedio, c. 5.  
Numb. 21.

Moses sent  
Embassadors  
to Sehon,  
King of the  
Amorites.

#### CHAP. V.

MOSES overcommeth SEHON and OG, Kings of the Amorites, and distributeth their countrey by Lot, unto two Tribes and a halfe of the Hebrews.

Numb. 21.  
v. 21, ad finem.  
The Hebrews  
addresse them-  
selves to fight  
against the  
Amorites.

**B**UT when *Moses* perceived, that the *Amorites* were disposed to hostility; for which cause, supposing that the injurie and contempt was not to be endured, and seeing the Hebrews were an intractable kinde of men, (and such, as either by idleness, or want, might be easily perswaded to renew their former seditions and tumults, and being willing to prevent all these occasions) he asked counsell at Gods hands, whether he would permit him to enforce his passage by the sword. Now when God had allowed his purpose, and besides that, promised him the victory, he was greatly confirmed in hope, and animated & encouraged his souldiers; telling them, that the time was now come, wherein they might enterprize their long desired Warre with Gods favour, and his approbation and encouragement: who rejoycing at this liberty that was granted them, suddenly took Armes, and in a set battell hastened to charge the enemy. On the other side, the *Amorite* (as soone as he saw them march forward, and begin the onset) forgetting his former fierceness, was both himselfe terrified, and his souldiers likewise (who before the sight of their enemies, were as cruell and bloody as *Lyons*) now waxed as fearefull and as meek as *Lambes*. So that they scarcely had endured the first assault, but that they fled; reposing the whole hope of their prosperitie, in their retreat. They trusted likewise to their walled Townes (which notwithstanding did nought at all availe them.) For no sooner did the Hebrews perceive, that their enemies began to trust their feet, and that their ranks were broken, but they more freshly pursued them, and brought them to extreme feare. So that being utterly put to flight, and dispersed upon the field, they were enforced to flee unto their Cities. Yet ceased not the Hebrewes to pursue them more fiercely, but began more and more to molest them with those kind of Weapons wherein they were exercised beforetime. For being expert and well trained in the Sling and Bow, and perfect in casting the Dart,

v. 35.  
The Hebrews  
overthrow the  
Amorites, and  
put them to  
flight.



- A** Dart, and nimble in body, (by reason of their light Armors) they ranne after their enemies, and with their shafts and bowes shot at those which were as farre off, and might not be overtaken. So that there followed a most huge slaughter, and they that escaped, were grievously wounded: yet were they more afflicted with thirst then any other hostilitie (in that it was Summer time) so that all those that went to refresh and coole their thirst at the river (besides all those that had turned their backs to flie) were pursued with all kinds of missile weapons and darts untill they were all slain. The king *Schon* himselfe also was slain in this fight. And the Hebrews spoyled those that were slain, and carried away great store of pillage. They had likewise great foyson and abundance of all kindes of fruits (in that the harvest was not as yet gathered.) Thus passed the Armie through the whole countrey, foraging and spoyleing the same without any resistance; by reason that the enemy was discomfited, and that all his forces in warre were defeated. This was the destruction which hapned to the Amorites, who neither used their counsell prudently, nor managed their warre valiantly. But the Hebrews occupied their countrey (situate between three rivers, after the maner of an Iland.) For the banks of *Arnon* do terminate the Southerne coasts thereof, and *Iobacchus* the Northerne, which flowing into *Jordan*, leeseeth his name: now the Westerne coast is watered by the river of *Jordan*. Amidst this prosperous estate of the Israelites, there arose a new enemy aginst them, called *Og* king of Galadine, and of the countries of Gaulanitis, who came as a friend and companion to assist *Schon*; who seeing his fortunes and estate so desolate and desperate, yet in hope to obtaine the victory, determined to make triall both of his owne mens vertue, and his enemies valour: which hope of his failed him, for he both died in the battell, and his whole host was likewise discomfited. But *Moses* no sooner overpassed the flood of *Iobacchus*, but that entring *Og*s kingdom, he overthrew one city after another, & destroyed all the inhabitants thereof (who for riches and fruitfull pastures exceeded all other men of that countrey.) *Og* also was a man of a most heroicke and high stature, and nothing inferiour thereunto either in strength or vertue: the argument of whose strength and stature was extant in the sack of the chief citie & palace of the country of the Ammonites, called *Rabatha*, where there was an Iron bed found of foure cubits breadth, and nine in length. The fall of this man did not onely further the present felicitie of the Hebrews, but also became the cause of many their future and more fortunate successes: for they took sixtie well fortified cities which were under his government; and what with their privie preyes and publique pillage, they were all enriched. After this, *Moses* remooved his campe toward *Jordan*, and pitched it in a broad plaine neere unto the citie of *Jericho* (which is rich and fruitfull, and aboundeth with palme trees and balme.) And now were the mindes of the Israelites in such sort confirmed, as they desired nothing more then war, and battell; and *Moses* thinking good to make use of this their forwardnesse, (having sacrificed to God in way of thanksgiving, and feasted the people) he sent part of them armed to destroy the countrey of the Madianites, and to spoyle the cities of that region: the cause of which war had this originall.

## CHAP. VI.

## Of the Prophet BALAAM.

- E** **H**EN *Bala* King of the Moabites (who was both an old friend and confederate with the Madianites) saw the Israelites increase to such greatnesse, he began to suspect the securitie of his own fortune and estate: for he knew not that God had inhibited the Hebrews to covet to possesse any other countrey but the land of Canaan, and therefore more rashly then prudently he bethought him of new matters; and for that he durst not assaile them in battell, whom he knew to be puffed up with the successe of many victories (yet desirous to hinder them from proceeding any further) he sendeth Embassadors to the Madianites to consult with them, as concerning their common profit. They knowing that beyond *Euphrates* there was a famous Divine called *Balaam* (who was their especial friend) sent some of their most honourable princes together with *Balacks* Embassadors, beseeching him that he would come unto them and curse the Israelites. The Prophet entertaining the Embassadors with great humanitie, and feasting them at his owne table, asked counsell of God as touching that which the Madianites had required at his hands: but seeing that God forbade him to obey them, he returned unto them, and told them that he wanted not will to gratifie them, but that God withstood him; to whose mercy he ascribed the glory which he had hitherto gotten by true predictions and prophecies: for that armie which they desired should be cursed, was dearely beloved of God. For which cause he gave them counsell, that seeking out the Israelites, they should make peace with them under what-

The year of the world, 2493. before the nativity of Christ, 1574.

Plal. 135. 11, 12, 13, 17, 18, 19. Schon King of the Amorites slain.

The Hebrews possesse the land of the Amorites.

The situation of the land of the Amorites.

Og King of Balan is slain with his army.

Ruffin, cap. 6. Hedio, cap. 6. Hierico.

Numb. 22. 13, 24, per totum.

C. 22. 1, ad 5. Balac king of the Moabites embassage to the Madianites.

Balacks and the Madianites embassage to Balaam.



The year of the  
world, 2493.  
before Christi  
nativity, 1471.

v. 15.  
The second  
Embassageto  
Balaam.

v. 21, ad 28.  
The Angel  
relisheth Ba-  
laam.

v. 28, 31.  
The Ass  
speakeh to  
Balaam.  
Balaam is re-  
proved by the  
Angel.

v. 35, 36.  
Balaam com-  
eth to Balac.

c. 23. 1. ad 10.  
Balaams pro-  
phetic of the  
people of Is-  
rael.

v. 11, 12.  
Balac being  
displeased, re-  
prehendeth  
Balaam.  
Balaams an-  
swer.

whatsoever conditions : which said, he dismissed the Embassadors. But the Madianites (be-  
ing instantly requested by Balac) once more sent their Embassadours unto Balaam, to that  
purpose, who desirous to satisfie them in their demands, consulted with God. But God (of-  
fended with him) commanded him to assent to the Embassadors: and he supposing that God  
had indeed licenced him therein, departed onward with the Embassadors. But as he travel-  
led upon the way, the Angel of God came and met him in a certain narrow way, between  
two mounds or wals made of stones; which when the Ass perceived whereon Balaam was  
mounted, he started out of the way, and thrust Balaam, and crushed him against one of the  
wals; and neither by the strokes which his rider gave him (being sore grieved by his bruise)  
nor by any other means might he be drawn forward. And when as neither the Angel forsook  
the way, neither the Prophet gave over tormenting the Ass, at length the beast falling down H  
by the will of God, spake to Balaam in a humane and articulate voice; blaming him, for that  
having never before that time received damage by him, he had so cruelly tormented and  
beaten him; considering that he understood not that God did prohibite him from the per-  
formance of that which he desired. Whilst thus he was troubled with the prodigious speech  
of the Ass, an Angel appeared unto him, blaming Balaam, and telling him that the Ass was  
not in the fault, but that he hindred his journey, by reason he attempted it against Gods  
will. Hereat the Prophet terrified, addresssed himself to return back again: but God com-  
manded him to prosecute that journey which he had intended, charging him to declare and  
do that which he should advise and instruct him in.

After that God had given him this charge, he went unto Balac, who entertained him ho-  
nourably, and caused him to be brought to a certain mountain, from whence he might be-  
hold the Hebrews camp. Balac also himself being royally attended, accompanied the Pro-  
phet, conducting him honourably unto a certain mountain, which over-hung the Israelites,  
being threescore furlongs from their camp. Which when he perceived, he caused the king  
to build seven Altars, on which he laid seven Buls, and seven Rammes. All which being re-  
adily executed by the king; he offered a burnt sacrifice, to the end he might presage and  
fore-prophecie the victorie: which done, he spake after this manner: Happy are you, on  
whom God bestoweth so large a blessing and abundance of riches, and vouchsafeth you his  
providence for your perpetuall guide and assistance. Because there is not any sort of men, K  
before whom in innocencie of manners and studie of honestie and vertue, you are not to be  
preferred: your successours also shall have a more famous posteritie, because amongst men  
God onely favoureth you, and taketh care that no nation under the Sunne shall either ex-  
ceed or equall you in happinesse. You shall likewise possesse that land whereto he hath sent  
you: and your posteritie shall be perpetuall Lords thereof; and the glorie of your name shall  
fulfill both the whole earth, and sea; and so shall your Nation be multiplied, that there shall  
be no Nation of the world that shall not be intermixed with your blood and line. Blessed are  
you (most worthy army) and deserving great admiration, having your increase thus multi-  
plied by the means of one parent. For the land of Canaan at this present shall entertain you,  
but in little number; but know that hereafter the whole world is destinated for your inhabi-  
tation: so, that, both in the Ilands, and in the continent you shall live in so great number, I  
that you shall equall the starres of the firmament. And whereas you are like to grow so innu-  
merable, yet notwithstanding he shall not suffer you to want the utmost of plentie and abun-  
dance; neither in warre shall he cease to animate and lead you against your enemies. Let  
your enemies resolve to take arms and to assault you, yet shall there no one return from them  
to bear message of the victorie, or to bring glad tidings to their wives and children. This  
prudence and prowesse is given you by Gods providence, who onely can and may abate the  
power of greatnesse, and repair the weaknesse of obscuritie. Thus spake the Wizard in his  
prophetical spirit, being transported beyond himself, and ravished with a supernaturall fury.  
But Balac was sore incensed against him, exclaiming that he had not kept covenant, although M  
by great rewards he had been by his Confederate drawn thither to curse them, urging it  
against him, that in stead of execrations against them, he had published their pietie and prais-  
es. To whom the Prophet made this answer: Thinkest thou (said he) that it lieth in our  
power, as often as destinies are to be discovered, to speak or conceal what we list, at such  
time as God speaketh in our mouthes? No, he himself uttereth those words which him list-  
eth, and publisheth those oracles by us, which neither we know, nor ever thought upon. Ve-  
rily I sufficiently remember whereunto I was perswaded by the sollicitation of the Madi-  
nites, and for that cause came I hither, to execute that which they extorted from my hands,  
but God is more powerfull then my will, who contrarie to the will of God, and for the par-  
ticular



**A** ticular favour of men, had purposed to speak otherwise: but as soone as he entred into your hearts, there remaineth no more of our selves in our selves. Truly I had determined in my self to speak nothing in their praises, neither was it in my minde to reckon up what God had decreed to bestow upon that nation, but the favourable power which befriended them; and studieth nothing more then the felicitie and glory of that nation, hath in his presence put these words in my mouth: now therefore (since it is my desire to gratifie both thee, and the Madianites, whose prayers I ought not but admit) go to, let us erect new Altars, and prepare fresh sacrifice and make triall if perhaps God will be moved to grant me licence to curse these kinde of men. Hereunto *Balaam* gave his consent, yet did not God ratifie those his imprecations made against the Israelites, notwithstanding he had sacrificed twice; so that falling on his face, he declared the occurrences of their kingdomes and common-weales, of most esteeme (of which some one was not as yet built) and such things likewise as should thereafter happen to those men both by land and sea, even to our dayes: out of all which things (accomplished according to his predictions) we may gather most assuredly that, which of his prophetic is to be fulfilled, will surely take effect. *Balaam* being sore displeased, because the Israelites could not be cursed, sent *Balaam* back again without honour: who returning homewards (at such time as he came unto Euphrates) called *Balaam* and the Princes of the Madianites, and spake thus unto them: *Balaam* and you Princes of Madian, it behooveth me to gratifie you (although it be against the will of God) for which cause give eare unto me: All the sorts of death that may be to the uttermost, cannot extinguish the race of the Hebrews: neither by warre or pestilence, or famine, or any other chance they may be ruinated: for God hath care to preserve that nation from all evill, so that no slaughter can fall upon them, whereby the whole multitude shall be extinguished: yet in the meane while some things may not be avoyded, whereby afflicted for a time, they may presently flourish more then they did before, being by such a chastisement reduced to better health. For which cause if you seek to obtaine some short victory over them, by this my counsell you shall bring your wishes to effect. Send me the fairest of your daughters, as trimly decked and beautified as is possible, who by their beauty may conquer, and by their love allure their hearts, let these wander about their campe, and offer themselves to entertaine a familiar embrace, if by the young men they shall be solicited thereunto: and as soone as they shall espie them to be surprized with desire, let them sodainly break from them; and when as they shall be required by them to stay, let them not yeeld, except they will be perswaded to forsake their cuntry lawes, and the service of God from whom they received them, and honour the gods of the Madianites, and Moabites. For by this meanes shall they incense Gods wrath against themselves, Which when he had certified and admonished them of, he departed. Now when the Madianites (according as they were counselled) sent out their daughters, the younger sort of the Hebrews were intangled with the beauty of the damosels: and growing in talke with them, they prayed them that they would not envie them the oportunitie to reape the pleasure and enjoyment of their beauty, neither that they would disdain their intercourse: they willingly both admit the words, and the embraces of the young men, and having well hetted them with dalliance, they addressed themselves to leave them in the heat of their desires. Whereupon they discomfited at the womens departure, did instantly intreat them, that they should not in that sort forsake them, but that in hope of future marriage and possession of their greatest goods, they should remaine and dwell with them. These promises they confirmed with oathes, and sealed with teares, calling God to witnesse: the rather to perswade and confirme them unto mercy) whereupon they (after they perceived that they were surprized, and besotted with their company) answered after this manner: Valiant young men, we want not at home neither ample faculties, or the affections of our parents, and domesticall friends; neither come we hither unto you for want of these things; neither admit we your prayers, in that we meane to make sale of our beauties: but being perswaded that you are honest men, we have not disdained to entertaine you with this gracious hospitalitie, in that we see ye had need thereof, and for that cause have we shewed our selves courteous unto you: now therefore because you say you love us, and that you are sore agrived at this our departure, we have thought good not to gainsay your intreaties: if therefore you will plight your faith, and promise us marriage (which thing onely is that which must satisfie us) we will willingly live with you as your lawfull wives; but we feare lest when your lusts are satisfied, you should with injury and contumely, send us back againe to our parents: to which suspect of ours it becometh you (if you so please) to give a lawfull pardon. But they promised to give their faith in what maner soever, and refused no condition (by reason of their

The year of the world, 2493. before the nativity of Christ, 1571.

Num. 24. 3. 4. Balaams prophetic of things to come.

2. 10. 11. Balaams counsell against the Hebrews.

2. 25. 1. ad 9. The daughters of the Madianites come to the campe of the Hebrews.



The year of the  
world, 2493.  
before Christi  
nativity, 1471.

v. 1, 2, 3.  
The daughters  
of Midian  
allure the Is-  
raelites to  
Idolatry.

v. 6.  
The Hebrews  
blinded with  
the love of  
the women,  
revolt from  
the lawes of  
their fathers.

2.  
Zambrias and  
Cosby.  
Moses ac-  
cuseth the Is-  
raelites of Ido-  
latry and vo-  
luptuousness.

25.  
Zambrias or-  
ation against  
Moses.

extreme love.) Well then (said the virgins) since that you are so pleased, and that you have G  
manners so different from others, that you also use your proper meats according to your pec-  
uliar manner, neither can you endure that your drink be common with other mens; it be-  
hooveth you, if you will live with us, to adore our gods. For by no other argument may  
you perswade us that your love is unfained, except you honour as we doe, the same gods:  
neither shall you be blamed if you honour the gods of that countrey, into which you are  
come, considering that our gods are common unto all nations, whereas your God is adored  
by none other but your selves. It behoveth you therefore (said they) to conforme your  
selves in opinion with other men, or that ye seek out another world, wherein you might live  
solely according to your particular policy and religion.

The Hebrewes blinded with the love which they bare unto the virgins, conceived well H  
of their words, and consented to that which they said, suffering themselves to be seduced  
according as they were invited; so that they transgressed the ordinances of their fathers,  
in following strange gods; to whom they purposed to doe sacrifice according to the man-  
ner of the countrey. They tooke pleasure also to eate strange kinds of meats which were  
prohibited them by the law, and addicted themselves to all kinds of pleasure, according  
as the women perswaded them, so that the whole army was infected with a dissolute disorder  
(amongst the younger sort) and a worse mutiny arose thereby then the precedent,  
wherethrough it was to be suspected, lest the whole course of law and government should  
be perverted. For the youth having once had a touch of these forraine and lascivious fa-  
shions, were unsatiably transported with the same: and if there were any more excellent I  
then others in nobility, they together (with the rest of the multitude) were retchlessly  
corrupted. *Zambrias* also of the tribe of *Simeon* (and one of the Princes among them,  
marrying *Cosby* the Midianite, daughter unto *Vri* a governour of that countrey) at the  
commandement of his wife, and in contempt of *Moses* lawes, for her sake did sacrifice after  
a forraine manner, and contrary to the law disported with his forraine wife which was a stranger.  
During this estate of affaires, *Moses* being afraid lest some more grievous mischiefe should  
succeed; called the people together, accusing no man in particular (for that he was unwill-  
ling to draw them into desperation, who whilest they think they lie hidden, may be reduced  
to a better mind) but he told them that it was a thing unworthy & ill-beseeming themselves K  
of their elders, that they should set more by their pleasures; then by God and their religion.  
That it behooved them whilest they had time, to repent themselves, and that they shewed  
themselves to be valiant men, not by contempt of laws, but by appeasing their disordinate  
desires. Besides he told them that it was an absurd thing, that whereas in the desert they lived  
modestly, they should now in a plentiful countrey grow so dissolute & disordinate, as to lose  
that by affluence which they had got by temperance. In such like speeches he indeavoured to  
correct the youth, & to reduce them to a better minde: whereupon *Zambrias* rising up, spake  
after this manner: *Moses* (saith he) use thou thine own laws (whereunto by long use thou hast  
added strength and confirmation) which hadst thou not done, oft-times ere this hadst thou  
suffered punishment, and learnt to thine own miserie) that the Hebrews were not to be de- I  
luded for my self, thou shalt never tie me to thy tyrannical decrees, for hitherto hast thou in-  
devoured nought else, but under pretext of law & religion, to bring us into servitude & sub-  
jection; and thy self by thy subtil & sinister means, to honor and sovereignty; taking from us  
the pleasures & libertie of our lives (things that belong to free men, and such as appertain or  
live not under any mans government.) For this should be worse then an Egyptian thraldom;  
to punish every man by thy laws, according to thine own pleasure; whereas thou thy self art  
more worthy to be punished, in that thou disannullest that thing which is approved by all  
mens consent: and desirest that thy decrees should be of more force, then all the resolutions  
of all other mortall men whatsoever. But I (as touching that which I do) in that I suppose it  
to be well done, am not afraid to confesse in this assembly, namely, that I have taken a stran- M  
ger to wife: thou hearest mine actions from mine own mouth, as from a free and resolute  
man; neither doe I desire that they should be hidden. I likewise sacrifice to the gods con-  
trarie to our custome, because I suppose it to be both just and necessary, that from many  
I seeke the truth, and not (depending as it were upon a tyrannie, or living thereunder)  
to build my faith upon one onely: for no man shall please me that will have more in-  
terest in mine actions then my selfe. Whilest *Zambrias* alledged this both for himself and  
other of his faction, the people silently expected the issue of this audacious boldnesse, espe-  
cially for that they saw their Law-maker would not contend any longer, lest he should  
make an insolent man more outrageous; for he feared lest divers such in imitation of him  
growing



The year of the world, 2493. before Christs Nativity, 1571.

v. 7, 8. Phinees thrust Zambri and Chosbie, thorow at one time.

Otherwise, 24000. v. 9. Moses sendeth forces against the Madianites. v. 16, 17.

**A** growing impudent in their speeches, should stirre up tumults amongst the people: so that the assembly for this time was after this manner dissolved, and perhaps this mischief had taken further head, except *Zambrias* had been suddenly cut off, by such a means as ensueth. *Phinees* (both in respect of other things, as also the dignitie of his father, the chiefest among the youths, and the sonne of *Eleazar* the high Priest, whose great Uncle *Moses* was) was grievously discontented with *Zambrias* contumacie; and left by his impunitie the Law might grow into contempt, he resolved to be revenged upon the transgressors, being well assured how much the example of great men prevaileth on both parts: and whereas he was of so much strength of minde and of body, as that he would not attempt anything rashly, which he would not bring to issue, he repaired to *Zambrias* Tent, and at one stroke slue both him **B** and *Chosbie*, his wife. By whose example, the rest of the youth (being exasperated by this his worthy act) enforced themselves to do justice on those that had committed the like offence; so that they slue a great part of them by the sword, and the rest by the pestilence (which was inflicted by Gods judgement on them) were utterly rooted out. Neither spared he those, who though by reason of consanguinitie they ought to have restrained and dissuaded their kinsmen from lewdnesse, yet had rather either dissemble, or kindle their lust in them, then counsell them; neither intermitted he from punishing those men, till fourteen thousand of them were done to death by sicknesse. For which cause, *Moses* (being incensed against the Madianites) sent out an Armie to destroy that Nation (of which expedition we will presently discourse, after that we have annexed that which was omitted in this History.) **C** For reason would, that we should not pretermitt to praise the designe of our Law-maker in this behalf. For in regard of *Balaam*, (sought out by the Madianites, under the intent to curse the Hebrews, although he could not do it, being hindred thereof by the providence of God, who notwithstanding gave that counsell to the enemy, by means whereof, within a little space a great multitude of the Hebrews were corrupted in their course of life, and divers have been grievously plagued with sicknesse) in regard I say of this *Balaam*, he hath greatly honoured him, in chronicling his predictions in his Writings. And although it had been easie for him to have deprived him of the glorie; and to have appropriated it to himself, by reason that there was not any witness that might contradict him; yet neglected he not to give testimonie of him, and to make mention of him in his Writings: Yet let every one think of this, according as it shall seem good unto him. But *Moses* (as I began to say) sent **D** an Armie of twelve thousand men against the Madianites; chusing out of every Tribe one thousand souldiers, and appointed *Phinees* Captain over these Forces, by whose industrie (as a little before I have declared) both the Laws were satisfied, and *Zambri* (that brake the same) was punished.

## CHAP. VII.

The Hebrews fight against the Madianites, and overcome them. Numb. 31.

**B**UT the Madianites (having intelligence that their enemies drew neerer unto them, and that they were not farre off from their borders) gathered their forces together, and beset all those passages of their countrey, by which they thought their enemy might break in, addressing themselves to repulse them with force and valour. But no sooner did *Phinees* with his forces charge them, and set upon them, but that (upon the first encounter) so great a multitude of the Madianites was slain, that the number of the carcasses might not be accounted. Neither were their kings in like sort saved from the sword: these were *Og*, *Sures*, *Robeas*, *Rebes*, and the fifth *Recemus* (from whom the chiefest Citie of the Arabians deriveth his name, and at this day retaineth the same, and is called *Receme*, which the Grecians had rather call *Petra*.) The Hebrews having thus put their enemies to flight, foraged the whole Region, and carried and drove away **E** with them a great prey, and killing all the inhabitants thereof, both men and women, they onely spared the virgins, (for this command had *Phinees* received from *Moses* hands:) who returning homewith his Armie in safetie, brought with him a memorable and mighty prey; of oxen, fiftie and two thousand, sixtie and seven; of asses, sixtie thousand; of golden and silver vessels a great number (which those of that countrey were wont to use in their domesticall affairs.) For by reason of their great riches, they lived very delicately. There were also led captive from thence about thirtie thousand virgins. But *Moses* (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Priests, and to the Levites another fiftie: as for the remainder, he distributed it amongst the people. Whence it came to passe, that ever **H** 2 after.

Hedio, ca. 7. Ruffinus, c. 5.

C. 1. 8. ad 18. Five kings of the Madianites slain.

Otherwise Arceme, or Arcz.

A great prey gotten from the Madianites.

Numb. 27. 18. Deut. 3. 21.



Moses appointed Joshua for his successor.

The year of the world, 2493.  
before Christ's  
Nativity, 1471.

Numb. 32, 1, 5.

&c.  
The tribes of  
Ruben, Gad,  
and the half  
of Manasse,  
require the  
land of the  
Amorites.

Numb. 35, 34,  
&c.  
Deut. 4, 43.  
Josh. 20, 8, 9.  
The Cities of  
refuge.

Numb. 36, 1, 2.  
The daughters  
of Salpa-  
des have their  
inheritance in  
their fathers  
place.

The history of  
Deuteronomy

Raffinus, c. 5.  
Hedio, ca. 8.  
Deut. 4, 1, &c.  
ad 43.

afterwards they lived in great securitie, having gotten riches by their vertue, and peace also to enjoy the same. Now for that *Moses* was well stricken in yeers, he appointed *Iesus* (who, if need were, might succeed him in the Offices, both of a Prophet, and a Prince, and Governour, for God had so commanded that he should make choice of him) to be his successor in the principallitie. For he was most expert in all divine and humane knowledge, being therein instructed by his master *Moses*. About that time, the two Tribes of *Gad* and *Ruben*, with the half Tribe of *Manasses* (being abundantly stored with cattell, and all other manner of riches) by common consent besought *Moses* that he would give and assigne to them in particular the countrey of the Amorites, which not long since they had conquered by the sword, for that it was full of rich pastures. But he (suspecting lest surprized with fear, they did detract and withdraw themselves from the battell of the Canaanites, and that under the pretext of the care of their cattell, they covered their sloth) highly taunted and controlled them, saying that they were fearfull dissemblers: He accused them likewise, that their desire was to possesse that land, which was conquered by the common valour of the people, to the end they might lead their lives in idleness and pleasure; and that bearing arms with the rest of the host, they would not help to possesse the land beyond *Jordan*, which God had promised them, by overcoming those Nations which he commanded them to account for their enemies. Who perceiving that he was displeased (lest he should seem to be deservedly incensed against them) answered, that neither through fear they fled danger, neither by reason of sloth shunned labour, but onely shot at this, that leaving their prey in commodious places, they might be more fit to enter conflict: saying, that they were readie (if so be they might receive Cities for the defence and receipt of their wives, children, and substance) to follow the rest of the armie whither-soever they were conducted; and to adventure their lives with them for the common successe. Whereupon *Moses* (allowing their forwardnesse, and assembling *Eleazar* the high Priest, and *Iesus*, with the rest of the Magistrates) granted them the land of the Amorites, with this condition, that (together with the people joyned unto them in consanguinitie) they should warfare against their common enemy, till all things were accomplished according to their desires: and by this means having received that which they demanded, and builded them walled Cities, they left their children, wives and substance in the same. *Moses* also builded ten Cities in that Region (which are to be reckned in the number of those fourtie and eight) in three whereof he appointed Sanctuaries and places of refuge, which they onely might take benefit of, who fled thither for chance-meddlie; and he appointed them their terme of exile till such time as the high Priest died, under whom the man-slaughter was committed: at such time they might safely return into their countrey. And during the time of their exile, it was not lawfull for any of the kinne to take revenge against the offender by his death, onely at such time as he found him without the Citie of refuge: and that right he onely ratified to those that were a kinne, but not unto others. Now the Cities of refuge were these: in the confines of Arabia, *Bosora*: in the Region of *Galadenna*, *Arimanum*: in the countrey of *Bataneades*, *Gauladeaman*: And after the conquest of Canaan so many Cities of the Levites (by the commandment of *Moses*) were appointed to that end that they might give refuge and habitation to such sort of offenders. At that time when one of the Magistrates called *Salpades*, of the tribe of *Manasses*, was dead (and had onely left behinde him children of the worser sex) the Governours of the Tribe came unto *Moses*, and asked his counsell, whether in the distribution of the lands, they should levie out any part or portion for them? Who answered them, That if they married within their Tribe, they should have their dowrie; but if they made choise to handfast themselves in another Tribe, that then they should leese their patrimonie in their own: and for this cause made he this ordinance, to the end that every tribe should continually possesse his proper inheritance. But whereas now there remained but thirtie daies onely, to fulfill the number of those fourtie yeers since their departure out of *Egypt*, he (summoning an assembly in that place neer to *Jordan*, where now the Citie of *Abila* is situate, environed with a field beset with *M* Palm-trees) as soon as he saw the people addressed to hear him, spake unto them after this manner.



## CHAP. VIII.

MOSES Laws, and how he was taken out of this world from the companie of men. Deut. 4.

The yeare of the world, 2493.  
before Christs Nativity, 2471.

Moses oration unto the people before his death. Deut. 4. v. 43

Moses exhorteth the people to be obedient to Gods will.

The promise of Gods assistance.

Obedience to the magistrates.

**M**Y dear friends and fellow souldiers, companions in my long travell, since it is so thought requisite by God, and mine age (attaining to the full number of one hundred and twentie yeers) requireth no lesse, but that I must depart out of this life; and since it seemeth not good in Gods sight, that either I should be agent, or assistant in your affairs beyond Jordan: I have thought it requisite that (in as much as appertaineth to your felicitie) I should not now also fail or default in my duty towards you; but that according to the grace that is given me, I should provide that by laying open the way unto you that leadeth to the same, I may seem worthy amongst you to merit eternall glorie and memorie. Give therefore eare unto me, that when as I have first declared unto you, wherein both your felicitie, and the happinesse of your posteritie consisteth, and have left this perpetuall testimony and monument of my entire love towards you, I may willingly depart out of this life: for well I know that I deserve to be credited by you, both for that heretofore I have incessantly (in studying for your profits) never deceived you, as also for that the soul (being ready to be separated from the body) becometh more accomplished in all vertue and veritie. Ye sonnes of Israel, there is but one onely cause whereby men attain unto felicitie, to wit, the favour of God, which he is onely able to give to those that deserve it, and to withdraw it from those that offend him: towards whom if you continue dutifull (according as he requireth, and in such manner as I according to his direction, do institute you) you shall never fail to multiply in vertue, and to draw all men into emulation of your happinesse: and that which is more, those goods which you have now obtained, shall be perpetuall, and that which you want, shall shortly be plentifully bestowed on you. Onely indevour you your selves to be subject to Gods will, and obedient to his commandments: and neither purpose unto your selves any other laws then those I have given you, neither through contempt innovate any thing in your religion. Which if you shall perform, you shall excell all other Nations in warre, and grow invincible against your enemies: for by Gods assistance all threats are easily contemned. Moreover, there are great rewards (in all the course of life) proposed unto vertue, and she her self to her self is a chief and especial reward: besides, by her all other blessings are easily obtained, which if you entertain among your selves, you shall both lead a blessed life, and obtain immortall glory, not onely amongst strangers, but also in all posterities. These things are you to hope upon, if neither you your selves violate those laws (which by Gods command, and mine industry) are set down unto you, neither suffer any other to violate the same, but in your selves continually meditate upon the understanding and use thereof. As for my self, I depart this life in fulnesse of joy, rejoycing at these your good fortunes, and commending you all to the laws of pietie and prudence, and the vertue of your guides and magistrates, who hereafter are to take care of your safetie and felicitie. God likewise, under whose conduct you have lived (and to whose favour you owe whatsoever you have received by me) will not fail to take care of you, but as long as you shall honour both him and pietie, so long shall you remain in securitie under his protection: neither shall you want such men, who shall give you ghostly instructions, whose counsels if you obey, you shall be fortunate (namely, Eleazar the high Priest, and Jesus, with the Senate and Magistrates of the Tribes) towards whom beware lest you grow stiffe-necked, knowing and remembering this, that he that is instructed to obey well (when he shall attain unto dignitie) will govern well. Neither suppose you that libertie consisteth herein, if you mutine against the commandments of your Princes: for hitherto have you reposed your libertie in your contumacie towards your benefactors, from which sinne if hereafter you shall blesse your selves, you shall see your estate wax still more flourishing, and fortunate: And God forbid that you should ever be so exasperated against these, as you have been sometimes incensed against me. For if you remember your selves, I have been more oftentimes in hazard of my life by your means, then by the enemy: Which I speak not therefore unto you to upbraid you therewith, for I would not leave you afflicted with the remembrance hereof, at the hour of my death; (who even at that time entertained the injurie with a quiet minde) but to the end that being by me admonished, you should henceforward be wiser in those things which hereafter shall concern you; and lest you should grow contumelious against your governors, being made proud with affluence of your riches, which you shall enjoy at such time as you



The year of the  
world, 2493.  
before Christs  
nativity, 1471.

The Israelites  
are command-  
ed to kill their  
enemies, and  
destroy their  
idols.

Moses deliver-  
eth the Israe-  
lites a book  
wherein their  
laws & manner  
of life was  
written.

Laws made  
by Moses.  
Ruffinus. ca. 7.  
The excuse of  
the writer of  
the Historie,  
why he inno-  
vated the or-  
der of the  
laws.

Item, the Is-  
raelites shall  
live in the  
land of Ca-  
naan.  
A sacred City  
and Temple  
in Canaan.

Blasphemie  
against God.

Levit. 4.  
Deut. 16. 1, 10,  
13.  
Thrice in the  
year the He-  
brews ought  
to meet.

have overpassed Jordan, and conquered Canaan. Otherwise if made more insolent by these G blessings you fall into contumacie, and contempt of vertue, Gods favour will never be ex- tended towards you; whom if by your sinnes you shall incense against your selves, you shall both lose the land which you have conquered by your courage, by being shamefully oppres- sed by your enemies, and being dispersed over the face of the whole earth, you shall fill both the land and sea with your servitude; which if it should come to passe, then were it too late to repent you, that you have not observed the laws of your nation. Wherefore (to the intent to avoid this danger, and for fear you violate the same) suffer not any of your enemies, after your victorie is once gotten, to live; and think it more conduible for your affairs, for fear lest living with them, and intangled in the like studies and delights, you corrupt and deprave your cuntry laws and institutions. Moreover, I command you to destroy their woods, their H altars, and temples, as many soever as you shall meet with, and so to raze them both with fire and flame, as there may not remain any token or memorie of them any more: For so shall you more safely maintain your estates. But lest through ignorance of better things your na- ture be depraved by the worse, by Gods commandment I have written you laws, and a form of administration, both of the Common-weal, and your private estates; from which if you shall no wayes divert, or wander, you shall prove the most fortunate people of the earth. When he had spoken these things, he delivered them a book, containing in writing their laws, and customes of good life: which when they had heard and received, they melted in tears, and now lamented they both for the losse of their Captain, as also for that they re- I membered them how many perils he had suffered, and how diligently he had procured their safetie and securitie: and they grew carefull of the time to come, for that they were not like to recover so good a Prince: and they suspected likewise that God would not hereafter be so favourable unto them, in that they had not a Moses to pray for them. Besides, they repent- ed them of those things which (through furie) they committed against him in the Desert, and were grievously sorrie: so that all the people (breaking out into tears) would admit no consolation. But Moses recomfited them, and prayed them to give over weeping, and encouraged them to receive their laws: and so for this time dissolved the assembly. But now before I addresse my self to manifest the rest, I have thought it meet to insert in this place the law of this law-giver, worthie both his majestie and vertue: whereby the Reader may K know what our laws have been, even from the first time, and institution of our common-weal. For all those things are extant which this man wrote, so that we need not faine or affix any thing in way of ornament: we have onely renewed the order, and those laws which he scatteringly set down according as he received them from God, we have generally digested into their places: whereof I thought good to admonish the Reader, for fear lest hereafter any of our Tribes coming to the view hereof, should rashly accuse me, for that I had not scarce faithfully delivered the writings and institutions of Moses. Now will I reckon up those laws in especiall, which appertain to the publike institution and rites of our Nation: but those things that concern private customes and contracts, either betwixt our selves or for- rain Nations, I have deferred to be discoursed of in that commentarie, wherein (by Gods L assistance) I intend to debate of our manners, and method in sacred causes.

After that you have gotten the land of Canaan, built your Cities, and have begun in secu- ritie to reap the fruit thereof, in observation of these commandments, you shall gratifie God highly, and establish your achieved felicitie. Let there be one sacred citie in the region of Canaan, situate in a famous and fertile place, which God shall make choise off for himself, and his Prophets: In the same let there be one onely Temple built, and one Altar erected of rough and unpolished stones, and such as are gathered here and there, which shall be con- veniently placed and finished with decencie, as touching the outward ornament: and let not the ascent of the same be made by degrees, but let the earth be easily and fitly raised. But in any other Citie let there be neither Altar, nor Temple: for God is one, and the Hebrew na- M tion is one. Whosoever shall blaspheme God, let him be stoned to death, and hanged for a day, and be afterwards ignominiously and obscurely buried.

Let all the Hebrews from their severall provinces, assemble themselves thrice in the year in the sacred Citie and Temple; that they may give thanks unto God for the benefits they have received, and that they may by their prayers demerit his graces in future time, and that by their conversation and mutuall intertainments, they may increase their benevolence and love the one towards the other. For it is behoovefull that they should know one another, who are of the same stock, and are delighted in the same studies. And this very fitly falleth out by their meetings after this kinde of manner, whilest both the countenance and dis- course



A course as yet taketh deep root in mens minds; as contrariwise, they that never meet, it be-  
hooveth them that be strangers the one unto the other.

Besides, let the tenth part of the fruits ( besides them that are due to the Priests and Le-  
vites ) which you are accustomed to sell in your markets ( being reduced into readie money )  
be spent on sacrifices and banquets in the sacred Citie. For it is requisite to celebrate feasts  
in Gods honour, of the fruits of the earth, which we have received from his hands.

Let no sacrifice be made of the hire of an harlot: for neither doth any thing delight God  
which is annexed with injurie; neither is there greater uncleannesse, then the shamefull and  
unlawfull mixture of our bodies.

Likewise, if any man take reward for covering a bitch ( whether she be for the chase, or for  
B the flock ) it is not lawfull to make sacrifice unto God thereof. Let no man speak ill of those  
gods which other countries and cities suppose to be gods. Let no man spoil any strange tem-  
ple, nor take that which is dedicated to any god. Let no man weare a garment woven of  
linen and woollen, for it belongeth onely to the Priests.

Every seventh yeer, when the people shall be assembled together in the sacred Citie to sa-  
crifice upon the feast of Tabernacles, at such time as the feast approacheth, the high Priest  
from a high Pulpit ( from whence he may be heard by the whole multitude ) shall read the  
Law unto all of them: so that neither women nor children shall be exempted from the hear-  
ing of the same, no nor the very slaves and bondmen. For it is requisite that they retain the  
perpetuall memorie thereof, alwayes imprinted in their minds: for so shall they sinne the

C lesse, in that they understand what is decreed in the law. The laws likewise shall be of more  
force in the consciences of those that shall offend, whilest they infix in the midst of those  
that hear them, their doctrines intermingled with menaces: so that the will to perform the  
Law shall never be inwardly extinguished: and besides that the remembrance will live in  
them, how many plagues they incur by contempt thereof. Let children in especial learn  
the laws, then which discipline there is not any more honest; neither more conducible unto  
felicite. Twice in the day, in the morning and in the evening about bed time, let God be  
honoured for his benefit of our deliverance out of Egypt. For it is a thing in nature reason-  
able, to give thanks unto God, as well in acknowledgement of the goods which we have  
before time received, as in expectation of his future mercies. The chief of these also are  
to be written over our doors, and worn on our arms: and those things which declare his

D power and beneficence, are to be born about, written on the head and arms, that everie way  
Gods bountie may be seen towards his people. In everie Citie or Township let there be se-  
ven governours, such as are approved in vertue, and famous for their justice: let each one  
of these Magistrates have two Ministers of the Tribe of *Levi*. Let those that are appointed  
Judges in the Cities be held in high reputation: so that in their presence no man presume  
either to urge contumelies, or injurious speeches: for so shall it come to passe, that men ac-  
customed to do reverence, shall also exercise themselves in pietie, and grow so much the  
further from contempt of God and his power. Whatsoever seemeth good to the Judges to  
decree, let that be held inviolable; except it be apparant that they be corrupted with mo-  
ney, or that they may be manifestly convicted of a wrongfull judgement. They ought like-

E wise to judge without respect of lucre or dignity, and preferre justice before all other things:  
for this injurie sorteth out to Gods contumely, as if it were to be supposed, that he is to be  
suspected to be weaker then they, for whose sake they wrest the Law contrarie to equitie:  
for Gods power is justice; he therefore that giveth judgement in favour and partialitie of  
great men, maketh them greater then God himself. And if the Judges cannot determine of  
the matter in question ( as it oftentimes falleth out ) let them referre the cause to the sacred  
Citie, and then shall the high Priest and the Prophet, with the assistance of the Senate, de-  
termine that which shall be convenient.

The testimonie of one witness shall not be received, but of three, or at leastwise of two  
F whose testimonie shall be made good by the examination of their behaviour and life. As for  
women, it is not lawfull for them to bear any witness, by reason of the levetie and temeritie  
of that sex. Neither is it lawfull for a man-servant to bring in testimonie, by reason of his  
degenerate and ignoble minde: for it is to be suspected, that either for lucre sake, or for fear,  
he will depose an untrue testimonie. And if any false witness shall fortune to be beleevd,  
and he afterwards be convicted of perjurie, let him be subject to that penaltie, which he  
should have endured that should have been cast by his false accusation. If man-slaughter be  
committed in any place, and the offender may not be found out, neither there appear any  
likelihood, that the man is slain of malice, let there be a diligent and carefull inquisition  
made

The year of the  
world, 2493.  
before Christs  
Nativity, 1571.

Tenth.  
The hire of a  
harlot.  
*Deut. 23. 18.*  
*Micha 1. 7.*

Other gods;  
*Deut. 1.*  
Linen and  
woollen.  
*Deut. 22. 11.*  
*Deut. 11.*  
The book of  
the law is to  
be read on the  
feast of the  
Tabernacles.

*Deut. 11. 19.*  
Children shall  
learn the law.  
*Deut. 6. 6, 7.*

The signes of  
the law.  
The seven  
presidents.  
Honour to the  
magistrate.

The office of  
Judges.  
Justice is  
Gods power.

*Deut. 19. 16,*  
*17, 18.*

The punish-  
ment of a  
false witness.

Of homicide  
committed.



The year of the  
world, 2497.  
before Christ  
nativity, 1471.

made (with rewards prefixed to the discoverer) but if no probabilities or conjectures may be gathered, then let the Magistrates of the next Cities (that adjoyne the place where the slaughter is committed) and the ancients of the same, assemble together, and measure from the place where the dead bodie lieth: and let the township that is found to be neereſt, and the inhabitants thereof, buy a Heyfer; which they shall bring into a place unlaboured and unplanted, where they shall (after they have cut the nerves of the neck) kill it, & the Priests, the Levites and ancients of the Citie shall wash their hands in the blood: then shall they lift up their hands over the head of the said Heyfer, and cry out with a loud voice, that they have their hands clean from that homicide, the which they have not done, neither were they present at such time as it was perpetrated; and they shall call upon the mercie of God, beseeching him not to permit that any such grievous accident ever fall out in their countrey. **H**

Aristocracie  
the best kinde  
of govern-  
ment.  
Deut. 17. 15.

Of the electi-  
on of a king.

The government of the Peers is the best kinde of regiment of all other sorts of government: take you therefore heed that you desire no other form of policie, but retain and continue the same, having no other superiours but the laws; and managing your affairs by your selves. For it sufficeth you that God is your Prince.

Yet notwithstanding, if you shall grow in desire to have a king, see that ye elect one of your own Nation, that he in all things be studious to procure justice, and all other vertues, perswading himself that God and the laws are most upright: Let him not undertake any thing without the advice of the high Priest, and the counsell of the Elders. Let him not have divers wives, neither let him hunt after huge treasures, nor multitudes of horse: for fear lest I possessing them, he become so insolent, as that he raise his power and will above the laws: and if you see him affectioned unto these things, beware lest he grow more puissant then is expedient for you.

Deut. 19. 14.  
The bounds  
of lands are  
not to be re-  
moved.

It is not lawfull for any man to remove the land-marks; neither of his own land, or any other mans whatsoever; for by this means is the peace conserved: Let each one therefore forbear to remove them, because they are as the voice of God, assured for ever. For warres and fouldiers are raised thereby, when such as would augment their inheritance, strive alwaies to enlarge the bounds of their dominion: And they that are so hardie to remove the same, are not farre from contempt of the laws.

Levit. 25. 3.  
The plants  
that are not  
of four years  
growth are  
prohibited.

He that shall plant a piece of ground, and the trees begin to fructifie before the fourth K yeer, the first fruits thereof shall not be offered unto God, neither shall any man eat thereof, by reason that the time is inconvenient, and permitteth not that the trees should fructifie as yet; and nature her self is as it were enforced before her time, whereby the fruit is neither convenient for God, nor convenient for the use of man. But all that fruit that shall grow in the fourth yeer (for then is the time that the trees should bear) shall be gathered and brought into the holy Citie (together with the tenth of all other fruits) and they shall be eaten during the feast which the Lord thereof maketh to his friends, and with orphans and widows: But in the fifth yeer it shall be lawfull for him to gather the fruit for himself.

Vines to be  
planted.  
The law of  
the plough.  
Deut. 22. 10.

Sowe not a field that is planted with vines, for it sufficeth that it nourisheth one sort of plants: so that it needeth not to be laboured and manured with the plough. The land is to be plowed with oxen: neither are any other sorts of beasts to be yoked with them, but the tillage must alwaies be performed by beasts of the same kinde. **L**

The seeds also ought to be clean & without any mixture, so that two or three sorts ought not to be sowed together: for nature alloweth not a commixtion of things that are different.

Levit. 19. 10.  
Deut. 24. 21,  
22.  
Some glean-  
ings are to be  
left for the  
poore in the  
field.

It is not lawfull also to cover the female with the male of another kinde: for it is to be feared that this filthinesse should draw men to forget themselves; and grow in contempt of that sex which is appropriate unto them: for it often falleth out, that from small beginning, things wax worser and worser. For nothing ought to be admitted, by the imitation whereof, there might chance to grow any maim in policie: for which cause the laws dissemble not (no not the lightest) things, to the end they may no way seem to be deficient in their nature. **M**

They that mow and reap corn, ought not to *clean*, but to leave some *ears* for those that are in necessitie, to the end to succour them. They likewise that plant vines, ought to leave some clusters for the poore, and some fruit on the olive-trees, to the intent that they that have none of these, may gather some little thing for their relief: for the owners of the field shall not reap so much profit by the sparing inning of their corn, as may be compared with the good and profit which the poor shall reap by their *gleaning*: for God will bring to passe that their land (who regard not their particular profit, but shall have care of the nourishment of those that are in necessitie) shall be faire more fat and fertile to bring forth and nourish her fruit.

Neither



**A** Neither is the mouth of the ox to be muzzled, at such time as he treadeth the corn in the Mow: For it standeth not with reason, that they who have been partakers of the labour, and have travelled for the encrease of the fruits, should be bridled from the use and benefit thereof.

Neither ought the Traveller also in his journey to be denied to gather and taste the fruits of Autumne, but he is to be permitted to take his fill, as if they were his own, whether he be of the countrey, or a stranger, who shall depart joyfully, in that they have been made partakers of such fruit: but it is not lawfull for them to carrie any away with them.

**B** They likewise that gather Grapes, ought not to forbid any man to taste of them, as they bear them to the Presse: for it is an unjust thing, that the goods which are given by the will of God for the sustenance of man, should be denied them, that desire to taste the fruit which God giveth in due season, and must suddenly passe away.

They likewise are to be invited, that through shame make nice to touch the same, yea, and to be entreated to take part (if they be Israelites) for such are companions and masters, in that they are of the same race: and if they travell into any place, they ought to be entreated to take part of those benefits which God presented unto them, according to the season. For it is not to be supposed, that that is ill employed, which in way of courtesie a man permitteth another man to take, since it is God that furnisheth and giveth the abundance and foison of all things; not to the end to enjoy them in private, but also to bestow them willingly. And he it is, that by this means, would declare unto other people the good will he beareth to the people of Israel, and the felicitie whereof he maketh them partakers, by reason, that in that abundance which they have, his will is, that other men should have part thereof. But whosoever shall do the contrarie, let him be chastised for this his dishonestie, and in publike receive thirtie nine stripes (if he be a free man) for that maketh himself unto his gain, he hath dishonoured his excellent qualitie.

It shall very well become you (said *Moses*) since you have tasted miseries both in *Aegypt*, and the Desert, that you have care of those who are in like estate; and for that you are made rich by Gods mercie and providence, it behoveth and cometh you to impart somewhat to the indigent, who at the present are in that estate in which you were.

**D** Besides the two Tenths which I commanded you yeerly to pay, (the one to the Levites, and the other for your Festivals) you shall for every yeer annex a third, to be distributed among the poor, to women, widows, and orphans.

● Incontinently after a man hath gathered his first fruits, he shall bring them to the temple, and after he hath given thanks unto God, (for that the land which he hath given him in possession, hath brought forth fruit) and as soon as he hath accomplished that Sacrifice, (which the Law commandeth him to make) he shall give the first portion to the Priests. And after he hath done all that which concerneth him to do, (as well the Tenths of the Levites, as also those other things which were ordained for the Feasts and first fruits) being readie to return unto his home, let him stand upright neer unto the Temple, and above all things give thanks unto God, That having delivered them from the grievous servitude of *Aegypt*, he hath given them a plentifull and ample Land to enjoy: and making protestation, that he hath payd the Tenths according to *Moses* Law, let him beseech God, that he will be favourable both to himself in private, and the Hebrews in publike; and that he will continue those goods unto him which hitherto he hath bestowed upon him, and of his great goodnesse and mercie vouchsafe to encrease them.

**F** Let those that are of full yeers to be married, match themselves with vertuous virgins, and such as are born of honest parents. And he that will not take a virgin to wife, let him not abuse himself with one that is married to another man, lest he breed discontent and sorrow in her first husband. Let not free-men match themselves with such as are servants, no, not although they be thereunto moved by love: for it is a thing worthe, and besittin honour, to surmount a mans affections. Let no man meddle with an Harlot (whose sacrifice God refuseth, by reason of the filthinesse of her body.) For the children shall be of a free heart, and addressed in vertue, not if they be engendred in villanous and unlawfull concupiscence, but if they be begotten and born by a free father and mother. If any one that is married for a virgin, be afterwards found to the contrarie, let her be brought before the Judge, and let him produce all the signes that he can, and let the new-married wives cause be defended by her father, or brother, or by them who next unto them, shall seem to be her next in blood; and if the Damosel be found to have committed no crime, let her return and dwell with him that hath accused her, who cannot any more refuse her, except she give him great occasions, where-

The yer of the world, 2493. before the nativity of Christ, 1571.

Deut. 25. 4. Oxen treading or grinding. Deut. 23. 24. Travellers are not to be driven away from ripe fruits.

Thirtie nine stripes.

Deut. 25. 3. The Law laid on 40. but the Jews of superstition use but 39. as you may see.

2. Cor. 11. 24. The Tenth for the poor.

The first fruits Deut. 26. 2, 3. &c.

Of Marriage. Levit. 21. 13, 14

Free-men ought not to marry servants

The marriage of an Harlot.

The penaltie of a woman married for a virgin, and not found so, Deut. 24.



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world, 2493.  
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Deut. 21. 15,  
16, 17.  
The first be-  
gotten should  
hold his right.

The punish-  
ment of adul-  
terie, or rather  
ravishing.  
Deut. 22, 23,  
24.

v. 25.  
The deflow-  
ring of a vir-  
gin.

Deut. 25. 5. ad 9  
The wife of  
the dead bro-  
ther married.

Marriage with  
a bend wo-  
man.  
Deut. 21. 11,  
12, 13.

The lamenta-  
tion & moun-  
ning of thirtie  
dayes.

Deut. 21. 18. ad  
21.  
Disobediencie.  
Josephus.

whereunto she cannot contradict. But he that without cause, and rashly shall accuse and slan- der his wife, he shall be punished with thirtie nine stripes; and in way of amends, shall pay fiftie Sicles to her father. But if it be proved that she hath been deflowred, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her vir- ginitie, till the time of her lawfull marriage; and if she be of the race of the Priests, she shall be burned alive.

If any man have two wives, the one of which he holdeth in great honour and amity, either for love, or by reason of her beaurie, and that the other be not in the like condition, and esti- mate; if the sonne of her that is born be loved, demandeth to have the prerogative of the elder, which is two portions of that which cometh to all the rest by his fathers patrimonie, (for so much import our Ordinances) and challengeth the same, by reason that his father H more dearly loveth his mother then the other, let it not be granted him. For it is an act against justice, that the eldest should be deprived of that which appertaineth unto him, be- cause his mothers conditiō is inferior to that of the others, by reason of his fathers affection.

Whosoever shall violate a maiden, being betrothed to another man, (if by perswasion she hath consented to lie with him) let her die with him; for they are both of them equally guil- tie of sinne: the man, because he hath perswaded the maiden to suffer an insufferable disho- nour, and to preferre her lust before an honest marriage; and the maid, for suffering her self to be overcome, and abandoning her bodie to villanie, either for lust, or lucre sake. But if meeting her alone, he enforce her, & she have none to succour her hard by; let him die alone. I

He that shall deflowre the virgin that is unmarried, he shall take her to wife: but if he con- discend not to the father, to entertain her in wedlock, he shall pay fiftie Sicles, for amends of the injurie.

If any man pretend to separate himself from his wife for certain causes, such as ordinarily happen amongst married couples, let him confirm it in writing, That he will never more en- tertain her again; and so may she marry again unto another, and refuse the former husband: and if it happened that she were evill entreated by the second, or that he being dead, the first would take her again in marriage, it is not lawfull for the wife to return unto him.

If the brother of him that is deceased without issue, take to wife her whom his deceased brother had married, and that the sonne which was born by his second wedlock, beareth his K name, let him be brought up as the successour of his inheritance, (which thing is granted for publique profit sake, to the end that families should not come to ruine, and that the goods should remain to those of the same kindred.) Furthermore, it is allowed for the com- fort of afflicted women, that they may be joyned in marriage with the next akinne of their first husbands. But if the brother will not take her to wife, she shal repair unto the Senate, and make this protestation, That the brother of her deceased husband will not entertain her, (although she had desired to remain in that line, & bring forth infants unto him) protesting that by him onely the memorie of her deceased husband was dishonoured. And when the Senate shall have examined the cause, why he estrangeth himself from this marriage, his ex- cuse shall be allowed of, how great or slight consequence soever it be; and then shall the wi- dow unloose his shoe, and spit in his face, and tell him, that he hath deservedly suffered these things, in that he hath injured the memorie of his dead brother. And thus shall he depart out of the Court, being defamed for his whole life time, and the woman may marrie whom- soever she list.

If any man take a virgin prisoner, or such a one as hath been already married, and be de- sirus to take her to his wife, it is not lawfull for him to touch or approach her, before such time as she hath been shaven, and (having put on her mourning apparell) hath bewailed her parents, or friends slain in battell: but after she hath in this sort asswaged her sorrow, she may afterwards addict her self to mirth and marriage. For it is a matter both honest and just, that he that entertaineth her, to have issue by her, should discend unto her will, in all that M wherein he might gratifie her, and that he should not onely addict himself to the pursuit of his pleasure. When as then the thirtie dayes of mourning shall be expired, (for that time is sufficient for the wife to bewail her friends in) then may she hearken after marriage. And if after he hath had his pleasure with her, it fortune that he mislike her, and will not accept her for his wife, he can no more make her his slave, but she may go whither-soever she pleaseth, for that she beareth with her, her libertie.

All those young men that shall make no reckoning of their fathers and mothers, and that shall not do them that honour which belongeth unto them, (whether the same proceed of shame, or spring from folly, by which means they grow to neglect their dutie) these first of all



**A** all shall be admonished by discreet counsell of their parents, (who are by nature appointed sufficient Judges in that behalf) who shall signifie unto them, That they were matched together in Matrimonie, not for their pleasures sake, neither that by uniting their possessions, they might become the more richer, but to the end they might beget children, who might nourish them in their age, & minister unto them in their necessities. That they had received them at Gods hands with great thanksgiving and infinite joy, and brought them up with great care and diligence, sparing nothing that might appertain to their sustenance or instruction. Now therefore shall they say, Surely the follies of youth are to be pardoned; let this suffice you, that hitherto you have forgotten your dutie: for which cause, remember your self, and grow wise; thinking with your self, that God is grievously offended against those who disobey or disdain their parents, by reason that he himself is the Father of all mankind; who seemeth to be prejudiced in himself, in that dishonour which is done unto those that bear his name, at such time as they receive not such dutie from their childrens hands, as he commandeth. The Law likewise inflicted an inevitable punishment against such, which thou oughtest with all providence to prevent, and not incur. If by these medicines the unbridled irregard of youth may be healed, let no man either impute or reproach him in his submission: for in so doing, the Law-maker shall be accounted mercifull, and the parents shall be held to be happie, when as they see that their sonne or daughter is exempt from punishment. But if such speeches and instructions of the father are set light by the sonne, let the laws be irreconcilable enemies against such continuall outrages committed by the children against their parents, and let them drag them out of the Citie, in the sight and presence of all the people, and there let him be stoned to death: and after the offender hath lyen there a whole day, in the sight of the people, let him be interred and buried by night. In like manner ought they to be buried, who for any occasion whatsoever are condemned and executed by justice.

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Let the enemy also be interred after the same manner, and let no dead man lie unburied after such time as he hath been judged, and hath satisfied the Laws.

Enemy to be  
buried.

It is not lawfull for any Hebrew to lend upon Usurie, whether it be meat or drink, for it is an unjust thing to make profit of the fortunes of the Tribes: but it is better to succour their necessities, and impute their thanksgiving, and Gods retribution, to be a gain unto them, which are wont to follow such kinde of benefits. But they that have borrowed either money, or any fruit, either drie or moist, when as by the favour and assistance of God, they shall reap their own harvest, & gather their fruit, let them make a willing restitution to those that have lent them, as if they had laid them up for themselves, to possess them at such time as they had need of them. But if there be any so impudent, as they will not make satisfaction, let no man enter into their houses, to take a Pawn, before the Judges have given order, that the pledge should be demanded before their doore; and the debtor without contradiction shall bring it unto him, being assisted by the majestie of the Law. If he of whom the Pledge is taken, have sufficient abilitie, the Creditor may retain the Gage, till such time as he be payd: but if he be poore, he shall restore him his Pawn before the Sunne-set, and especially, if it be any Garment whereon he is accustomed to sleep; for God doth naturally bestow his mercie on those that are poore. It is not lawfull to receive in way of Gage, either a Mill, or ought else that belongeth thereunto, lest any Debtor should be deprived of the necessarie Instruments to provide his victuals with, and he should endure any evill through poverie. Let him that committeth any Theft, be punished with death, but he that hath stolne either Gold or Silver, let him restore it two-fold. If any man kill such as break into their houses, to rob them, or they that break their wals, let not such a one be punished. Whoso shall steal a beast, shall restore four for it, except it be an Ox, for which one shall satisfy five-fold: and if the Thief want means to pay this penaltie, let him be their slave against whom they have trespassed, and at whose suit they are condemned. If any one be sold unto one of his own Tribe, let him serve him seven yeers, and at the seven yeers end, he shall depart with liberty. But if during the time that he remaineth with the buyer, he beget any childe upon a female fellow slave, and that he be willing to serve, by reason of the good affection and great amitie that he beareth unto the house, in the yeer of Jubile (which hapneth every fiftieth yeer) let him be set at libertie, leading away with him his children, and wife, with their freedome. If any man finde Money or Gold by the way, let him seek out him that hath lost it, and make known the place where he found it, to the intent he may restore it, knowing, that the profit is not good which cometh and accrueth by another mans injurie. The like is to be done with beasts: for if any man finde them strayed in the Desert, if he finde not out the owner, let him presently

Deut. 23.  
That which is  
borrowed,  
must be payd.  
Exod. 22. 14.

A pledge.  
Deut. 24. 11,  
12, 13.

Theft.

Exod. 21. 2. ad  
7.  
An Hebrew  
slave is to be  
set at libertie,  
after seven  
yeers.  
Deut. 15. 12.  
ad 19.  
Goods that  
are found.



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Deut. 22.  
The Law of  
violence.

Poyson.  
Exod. 21. 23.  
Levit. 24. 10.  
Talions Law.  
Deut. 19. 21.

Of an Ox  
striking with  
his horn.  
Exod. 21. 28,  
29, 30.

Deut. 21. 33.  
34. 35.  
A Pit.

Deut. 24.

In the same  
place.

Levit. 19. 13.  
Hire.  
Deut. 24. 18, 19  
Children are  
not to be pu-  
nished for  
their parents  
offences.

presently keep it by him, taking God to witnesse, that he will not detain with him another mans goods. If any man finde another mans beasts bemyred or bebogd, let him not passe further, but succour them: or if he finde them travelled with foul weather, let him endeavour and help to save the same, and help him that is the owner, not sparing or making nice of any labour.

Let each man direct the ignorant traveller in his way, and set him in the right path, if he wander, without deluding him, or hindring him in his necessities, or mis-leading him in his journey. Let no man speak ill of him that is either absent, or deaf. If any man be stricken in a quarrell, and it be not with a weapon, let him that struck him be presently punished, in receiving the like outrage as he hath offered him. But if he be carried into his house, and lie sick upon it divers dayes, and in the end die thereof, he shall be exempt of the penaltie. But if he escapeth, and during the time of his sickness hath been greatly hindred and charged; then let him that struck him, pay all the charges he hath been at during the time he kept his bed, and satisfie the Physicians. He that with his foot shall strike a woman with childe, if the woman miscarry, he shall be by the Judges amerced in a summe of money, for that he hath lessened the number of the people, by the losse of him that is dead in his mothers wombe. Let him likewise be condemned to pay a summe of money unto the husband. But if the woman die of the stroke, he that offered the violence, must die the death also; by reason that the Law justly ordaineth, that Life should be satisfied with Life.

Let not any one among the Israelites use any mortall Poison, nor any Drug, that may do hurt unto any man: and if any man be found with such things about him, let him die, dying that death which he determined they should suffer, for whom he had prepared the Poison. Who so hath maymed any man, or pul'd out his eye, let him in like manner be maymed and blinded, being deprived of the same member of his bodie whereof he hath deprived another man; except he that is maymed, had rather have a pecuniarie amends: by reason, that the Law remitteth it to the election of the offender, to estimate his injurie; and if he will be more severe, he may. If any one have an Ox that striketh with his horn, let him kill him: and if the same Ox striketh and killeth any man in the field, or mow, let him be stoned to death, and let no man eat the flesh thereof. And if it be proved, that the master which oweth the same, hath heretofore known the qualitie of the beast, and hath not taken order he should do no harm, let him also be put to death, as being the author of the murder committed by the Ox. But if the said Ox kill a slave, either male or female, he shall be stoned; and the owner thereof shall pay thirtie Sicles to the master of the slave that is slain. If one ox be stricken by another, so as he die thereof, let both of them (both that which was dead, and that which struck the other to death) be sold, and the price thereof shall be parted equally betwixt both their owners. They that digge a Pit or Cistern, must be carefull that they inclose and fence it with Planks or Barres, not to hinder any man from drawing water, but lest any man by misfortune should fall into the same. And if any mans beast shall fall into the same (and it unfenced) the owner of the Pit must pay to the owner of the beast the price thereof: and ever after let it be covered as it were with a wall, for feare lest any thereafter fall into the same. Let him that receiveth any thing in trust, keep it carefully, as a thing sacred and divine; and let neither man nor woman attempt to alien that which is committed to his custodie, although thereby he might gain an infinite summe of gold, and although there were not any man that could convince him thereof. For since that generally the conscience knoweth the same, every one ought to endeavor himself to deal uprightly; and supposing himself to be a sufficient witnesse against himself, let him do those things which are laudable in the sight of men, but in especiall that which is pleasing to God, from whose sight no wrongfull dealing is concealed. If notwithstanding he to whom this trust is committed (without any fraud on his part) shall chance to lose the thing that is so left in trust, let him present himself before seven Judges, and there take an oath, that nothing is lost by his will, or weeting, and that he hath not converted any part thereof to his own use; whereupon let him be dismissed, without any further inquirie. But if he have made use of the least part of that which hath been committed to his charge and trust, and that he happen to lose it, he shall be condemned to restore all that which was committed to his keeping. As it hath been ordained in respect of matters in trust, the like is decreed as touching Hire which is due unto the labourer: and let each man take heed lest he defraud a poore man of his Hire, knowing, that God gave him his hands in stead of lands, and other possessions. For which cause, the payment of Hire ought not to be deferred, but satisfied the same day; by reason, that God permitteth not, that the labourer should lose the fruit of his travell. The children shall not be punished for the misdeeds of their parents:



**A** parents : but if they be vertuous, and are begotten by lewd fathers, they rather merit, that men should have compassion of them, then that they should hate them : neither are the offences of the children to be imputed to the parents, by reason that youth oftentimes engageth it self in those follies, which he never learned by examples, not for which he endureth not to be reproved. Eunuchs are to be detested, and their companies to be fled, because they deprive themselves of Manhood, and the gift of begetting Children, which God hath given unto men, for the encrease of mankind. Such people therefore are to be driven farre from us, and esteemed wholly inexcusable, who kill their children before they be born. For it is a matter very manifest, that their spirits being effeminate, their bodies also are degenerate. Each thing also that is monstrous to behold, is to be driven away: neither is it lawfull to geld either men or beasts. Let this be the disposition of those Laws, wherewith you shall be policied and governed in time of peace; and God be favourable unto you, and give you grace to use them in good order, and without confusion. And since it cannot otherwise be, but that humane affairs must sometimes fall into troubles and dangers, somewhiles beyond desire and expectation, and otherwhiles of set purpose; I will briefly set you down certain Laws, as touching that point : to the intent, that being fore-instructed of that which you ought to do, you may have abundance of wholsome remedies, and being well provided and instructed in that which you ought to do, you may prevent and not fall into any danger and calamitie.

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Eunuchs.  
Deut. 23. 1.

**C** God grant, that you may enjoy the countrey (which he hath given you) in contempt of travels, and in exercise of vertues : and that you may possesse the same in security and peace; and that strangers may not levie armies, to overthrow you : and that no civill mutinie may be raised amongst you, which may bring to passe, that that which hath been well ordred and decreed by your ancestors, do come to nought, when you shall happen to commit the contrarie. Live therefore, and persist you to conform your selves to those Laws, which both God hath approved for good, and hath also given you. But if perhaps your selves at this present, or your successours hereafter, shall fortune to entertain and undertake a Warre, God grant it may happen without the confines of your countrey : but if the matter must needs be tried out by the sword, you shall send certain Heralds to your destinated enemies. For before you enter battell, it shall be requisite first of all to parley with them, and to declare unto them, that you have a great Armie, and horses, and weapons, and (besides all these) that you have Gods favour and assistance, who shall require them therefore, that you may not be enforced to warre against them, nor to make bootie of their goods, and to carrie them away, in spight of their resist. If they condiscend unto any reasonable conditions, then entertain peace, making your account, that they are stronger then you be: but if they will needs offer you injurie, you shall lead forth your Armie against them, having God for your Generall, and soveraign Conductor; and for his Lieutenant, him whom you your selves have chosen, surpassing all the rest in valour. For whereas there are divers Commanders, it falleth out, that that which ought necessarily and readily to be executed, is hindred, and commonly the issue is unfortunate, where there are divers Commanders. Let your Armie be generally levied of men that are strong in bodie, and hardie in courage, and sequester from your Army him that is fearfull, lest such men hapning to flie when they ought to fight, do give your enemies the advantage. Let them also be free from Warre, who having built them a new house, have not enjoyed the same for a yeers space; as also he that hath planted a vineyard, and hath not gathered the fruit thereof; and besides these, he that hath wedded a wife, and hath not as yet brought her home to his house : lest being transported with the desire of these things, and reserving themselves to their forsaken pleasures, in the behalf of their wives, they fight but faintly and coldly.

The Laws of  
warre.  
Deut. 20. 10.  
Heralds to  
be sent.

**E** But when you have brought your armie into the field, take heed you commit no outrage: and when you shall assault any Cities, if you fortune to have any need of matter to make Engines of, grub not the Land, neither see you cut down the fruitfull trees, but spare them; remembring you, that they are planted for the good of men, and that if they could speak, they would accuse you, alledging, that without cause of warre they are ill intreated, against all right; and that if they had the power to depart from thence, they would dislodge, and remove into another countrey.

Deut. 20. 20.  
Fruitfull trees  
are not to be  
cut down.

**F** But when the battell is ended, and the day is yours, kill all those enemies that resisted you in the skirmish, the rest reserve as your tributaries (except the people of the land of Canaan, for they, with all their families, are to be ruined.) Beware also (but especially in warre) that neither a woman use a mans apparell, neither a man a womans rayment. These are the Laws which Moses left. He gave them likewise certain Institutions, (which he had written

Deut. 20. 155  
16. 17.  
The Canaan-  
nites are  
wholly to be  
extinguished.  
Deut. 30. 31.  
33. 33. 34.



The year of the  
world, 2493.  
before the nati-  
vity of Christ,  
1471.

Deut. 25. 19.  
The Amale-  
chites to be  
punished.

fourtie yeeres before that time) whereof we will speak in another Treatise. Some few dayes after (for he assembled the people six dayes, one after the other) he gave them his blessing, and pronounced his maledictions against those which should not live according to his laws, but should transgresse the determinations thereof. He read also unto them a Poem of six measures (which he had enregistred in the holy book) containing a prediction of things to come, according to which, all things have & do fall out, without varying any wayes from the truth and veritie. These volumes and the Ark, gave he unto the Priests; in which he also placed the ten Commandments written in the two tables. He committed also unto them the custodie of the Tabernacle. He likewise exhorted the people that (at such time as by force they had conquered the promised countrey, and were planted therein) they should not forget the injurie which the Amalechites had done unto them, but that they should lead forth their armie against them, and take vengeance of the wrongs they had done them; at such time, as they were in the desert. And commanded them that as soon as they had taken the countrey of Canaan, they should exterminate and extinguish all the people.

He willed them also to erect an Altar towards the rising of the Sunne (not farre from the citie of Sichem, between two mountains, the one Garizim, on the right hand; and the other called Gebal on the left) and that distributing the people into two parts (six Tribes in every part) they should plant them on the mountains. And he commanded that the Levites, and Priests should be with them, to the intent that they first of all that were vpon the mountain of Garizim, should beseech God that he would multiply his blessings upon them that should be zealous of his service, and carefull of the conservation of his laws, without diverting from that which *Moses* had commanded. The six other also were appointed to answer the like: and when as likewise these six last had prayed, the six first were to answer them, and confirm that which they had pronounced. This done, they pronounced maledictions against the transgressors (each one answering other) in ratification of that which had been spoken. He reduced also under writing these blessings and curses, to the intent that the memorie thereof might never be suppressed or extinguished by time: which he also (being neer unto his death) caused to be written in the Altar on the one side thereof, in that part which extended it self toward the place where the people stood, at such time as they sacrificed and offered burnt-offerings. Since which day there were no more sacrifices offered in that place: because it was contrary to law. This did *Moses* establish, and these the Hebrew Nation observe continually and inviolably, even unto this day.

Deut. 29. 1. ad  
10.  
Moses bindeth  
the Hebrews  
by an oath to  
keep the law.

On the next morrow, he reassembled all the people, themselves, their wives, and children: he likewise commanded that the slaves should be there present, binding them by an oath that they should maintain and keep the laws, and that diligently tying themselves to the will of God, they should not so much esteeme either their kinned, or means, or perils, or any other cause whatsoever, as that thereby they should be driven to neglect their laws, or depart from the ordinances thereof: but whether it were any one of their kindred, or any city whatsoever, that would seek to alter and disturbe the same, or strive to weaken the estate thereof: that both in particular and in publike, they should expose themselves and endeavour to punish them: and if they should fortune to take such a City, that they should raze and utterly deface the same; and if it were possible, not to leave one stone upon another, but to destroy the foundation. But if they were too feeble to take such a revenge, yet that they should make it known that they were not consenting to their impietie. Hereunto the whole multitude subscribed, and sealed it with an oath. He afterwards told them, how the people should know when the sacrifices were agreeable unto God, and how they ought to march out to battell, taking a signe of the stones of which I have fore-spoken.

*Iosuah* likewise, during the life and in the presence of *Moses*, foreprophecied whatsoever he intended to perform for the profit of the people, either abroad in the administration of war, or at home in prescribing laws; and preparing them to an order of life (which was newly prescribed them) he told them, that by instructions from God he foreprophecied, that if they violated their country Religion, they should not escape their destruction; for that both their countrey should be filled with forrain arms, and their cities sacked, and their Temple burnt, and that they themselves should be sold under the spear, and that they should serve a nation which would not be moved or touched with commiseration of their afflictions and miseries; and that at length they should too lately and unprofitably repent them of their error: yet that God their establisher should restore cities to the citizens, and a Temple to his people: And that it should come to passe, that they should not lose this onely one time, but also very many times. Thend did *Moses* also exhort *Iesus* that he should lead his army against the Canaanites, promising him that God would be assistant in his actions, prophesying besides much good hap unto the people.

Deut. 3. 3. 23

Deut. 34. 9.

Moses exhorteth  
*Iosuah*.

Since



**A** Since that (saith he) I go unto mine ancestors, and that God hath prefixed this day and time of my departure, I protest before you, that living as yet and standing in your presence, I give him thanks for the care and providence, which he hath hitherto had of your affairs, not onely in propulsing your adversaries, but also in largely imparting his blessings unto you, and for that he hath alwayes favourably helpt me, whilst I endeavoured by my labour and care to reduce your fortunes to a better state: And that which is more, it is he which hath given both the entrance and the issue, making use of me but as his committee and servant in all that good, which he would should be done unto his people. For all which things I have thought it requisite, that (in departing from you) I should blesse the power of God, who in time to come shall have the care and charge of you: and to acquit my self of that debt, I leave you this in remembrance, which is, that you ought to serve and honour him, and reverence the ordinances which he hath given you, whereby (continuing his favour towards you) he will grant you grace to conserve and keep this excellent gift. Truly that Law-maker (that were no more then a man) would be greatly displeased, and highly discontented with those men, who should violate his ordinances, and should set them at noughts: do not you therefore tempt God, who is provoked unto anger, when those laws which he himself hath established and given you, shall be contemned and neglected.

The year of the world, 2493.  
before Christs  
Nativity, 1471.

Deut. 31. 3. 23  
Deut. 34. 9.

**B** Whilst *Moses* pronounced these his last words, and discoursed unto the tribes their severall destinies, the whole multitude brake into tears; and the women bearing their breasts, shewed and expressed the sorrow they had conceived at his death. The children likewise lamented, making it known that they could not be masters of their own sorrow, because that in their tender yeeres they had understood the vertue and famous acts of *Moses*; and betwixt the elder and younger sort, there was as it were a conflict who should weep more bitterly: for the one understanding of how worthy a Governour they were deprived, lamented the time to come; and the other were perplexed, because they should then forsake him, before they had sufficiently tasted and made triall how great his vertue was. But how great the compassion and complaint of the people was, a man may make conjecture by this that then befell the Prophet. For, although he were assuredly perswaded, that a man was not to lament upon the instant of his death (in that it chanced unto him both according to the will of God, and the law of nature) yet he beholding the affection of the people, could not temperate and restrain himself from tears: And whilst he was born thither where he vanished out of their sight, all of them followed him, wetting their faces and bosomes with flowing tears. Then did *Moses* (beckning with his hand) warn them from a far off, that they should stand still and keep their places, and exhorted them that were neerest him, by word of mouth, that they should not follow nor prosecute him any further with tears, for fear lest they should make his departure tragical and lamentable. Onely the Senate led him forth, and *Eleazar* the high Priest, and the chieftain *Iesus*. And when he was arrived upon the mountain called Abarim (which is very high, and situate neer unto Jericho, and from whence he might discover the greater part of the land of Canaan) he dismissed the Elders, and whilst with mutuall embraces he took his last leave of *Eleazar* and *Iesus*, and discoursed with them, a cloud suddenly environed him, and he was taken away into a certain valley: but in the Scripture he writeth that he died, fearing lest for the excellency of his vertue, they might report that he was ravished and taken away by God. The whole time of his life was one hundred and twenty yeeres, the third part whereof he spent in government (one moneth onely exempted.) He died the last moneth of the yeer, and the first day of that moneth which the Macedonians call *Dystrus*; and our countymen *Adar*. Of all men the wisest that ever was, and who in execution of his good counsels had no man to equall him. Moreover in eloquence he was incomparable, and in dexteritie and grace to entertain and perswade the people, he had no second: and so were his affections alwaies levelled and limited by his wisdom, that he seemed utterly to want them, and that onely he knew the names of those passions which he perceived to be too active in other men. In his government he was matchlesse, in his prophecies peerlesse, so that all the orations that he made seemed to be oracles. For which cause the whole multitude mourned for him during the term of thirtie dayes: neither were the Hebrews ever seized with so extreme grief, as they were at that time when the Prophet died; neither did he onely leave behinde him a present desire of him, but a great estimation amongst all men, who have ever chanced to read and examine his writings, whilst by them they make estimate of his vertues. And these are those things which I thought good to be spoken of the death of *Moses*.

Deut. 34. 8.  
The Hebrews  
lamentation  
at *Moses*  
death.

*Moses* when  
he died was  
120 yeeres old.  
Amongst the  
Hebrews, *A-*  
*dar* is the 12.  
moneth, but  
amongst us it  
is called  
March.

v. 10.  
*Moses* was a  
good govern-  
our, and a  
great Prophet.



# THE FIFTH BOOK OF THE ANTIQVITIES OF THE

JEW: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the fifth book.

1. How Jesus, Generall of the Hebrews, having overcome and slain the Canaanites, divided their Land amongst the Tribes by Lot.
2. How, after the death of the Generall, the Israelites (neglecting the Ordinances of their fore-fathers) fell into extreme calamities: and through a civill Warre that was raised amongst them, there were but 300. of the Tribe of Benjamin left alive.
3. How, for their impietie, the people of Israel were delivered by God into captivitie, under the Assyrians.
4. Their libertie by Cenizus.
5. How the people once more were overcome by the Moabites, and exempt from servitude by Iodes, otherwise called Ehud.
6. How they were brought under the subjection of the Canaanites, and restored to their libertie by Barac.
7. How the Amalechites (having entred the cuntry of the Israelites, and conquered them) possessed and spoiled the same for the space of seven yeers.
8. How Gedeon delivered the people.
9. How some successors of Gedeon waged Warre against the neighbour Nations round about them.
10. Of Samsons strength, and what mischiefs he did in Palestine.
11. How the sonnes of Eli the Prophet were slain in battell by the Palestines.
12. How Eli (hearing of the death of his sonnes, and the losse of the Ark) fell down from his Throne, and died.

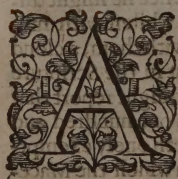
## CHAP. I.

How Jesus, Generall of the Hebrews, having overcome and slain the Canaanites, divided their Land amongst the Tribes by Lot. Iosua. 2.

The year of the world, 2494. before Christs nativity, 1470.

Jesus sendeth Spies into Jericho. Iosue. 2. 1, 2, 3.

Jesus calleth to memorie, and reckoneth up what the tribes of Gad, Ruben, and Manasses had promised Moses. Iosue. 12. The Spies returne from Jericho.



AFTER that Moses had been taken from amongst men (after the manner as I have declared) and that all whatsoever he had ordained, was duely performed, and his funerall obsequies were at an end; *Iosue* commanded the people to prepare themselves, and to march forward into battell. He sent espials likewise into Jericho, who might both sound their minds, and discover their forces. Presently after he dislodged, and encamped in the open field, intending with all expedition to passe the River of Jordan, as soon as any opportunitie offered it self. Then assembled he altogether the Princes of the Tribes of Ruben and Gad, and the half Tribe of Manasses, (for to this half Tribe the cuntry of the Amorites was given for an habitation, which was the seventh part of Canaan) and remembered them of that which they had promised unto *Moses*, entreating them (in memorie and favour of him, who in the last period of his life was not wearied to take care of their common-weal and publique profit) speedily and willingly to perform that which they had promised unto him. Who shewing themselves ready and willing to perform that which he commanded them, he armed and arranged fiftie thousand men, that were his followers; and afterwards (departing from the Citie of Abila) he drew towards Jordan, and marched forward some sixtie furlongs. As soon as he was encamped, the Spies returned again, and presented themselves unto him, certifying him of the whole estate of the Canaanites. For being unknown and unsuspected, upon the first arrivall they observed and viewed the walls and strength of the Citie at their pleasure, searching which of them were more or lesse defended, and which of the Gates were easiest or hardest to assault; neither did any of those that met them, offer any offence unto them: whilst they thus pryed into, and



A and viewed every place, the Citizens interpreted their diligence to be rather an accustomed curiositie of strangers, then suspected them that they intended any hostile stratageme.

The year of the  
world, 2494.  
before Christs  
Nativity, 1470.

About the shutting in of the evening, they retired themselves into a certain hostrie that adjoynd the wals, into which they had been directed to take their repast; and whilest after supper time they consulted upon their return, the king was given to understand (as he sate at his supper) that certain Spies sent out of the Hebrews camp, had survaiued the Citie, and taken up their lodging in *Rahabs* house, where they supposed to conceal themselves till they might gain them opportunitie to depart. Whereupon the king sent a speedy commandment and officers to apprehend them, to the end that being brought before him, he might by torture extort from them the cause & reason why they came into his Citie. Of whose approach,

B when *Rahab* had gotten some private intelligence, she hid the Spies under certain packs of linen, which she dried neer unto the walls, and told them that were sent by the king, that certain strange guests a little before Sunne-set had spt in her house, but that they were departed; who if they were suspected by the king, as such as intended any detriment to the Common-weal, they might with little labour and pursuit be easily surprisid in their way. They hearing the woman speak after this manner, and imagining no subtiltie or deceit in her, returned back again without searching the hostrie. But after they were busied and travelled in the pursuit and search after them every way, and tracting of every path, whereby they might be suspected to travell towards Jordan, and perceiving no signe of their flight, they desisted any further to pursue them. No sooner was the tumult appeased, but *Rahab* calleth forth the Spies, and told them the dangers to which she had exposed her self for their

v. 4, 6.  
Rahab hideth  
the Spies.

C securitie sake (for had she been convinced to have concealed them, she might by no means have escaped the punishment of the king, but that both she and all her family had miserably perished: ) She therefore required them, that at such time as they should be Lords of the country of Canaan, and had both the occasion and power to requite her courtesies, that they would have her in remembrance. This said, she dismissed them (to the end they might return home again.) But before their departure she took an oath of them, to warrantize both her self and all that which appertained unto her, at such time as they should become masters of the Citie, and had destroyed all the citizens thereof, according to the arrest and sentence given against them; which she knew should come to passe, having certain apprehension of

D the same, by certain signes and tokens from God: whereupon for the present with many thanksgivings they protested, and for the future avowed and swore unto her, to acknowledge her kindnesse not in words, but in deeds. At such time therefore as she should perceive that the Citie was readie to be surprisid, they counselled her that she should retyre all her substance, and all those that appertained unto her, into her house; and that before the doore thereof, she should spread some crimson garment, to the intent that the Generall perceiving the same, might inhabite the souldiers from pillaging and spoyling her house. For (said they) we will give him notice hereof (by reason of that willing forwardnesse that hath been in thee to save our lives) and if by misfortune any of thy friends die in the combate, do not impute the fault unto us; and we beseech God (by whom we have sworn) that he be not displeased against any of us; except against such as falsifie their oaths. Having after this manner accord-

E ed upon the covenant, they let down one another from the wall; and when they were arrived in safetie among their Nation, they recounted unto them all that which had happened since their arrivall in the Citie. *Iosuah* hereupon declared unto *Eleazar* the high Priest and the rest of the Elders, what oath his Spies had sworn unto *Rahab*, who all of them ratified the promise they had made. But the Generall was pensive and sore troubled, for that he knew not which way he might passe the river of *Jordan*, by reason that for the present it was very deep and without bridges. For, before that time there was not any bridge built thereupon; and if they would have built one, the enemy would have interrupted them: and further besides that, there were not any places convenient to stay in. But God made him a promise that he would

Iosue. 3. 1, 2, 3.  
Jesus passeth  
Jordan with  
his Armie.

F make the waters fall, and give them passage there-through. *Iosuah* therefore encamped his host for the terme of two dayes (to the end he might passe over his whole Armie, and the rest of the people, after this manner following.) The Priests marched before with the Ark. After them went the Levites bearing the Tabernacle, and those vessels which were destined for sacrifice. Then followed the whole multitude, distinguished in their Tribes, having inclosed within their battels the women and children whereby they might be the more secure from the force of the flood. But when as the Priests had marched formost, and found the river passible, and that the water was decreased, and that the current thereof was not so violent, neither the billows so incensed, but that in the bottome there was good footing

Iosue. 4. 1, 2, 3.



The year of the  
world, 2494.  
before christ  
Nativity, 1470

Iosu. 4. v. 5.  
ad finem.

Jesus buildeth  
an altar on the  
other side of  
Jordan.

Josh. 5. 10, 11, 12  
The Israelites  
celebrate Ea-  
ster, enjoy the  
fruits of the  
earth, & cease  
to feed on  
Manna.

Ios. 6. 3.

Jesus with his  
army walketh  
about the city.

C. 6. v. 21, 22,  
23.

Jesus com-  
mandeth that  
none but Ra-  
hab and hers  
should be sa-  
ved.

v. 20.

The wals of  
Jericho fall  
down of  
themselves.

v. 24, 25.  
Jericho is ta-  
ken, the men  
slain, and the  
city destroyed,  
and burnt.  
Rahab and  
hers reserved.

(for that the gravell and sand was not quick but setled) then all of them without fear passed G over the foord, finding all things assuredly performed unto them, which God had fore-prophesied, and promised unto them: but the Priests kept them in the midst of the channel untill the multitude were past over, and were in securitie; and when as every one had gotten the other bank, the Priests issued out, permitting the river to flow according to his free and ordinary course: which pleasantly flowing, grew to that greatnesse and swiftnesse which it retained at the first. Now when the Hebrews had marched fiftie furlongs, they encamped themselves some ten furlongs from Jericho. But *Iesus* builded an altar of stones (which every one of the Princes of the Tribes had gathered out of the channell of Jordan, according as the Prophet had commanded) to the end it might be a monument of the prodigious restraintment of the flood, and on the same he sacrificed unto God, and the solemnitie of the H Paschal was celebrated in that place; and at that time they, who in times past were in great necessitie, were largely furnished with all plentie and abundance: for they did reap the corn of the Canaanites (which at that time was ripe) and carried away the rest for a prey. In the same season likewise their nourishment of Manna failed them, whereon they had fed for the space of fourtie years. And whereas the Israelites did all these things with securitie and freely, and the Canaanites never sallied out against them, but appauled with fear, shut themselves up within their walls; *Iesus* decreed and resolved to besiege them in their Cities: so that on the first day of the feast, the Priests bearing the Ark, and guarded on every side with troops of armed men, drew neer unto the Citie, sounding their seven horns: and exhorting their I souldiers to behave themselves manfully, they walked about and environed the wals round about, being attended both by the Senate and Elders, neither did they any other thing but blow their horns, and so returned back into their camp. Which when they had done for the space of six dayes, on the seventh *Iosuah* assembled the armie and all the people, bringing them joyfull news of the Citie, which that day should be surprised without labour (the wals falling down of their own accord, and without mans hand, and yielding them free passage and entrance into the Citie) and he encouraged them to kill all those whom they met with- all, and not to give over the slaughter of their enemies, although they were wearie, neither to be moved with compassion, nor allured from the slaughter and execution by desire of prey, or to permit the enemy in any sort to flie, but that they should extinguish and root out all that which breathed and had life, reserving nothing for prey or private profit. He com- K manded likewise that all that which was found (either of gold or silver) should be brought into one place, and reserved to be the first fruits of the happy works of God; and after the surprisall first of the Citie, that onely *Rahab* with her kindred should be saved, by reason of the oaths which the spies had sworn unto her. This said, he arranged his host, and made them approach the City, then did they once more walk round about the City, the Ark marching before them, and encouraging the army to valour by the sound of their cornets. And after they had environed the wals seven times, and had a little reposed themselves, the wals fell (whereas then neither the Hebrews had enforced any engine against them, nor used any other violence.) So that they entering into the City, slue all those that were therein, who were already discomfited by the sudden and unexpected overthrow of their wals, and thorow their sud- E den fear made unapt to fight, so that they were slain amidst their streets, finding neither refuge nor relief to succour them: yea so were they fleshed in the slaughter, that they neither spared women nor children, but filled the city with dead carcases, which at length being set on fire, served them for a funerall flame to consume them in, and with equall furie ravaged and burnt the fields. Only *Rahab* and her household (who kept themselves within her hostrie) were saved by the spies: who brought to *Iosuahs* presence, he gave her thanks for saving his spies, and promised her that he would reward her courtesies, and anon after gave her possessions, and ever after held her in great honour. All that of the City which the fire spared, the sword consumed. And *Iosuah* pronounced curses against those, who should afterward endeavour to erect that which he had ruinated: namely, that he that should lay the first foundation, M should be deprived of his first begotten sonne, and he that should finish the work, might lose his youngest sonne, neither pleased it God that this imprecation should be frustrate, as hereafter it shall be spoken. At the surprise and sack of this Citie, there was gathered an infinite quantitie of gold, silver, and brasse; so that no man brake the Edict, or sought any prey or lucre thereby for himself. These spoils *Iesus* delivered unto the Priests, to be laid up in the treasure, and after this manner was the Citie of Jericho destroyed. But *Achar* the sonne of *Zebel* of the Tribe of *Juda*, having gotten a royall pall altogether embrodered with gold, with an ingot of gold of three hundredth Sicles in weight, and thinking in himself that



**A** that it were a very fond thing, that the profit he had made by the hazzard of his life, should be taken from him and presented unto God, who had no need thereof, digged a deep pit in his tent, and buried his spoiles therein, thinking by this means to defraud God, and deceive his companions. At that time their tents were pitched in a place which was called Galgal (which signifieth Enfranchized, because that having past the river Jordan, they knew that they should be delivered from the affliction of Egypt, and the penury of the desert.) But some few dayes after the destruction of Jericho, *Iosuah* sent out three thousand armed men against *Ainan* (a Citie situate a little above Jericho) who encountering with the *Ainites* in battell, and by them put to flight, lost thirty and sixe of their company. The news of which disafter being brought into the campe, the *Israelites* were seized with exceeding grieve, not onely for the men they had lost (which were all of them valiant men and worthy of honour) but also by reason of the despaire they conceived of their future successe. For being already perswaded that they were masters of the field, and that their army should be alwayes warranted and safe at such time as they should fight (according as before times God had promised them) they saw (contrary to their opinion) that their adversaries had taken heart, insomuch as clothing themselves in sackcloth upon their raiments, they spent all the day in teares and lamentations without tasting any meat; so grievously were they afflicted with the inconvenience that had hapned. But *Iosuah* perceiving the armie discomfited after this maner, and conceiving some sinister hope of their estates, boldly addrest himselfe unto God, saying: We have not been induced by our owne temeritie to attempt the conquest of this land by force, but we have been hereunto encouraged by thy servant *Moses*, to whom thou hast promised by divers signes, that thou wouldest give us this countrey to inhabit in, and that our army should have alwayes the upper hand in battell, and of these thy promises we have oftentimes experimented the event. But now beyond all expectation (having received an overthrow and lost some of our souldiers) being terrified by this accident, and suspicious of thy promises to *Moses*, we both abstaine from war, and (after so many enterprizes and entranes of war) we cannot hope of any fortunate or succesfull proceedings. Be thou therefore assitant unto us, O Lord (for it lyeth in thy power) and by thy mercy relieve our present sorrow with a largesse of victory, and take from us the thought of despaire wherein we are too far plunged. *Iosuah* lying prostrate on his face, made this prayer unto God, who presently answered him, that he should arise; commanding him to purge the armie of that pollution that had hapned therein, and of a theft committed by one of the multitude, who was so hardy as to violate and conceale those things which were consecrated unto him, assuring him that that cause was the means of the present calamitie: but that as soone as he had searched out, and punished the sacriledge, the *Israelites* should become fortunate and obtaine the victory. This Oracle *Iosuah* declared unto the people, and calling for the high Priest and the Magistrates, he cast lots upon the tribes, and when as the lot had fallen on the tribe of *Juda*, it was again cast by kinreds; and when again the sacriledge was found to be committed in *Zacharias* kinred, they examined the same once more man by man, and found out *Achar*: who having no means to deny the same, and being discovered by God himself, confessed the fact, and brought forth those things, which he had concealed: Whereupon being presently put to death, he was by night buried after an ignominious maner, according as he deserved it. But *Iosuah* having purified the people, led them forth against *Ainan*, and laying an Ambuscado by night time above the citie, early in the morning he drew the enemy out to fight, who boldly broke forth) being encouraged by their former victory) but *Iosuah* making a shew of retreat; drew them farther off from their Citie (forming in them an imaginarie hope that the *Israelites* fled, and that they should gaine a second victory over them.) But when *Iosuah* suddenly made a stand, and freshly charged them, and gave a signall unto those that lay in ambush, they were incontinently addrest and encouraged to fight, and with all expedition entered the gates of the Citie, on the wals whereof there stood divers of the inhabitants, being eye-witnesses (as they thought) of their achieved victory. In this maner was the citie taken, and all they that were therein, were slaine: and *Iosuah* on the other side inforced those in such maner (with whom he maintained skirmish) that they turned their backs, and fled towards the Citie, as if it had been in the same estate as they left it: but when they perceived that it was surprized, and saw both it, their wives, and children consumed with fire, they scattered themselves about the fields, not being able to rally themselves, by reason of their disturbance and disorder. After this overthrow of the *Ainites*, there were a great number of women, children, and bondslaves taken captive, and store of all sorts of moveables. The Hebrews also became Lords of much cattell, and gathered a great quantitie of silver (for the country

The year of the world, 2494. before the nativity of Christ, 1470.

*Iosuah* 7. v. 1. Achar hideth certaine parts of the prey contrary to Gods commandment. Galgal signifieth libertie. *Iosuah* 7. 5. The *Israelites* are put to flight by the *Ainites*. *Iosuahs* prayer unto God. *Iosuah* 7. 6, 7, 8, 9.

Gods answer to *Iosuahs* prayer. v. 10.

*Achar* found out by *Lor* and punished. v. 16, 17, 18.

*Ainan* sacked and burnt. v. 24, 25.

*Iosuah* 8. v. 2. The prey distributed amongst the people.



The year of the  
world, 2494.  
before Chriſt  
natiuitie, 1470.

Iſuah 9. 3.

The Gabeonites ſend  
Embaffadors  
to Ieſus.

v. 6.  
The Gabeonites oration  
to the Hebrews

v. 16.  
Ieſus maketh  
a covenant  
with the Gabeonites.

v. 21, 23.  
The Gabeonites are appointed  
to publike miniſteries.  
Iſuah 10. v. 1.  
The king of  
Jeruſalem moueth warre  
againſt the  
Gabeonites.

v. 9, 10, 11.  
Ieſus driveth  
them of Jeruſalem to flight

v. 13.  
The Sunne  
ſtood ſtill.

Five kings  
ſlaine.  
Iſuah 11, and  
12. per totum.

country was rich.) All which *Iſuah* (upon his return to Galgal) diſtributed amongſt the ſouldiers. But the Gabeonites (who dwell not farre off from Jeruſalem) underſtanding what had hapned to them of Hiericho (and ſeeing the eſtate of the Ainities, and fearing left the like miſfortune might fall upon them) thought it not good to offer treaties of peace to *Iſuah*, ſuppoſing they ſhould finde no tolerable conditions at his hands, becauſe they knew that he warred under that reſolution, utterly to roote out and extinguiſh the nation of the Canaanites from off the earth. They therefore made a league with the Cephherites, and Cathierimites their neighbours, telling them that they ſhould not eſcape the danger, if ſo be it fell out that the Gabeonites were firſt taken by the Iſraelites: but that if they were united together, they might both reſiſt the greatneſſe, and avoid the danger of them. Which counſell of theirs being accepted, they ſent Embaffadors unto *Iſuah* (ſuch men as they thought to be both moſt capable and wiſeſt amongſt them in the affaires of Common-weale (to the intent to entreat a peace betwixt them and the Iſraelites: who knowing that it would be very dangerous for them, if they ſhould ſay that they were Canaanites; and that on the contrary ſide, they ſhould avoid the danger, if they proteſted that they had no community or alliance with them, but that they dwelled far off from them; told *Iſuah*, that (being incited by his fame) they had undertaken a long journey, the truth whereof he might conjecture by their habits: for upon their ſetting forth their garments were new, and now by their long journey quite worne (for they had purpoſely put upon them old raiment, to the end it might be ſutable to their ſubtile inſinuation.) Standing up therefore in the middeſt of the multitude (attired after this maner) they told them that they were ſent by the Gabeonites, and the neighbouring Cities thereabouts (farre diſjoynd from that country) to articulate and ratifie a peace between them, according as they have been accuſtomed to proceed in their accords: For knowing well that the country of Canaan was given unto them by the grace and gratuite of God (to the end they ſhould be maſters and poſſeſſours thereof) they were much rejoyced thereat, and required them to be received as their confederates. By theſe words, and tokens of their garments, and intimation of their long journey, they perſwaded the Hebrews to enter an accord and amitie with them. And the high Prieſt *Eleazar* with the counsell of the Elders ſware unto them, that they ſhould be reputed for friends and allies, and that no unjuſt action ſhould be enterprized againſt them; the people likewiſe approved their oathes. But *Iſuah* encamping with his Armie upon their confines, and underſtanding that the Gabeonites dwelt not far off from Jeruſalem, and that they likewiſe were of the race of the Canaanites, he ſent for the principall and princes among them, and complained and upbraided them of their deceit: whereunto they answered, that they had no other meanes to procure their ſafetie and ſecuritie, and for that cauſe (and their neceſſitie ſake) that they had ſought their refuge thereby. Whereupon he called unto him *Eleazar* the high Prieſt and the counsell of the Elders, who told him that he might not infringe the oath which they had made unto them, but that he might depute them to ſerve the publike miniſteries. Whereupon they were adjudged to attend on theſe ſerVICES: and by this meanes delivered they themſelves from their imminent perill. But for that the King of Jeruſalem was fore incenſed againſt the Gabeonites (for that they had revolted and ſubmitted to *Ieſus*) he aſſembled together the kings of his neighbour nations, to make warre againſt them. The Gabeonites perceiving the danger they were in, and how the enemy was prepared to aſſault them (and how to that intent they had pitched their tents neere unto a certain fountain not far off from the Citie) they required *Ieſus* to aſſiſt and defend them. For their affaires were in that eſtate, that they expected death from the hands of their friends: and contrariwiſe hoped for helpe to be warrantd by thoſe Hebrews, with whom they had contracted amitie (notwithſtanding that they arrived in that country to deſtroy the whole nation of the Canaanites.) *Iſuah* therefore (haſtning onward with his whole army to give them aſſiſtance, and marching both day and night) early in the morning charged the enemy (at ſuch time as he intended his aſſault) and having put them to flight, he purſued them by a ſteepe tract, which place is called Bethora, where he knew that God had fought for him (as it appeared manifeſtly by the thunder, lightning and haile that fell at that time, farre bigger then was accuſtomed.) The day likewiſe (the like whereof was never heard of before) was lengthened, left by the ſpeedy approach of the night the enemy ſhould eſcape from the victor: whereupon it came to paſſe that *Ieſus* took all thoſe five Kings in a certaine cave neere Makkedah, where they were hidden, and condemned them all to the death. And that the day at that time encreaſed above common cuſtome, it is extant and regiſtred in the ſacred volumes, which are reſerued in the Temple. When after this maner the Kings that invaded the Gabeonites were ſlaine and conquered, *Ieſus* led his Armie into the mountaines of Canaan, where having made a



**A** a great slaughter of men, and taken a rich booty, he brought back his Armie into Galgal. Now, when the renowne of the Hebrews valiant acts, and the admirable number of those that were slaughtered, were buried and scattered far and neere amongst the neighbour Nations, they were surprized with a sudden fear: so that the Kings of the Canaanites, that bordered upon Libanus, and they also of the Plain of Chanaan, joynd themselves confederates with the Palestines, and all of them were incensed against them, and incamped neere unto Berotha, (a Citie of the higher Galilee, not far from Cedesa, which is also situate in the land of Chanaan.) The whole Armie of them consisted of three hundred thousand footmen, ten thousand horsemen, and twenty thousand Chariots. This great multitude of the enemy astonished *Iosuah*, and the Israelites, and (by reason of the assured feare wherewith they were seized) they conceived but little hope of obtaining the upper hand: but God reproached him, & upbraided him of that his timiditie, & for that they suspected themselves to be scarcely secured under his protection, he promised them likewise, that he would overcome their enemies, and make their Horses unprofitable, and would consume their Chariots by fire. *Iosuah* therefore was emboldned by these promises from God, and marched out against his enemies, whom he surprized on the fifth day. The encounter was strong, and the slaughter so great, that they who should but heare the same, would scarcely beleve it. Many also were slaine in the pursuit, so that (a few onely excepted) the whole Armie was put to the sword. The Kings also were all of them slaine, and of their men, there remained not any one alive. *Iosuah* also commanded, that their Horses should be slain, and he burned their Chariots, and securely marched thorow the whole countrey, so that no man durst sally out, or make head against him. He besieged likewise their strong places, and killed all those whom he might apprehend. Now, when the fifth year was fully finished, and not any one of the Canaanites were left alive, (except such as were fled into their Cities and Forts of defences) *Iosuah* once more retired his Campe toward the mountaines, and placed the sacred Tabernacle in the Citie of Siloe, which seemed to be a very convenient place, by reason of the beautie of the same; where the Ark might remain, till such time as their affaires of estate permitted them to build a Temple. From thence he departed with all the people, to repaire unto Sichem; and there builded he an Altar in that place, (according as before-time *Moses* had commanded and enjoined) and having divided his Armie, he planted the halfe of them on the mountaine of *Garizim*, and the other halfe on the mountaine of *Gebal* (on which also there is an Altar) with the Levites and the Priests: and after they had sacrificed and done their execrations, and ingraven them on the Altars, they returned into Siloe. Now, in so much as *Iosuah* was well stricken in yeares, and very well perceived, that the Cities of the Canaanites were hardly to be assaulted, both in respect of the places wherein they were situate, as also for the munitions wherewith (besides other advantages of nature) their walls were strengthened and fortified: (for the Canaanites having intelligence of the departure of the Israelites out of Egypt, and how they hastened thitherward, to the intent utterly to extinguish and overthrow that Nation, spent all that time in defencing and fortifying their Cities) he assembled all the people in Siloe; where, when (with mutuall and frequent concourse) they were assembled, he declared unto them the happie successe which (till that time) had befallen them,

**E** and the brave executions, worthy (in their events) to challenge God for their Author; furthermore, the excellencie of the Ordinances under which they lived: alledging, that the thirty one Kings, which had beene so hardie as to encounter them hand to hand, had by them beene overcome; that all the Armie that had undertaken to overthrow them in battell, was wholly discomfited, so that there remained not any memory of them. But for that certaine of the Cities were taken, and the rest better fenced (and for this cause more obstinate) had need of a longer assault and expugnation, he thought good, that they (who had been drawn from out the countrey, situate beyond Jordan, to be associates in this common cause of conquest, and by reason of affinity had made themselves copartners and companions in their perils) should be sent back into their own countrey, with all complement of thanks, & gratuitie. Afterwards, that some one of each Tribe of approved uprightnesse and loyaltie, should be pickt out, who levying out and surveying the countrey, might faithfully, and without fraud, report the greatnesse thereof. This sentence was approved by the whole multitude; and thereupon divers men were sent (accompanied with such as were skilfull in Geometrie, who in respect of their Science, could neither erre, nor be deceived) to measure out the Land, according to the goodnesse thereof. For the nature of the Land of Canaan is such, that there are great Plaines very fruitfull, and which being (compared with other places) might be esteemed happy and fruitfull in all sorts of fruit: but if they be compared with the other countries of Jericho, and the Land about Jerusalem, they seeme to be nothing

The year of the world, 2494. before Christs Nativity, 1470.

*Iosuah* 11. 1. ad 5.

The Kings of the Canaanites moove warre against the Hebrewes. The huge Armie of the Canaanites.

v. 7. ad finem. All the Kings of the Canaanites slaine. *Iosuah* spoylth the whole land of Canaan.

v. 23. *Iosuah* divideth his Army into parts.

The year of the world, 2499. before Christs Nativity, 1465.

Hedio & Ruffinus. chap. 3. *Iosuah* 13. 2 v. 1, ad 12.

*Iosuah* commandeth the dividing of the countrey, and counselth that the two Tribes and a halfe should be dismissed.

*Iosuah* sendeth certaine men to measure and divide the Land.

worth:



The year of the  
world, 2499.  
before the nati-  
vity of Christ,  
1469.

Iosuah 13, 19.  
Iosuah divi-  
deth the Re-  
gion of Cana-  
an to the nine  
tribes and the  
halfe tribe of  
Manasses.  
Iosuah 14, 15,  
16, per totum.

Supra lib. 4.  
chap 7.

Num. 32, 8, 9.  
Iosuah 13, 24,  
29.

Iesus severally  
commandeth  
every tribe to  
roote out the  
race of the  
Canaanites.

The cities of  
refuge.

Num. 35, 6, 11,  
14.

Deut. 19, 2.  
Iosuah 20, per  
totum

The distribu-  
tion of the  
prey.

Iosuah 22, 2,  
ad 6

Iosuah's orati-  
on to those  
that dwelt on  
the other side  
of Jordan, and  
had served  
with the rest.

worth: although in generalitie the whole countrey be small, and for the greater part mountainous, yet in respect of the abundance, bountie, and incredible beautie of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, then their measure; by reason that oftentimes one plow land was worth one thousand other. Those which were sent were ten in number, who (having travelled over the whole countrey and surveyed the same) returned againe to Siloe, at the end of six moneths, where the Ark was kept.

Then *Iosuah* (taking unto him *Eleazar* with the Elders, and Princes of the tribes) divided the Region amongst nine tribes; and the halfe part of the tribe of *Manasses* (having an impartial respect of the greatnesse of every tribe) and when as each mans lot was cast, there fell to *Iudahs* part all the higher *Judæa* (which extendeth it self in length even unto Jerusalem, and in breadth to the lake of Sodom; to which likewise were annexed the cities of Ascalon and Gaza.) The tribe of *Simeon* (which was the second) obtained a part of *Iudæa*, continuing upon Egypt and Arabia. The Benjamites had that countrey which extendeth from Jordan unto the sea in length, and in breadth unto Jerusalem and Bethel: and this portion was very small (by reason that the countrey was good) for it contained the Cities of Jericho and Jerusalem. The tribe of *Ephraim* was allotted his portion in length, from Jordan unto Gadera; and in breadth from Bethel unto the great plaine. The halfe tribe of the Manassites was valued from Jordan to the citie of Dor in length, and in breadth unto Bethsan (which is at this day called Scythopolis.) After them *Isachar* had the mount of Carmel, and the floud of Jordan, for the limits and termes of his length, and the mountaine Itobir for the bounds of his breadth. The Zabulonites were allowed that countrey, which stretcheth out as farre as Genazareth, and that abutteth on the mountaine Carmel, and the sea. The countrey which is betwixt Carmel and Sidon, was adjudged to the Asserites, in which portion was comprized the Citie of Arce, which is also called Aetipus. The Nephthalites possessed that quarter that stretcheth out from the East unto the citie of Damascus, and the lower Galilee as farre as the mountaine of Libanus, and the head of Jordan, that issueth from the same, on that side where are the borders of the citie of Arce on the North side. To them of Dan was assigned the valley that is extended to the Westward, and is terminated by the Cities of Azoth and Dor, that containeth all the countrey of Iamnia and Gitta, from Abaron even unto that mountaine where beginneth the tribe of *Iuda*. After this manner did *Iesus* divide the countrey of the six nations (bearing the name of Canaan) and gave it in possession to nine tribes and a halfe. For Amorrhæa (so called by one of the sonnes of Canaan) had beene already taken by *Moses*, and assigned by him to two tribes and a halfe, as I have already heretofore declared. But all the quarter of Sidon, of the Aruceans, Amatheans and Aritheans were not comprized in this division, neither was it tilled. But *Iesus* (seeing himselfe overburdened with yeares, and unfit to execute in his owne person those counsels, which he had concluded upon; and foreseeing that the Governours of the people which should succede after him, would be negligent in procuring the common profit) commanded every severall tribe in particular, that (when they should possess the countrey thus distributed amongst them) they should not suffer any one of the race of the Canaanites to live. For *Moses* had before time told and perswaded them, that their securitie and the maintenance of the customes of their forefathers consisted in that one point) w<sup>th</sup> he had likewise learned by his owne experience. Further, that they should deliver unto the Levites thirtie and eight Cities, because they had already ten in their possession, within the land of Amorrhæa: three of which were ordained for cities of refuge to those that fled: (for he advised them with all consideration and care to omit nothing of that which *Moses* had commanded them) of the tribe of *Iuda*, *Hebron*; of that of *Ephraim*, *Sichem*; and of *Nephthali*, *Cedesa*: which is a place in higher Galilee. Moreover he distributed unto them the surplusage of the prey which was very great: so that not onely in publike, but in private, they got no small quantitie of substance, for there was so much gold and raiment, and household-stuffe, and so great store of cattell and horses, as the number may not be comprehended. After which he assembled the whole armie, and to those that were planted on the other side of Jordan (who had borne armes with the rest, and were in number no lesse then fiftie thousand) he spake after this manner:

Since God (the father and master of our Hebrew nation) hath given this countrey into our possession, and hath promised, that (at such time as it shall be conquered) he will continue and conserve the same in our possession, and since likewise you have willingly and forwardly assisted us in all our necessities and dangers (according to Gods command and direction) it is requisite at this present (since there remains not any further matter wherein

we



**A** we have need to imploy you) that we dismisſe you, and abuſe not your forwardneſſe and readineſſe any further; by reaſon we are aſſured, that if hereafter we ſhall have need of you, you will with no leſſe endeavour and willingneſſe be as induſtrious to doe us kindneſſe. We therefore yeeld you hearty thanks, for that you have vouchſafed to be companions in our perils: and we require you, that you will perſevere in your mutuall benevolence, remembering you of your friends, and how you have gotten your poſſeſſions by our helpe, as we (by Gods favour and your aſſiſtance) have attained to this our preſent felicitie. Neither have you adventured, without ſome reward of your travels: for in this your warfare you are enriched, and ſhall beare away with you a great prey both of Gold and Silver; and beſides all theſe, our benevolence and love, tyed unto you with all alacritie and readineſſe, whenſoever you ſhall have cauſe to uſe us. For we have neither forgot, nor ſet light by *Moses* command, before he departed out of this life, and have ſpared no endeavour, whereby you might ally and tye our affections to you. We therefore diſmisſe you to your owne poſſeſſions, in compleat fulneſſe of your delight; praying you to remember your ſelves onely of theſe things, that you will ſuppoſe that no terme can terminate our kindred: neither (by reaſon of the entercouſe of the River Jordan betwixt you and us) ſuppoſe you us to be any others then Hebrewes. For all of us (both thoſe that dwell on this ſide, and on the other ſide of Jordan) are the poſteritie of *Abraham*; and one and the ſame God hath brought to light both yours and our progenitors; whoſe Lawes and Religion (inſtituted by *Moses*) are diligently to be obſerved: for by this meanes, he will become our helper and favourer; as on the contrary ſide (if we ſhall degenerate from his Statutes) he will be an enemy againſt us.

**C** After he had ſpoken unto them after this maner, he embraced in particular all thoſe that were in dignitie, & in generall, the whole people. This done, he ſtayed in that place; but the reſt of the whole people conveyed them onward with teares, & they departed the one from the other with great grieve and remorſe. But after that the Tribe of *Ruben* and of *Gad*, and the reſt of the *Manaſſites* had paſſed over Jordan, they builded an Altar upon the banke of the River, that might ſerve for a memoriall to poſteritie, and a token for the preſent, of the conjunction which they had with thoſe that dwelt on the other ſide of Jordan. But when the tidings hereof came unto their eares that dwelt on the further ſide of the River, and that they knew that they had builded an Altar, but notwithstanding were ignorant of the reſpect and cauſe they had in building it; they ſuppoſed, that ſeeking to innovate their Religion, they would introduce the ſervice of forraigne and falſe gods. And being raſhly ſtirred up with this ſuſpition of the violation of their Religion, they put themſelves in Armes, with this reſolution, to revenge themſelves of thoſe who had builded that Altar, and to take puniſhment of them, for that they had forſaken the Lawes and Ordinances of their fore-fathers. For they ſuppoſed, that they were not ſo farre to reſpect their parentage, or dignitie, (who were accuſed) as to forget the will of God, and that ſervice which was agreeable in his ſight. For which cauſe (being in this maner incenſed) they prepared themſelves to the expedition. But *Iosuah* and the high Prieſt *Eleazar*, with the reſt of the Elders, reſtrained them, counſelling them firſt of all to ſound their deliberation, and afterward, if it ſhould be apparent unto them, that they did it under a ſiniſter intent, at that time they might lawfully invade them by the Sword. Hereupon they ſent *Phinees*, the ſonne of *Eleazar*, and ten other of the moſt nobleſt among the Hebrewes, as Embaſſadours unto them, to know what the intent and reaſon was, why they had builded that Altar on the bank of Jordan.

**E** Now, when theſe Embaſſadours had paſt the ſtoud, and were come amongſt them, they ſummoned an aſſembly, and *Phinees* ſtanding up in the miſt of them, ſpake after this manner: You have committed ſo hainous an offence (ſaith he) as there is no queſtion either to reprove or puniſh the ſame hence-forward in words: yet notwithstanding, we have not upon the inſtant taken Armes, neither aſſaulted you in battell, or had reference or regard to the hainouſneſſe of your Crime, to the intent to puniſh you, but we have bene ſent to you as Embaſſadours, (in conſideration of our alliance) and for that (as we ſuppoſe) you may be drawne by good perſwaſions to the acknowledgment and deteſtation of your miſdeeds; to the end, that when we are informed of the cauſe that hath induced you to erect this Altar, it might not be thought, that we have head-long thruſt ourſelves into Armes againſt you, if under an holy affection you have builded the ſame: and if it appeareth otherwiſe, that the offence is juſtly imputed & grounded againſt you, we may take revenge of the ſame, according as reaſon requireth. For ſcarcelly could we beleieve, that you (who are inwardly grounded in the knowledge of God, and who are hearers of thoſe Lawes which he himſelfe hath given you) ſhould (ſince your departure from us, and upon your arrivall in your owne patri-

monie

The year of the  
world, 2499.  
before Chriſt  
Nativity, 1465.

Hedio &  
Ruffinus.  
chap. 4.  
Iosuah 22. 10,  
11, 12.  
The Iſraelites  
after they had  
paſt over Jordan,  
builded an Altar on  
the banke  
thereof.

22. 13, 14, 15.  
The embaf-  
ſage of the ten  
Tribes to the  
reſt of the  
Iſraelites.

v. 16.  
Phinees Ora-  
tion to the  
Rubenites.



The year of the  
world, 2499.  
before Christs  
Nativity, 1465.

monie (which you have obtained by lot by the means of his grace, and peaceably enjoy by G  
the power of his providence) should forget him, so soone as to forsake the Tabernacle, Arke,  
and Altar, which we have by hereditary right received from our progenitors, and introduce  
strange gods, to the intent to be partakers of the impieties of the Canaanites. But if you re-  
pent your misdeeds, and plunge your selves no further in so great madnesse, but reclaime  
your thoughts, and reverence your domestickall and ancient laws, the pardon is granted you:  
but if you obstinately persist in your wickednesse, we will refuse no travell for the mainte-  
nance of our laws, but passing the river in defence both of them (or to speake more fitly) of  
our God, and accounting you no lesse hatefull and impious then Canaanites, we will utterly  
root out and race both the memory, and your posteritie together. For do not suppose this,  
that because you have past the river, you are exempt from Gods power, because in what H  
place soever you be, you are numbred amongst them that appertain unto him; and it is im-  
possible for you to avoyd either his power, or his vengeance: And if you think that the place  
is an impediment and let unto you from following the better course, it were better for you  
to make a new division of lands, and leave this region to be converted into pastures. It be-  
hooveth you therefore to grow better advised, and that changing your purpose, you desist  
from innovation: Whereunto we exhort you by that love which you beare to your children  
and wives, and beseech you by the respect you hold of that which is most dear unto you, that  
you inforce us not to wage war against you, who are wholly unwilling to listen to your inju-  
ries. Resolve your selves therefore in this present matter, assuring your selves that therein  
consisteth the issue, whether you had rather perpetually enjoy your peace and affections by I  
our perswasion, or expose both you and yours to the perill of a bloody warre.

v. 21.  
The Rub-  
enites answer.

After that *Phinees* had finished this his oration, they that were the Peeres and principals of  
the Assembly, gave this answer in defence of the common cause: Men and brethren, neither  
will we neglect our kined, neither innovate any thing in that religion, of which we make a  
reverend account: we know, that there is one God common unto all the nation of the He-  
brews, and acknowledge also his brazen Altar which is before the Tabernacle, and no other  
but that shall receive our sacrifices. As for that which we have now erected, and that breed-  
eth in you at this present a cause of suspicion, we built it not to the intent to pacifie God by  
sacrifices, but that it might remaine as a perpetuall argument of our friendship, and might  
admonish us of our countrey Religion; not to the end you should suspect it were an inducti- K  
on toward the violating of Religion. And that this was the onely cause which allured and in-  
duced us to build the same, we onely challenge God for our faithfull witnesse, (for which  
cause, hereafter conceive a better opinion of us) and God forbid you should suppose us to be  
so be fotted in that sinne; of which, whosoever of *Abrahams* posteritie is guilty, and whoso-  
ever shall degenerate from the manners and customes of his forefathers, may not expiate  
that Crime, without a capitall punishment. As soone as *Phinees* had heard these things, and  
praised their constancie, he returned unto *Iesus*, and declared all those things unto the peo-  
ple: who rejoycing (in that they had no occasion to levie men, nor cause of civill warre, or  
bloudshed) offered unto God their sacrifices of thanksgiving, and presently dissolving the  
assembly, each man returned unto his owne home: but *Iesus* chose his habitation in *Sicha-* L  
*ma*. Twenty yeares after, *Iosuah* being extremely old, (calling unto him the most honou-  
rable of every citie, and both the Elders and Magistrates, and as many of the people as might  
commodiously be assistant) spake unto them after this maner: First, he called unto their re-  
membrance the divers benefits which God had bestowed upon them; by meanes whereof,  
from their poore and afflicted estates, they had attained to so great riches and glorie. Then  
exhorted he them, that they should endeavour themselves hereafter in such sort, as God  
might hold and continue his mercifull hand over them; since they knew, that his benevo-  
lence could be allied unto them by no other meanes, but by their good endeavours. He fur-  
ther alledged, that it was his dutie, before he departed out of this life, to admonish them  
of their dutie. Last of all, he required them, that they should accept of that his good ad- M  
monition, and should be perpetually mindfull of the same. After this his Oration, he paid  
the due of nature, and died in the hundreth and tenth yeare of his life; whereof he spent  
fourtie, as minister under *Moses*, their Magistrate; and after his death, governed the Com-  
mon-weale twentie five yeares. A man of incomparable, both prudence and eloquence;  
moreover, strong and expedite in matter of government, and both good and profitable  
in affaires of peace; finally, most exact in all sorts of vertue. He was buried in a Citie called  
*Thamna*, belonging to the tribe of the Ephramites. About the same time likewise died *Ele-*  
*azar* the high Priest (leaving the inheritance of the Priesthood to *Phinees*) the Monument  
layd

Iosuah dwell  
in Sichama.  
Iosuah 23, Jer  
xviii.  
Iosuahs ex-  
hortation at  
his death, to  
the Magi-  
strates and  
Elders a-  
mongst the  
Hebrews.

Iosuah 24. 29.  
Iosuahs death.

v. 33.  
Eleazars  
death.



**A** laid on his sepulchre is extant in the citie Gabatha. After their deaths *Phinees* being demanded by the people what Gods pleasure was, and to whose charge the affairs and wars against the Canaanites should be committed, answered them that God commanded them to give the government to the tribe of *Juda*, which by election chusing *Simeon* and his, they for their associates undertook the warre under this condition, that when they had utterly rooted out the remnant of the Canaanites out of their own nation, they should likewise employ themselves to extinguish all the reliques of that race amongst the other tribes.

The year of the world, 2409.  
before Christs  
Nativity, 1465.  
Iudg. 1.

## CHAP. II.

*How the Israelites, after the death of their Emperour, forgetting the religion of their forefathers, fell into extreme calamities: and how through a civill warre raised amongst them, there were onely 600. of the tribe of BENJAMIN left alive.*

**B**UT the Canaanites (whose estate at that time was in sufficient securitie) expected them with a great host about the Citie of *Bezeca*, having their armie conducted by the King of that place called *Adoni-Bezec*, which name signifieth, *Lord of the Bezecenites*: (for, *Adoni* in the Hebrew tongue is as much to say as *Lord*;) now these men promised unto themselves the upper hand, by reason that *Iosuah* was deceased. Against these (of whom I have forespoken) the two tribes fought very valiantly, and slaying ten thousand of them (whilest they pursued the rest) they took *Adoni-Bezec* captive, who having his hands and feet cut off, acknowledged the divine justice: for he confessed that he had used *seventie and two Kings* beforetimes after the same manner. In this plight they conducted him neer unto *Jerusalem*, where departing out of this life, they buried him. Then overranne they the countrey, sacking and taking the Cities, and after they had divers of them in their possession, they besieged *Jerusalem*, and entering the lower Citie thereof, they put all the inhabitants to the sword. But the higher town was very hard to be assaulted (by reason of the fortresses and strength of the walles, and the naturall and strong situation of the place) which was the cause that they levied their campe to goe and besiege *Hebron*, which they took, and slew all those that were therein. In that time there were some remainder of the race of *Giants*, who in that they were greater in stature, and unlike unto other men, were horrible to behold, and terrible to be heard. Their bones are to be seen as yet at this day, which for their hugeness surpass all credulity or conceit. This Citie was given in way of honour to the *Levites* with two thousand cubites of land, or thereabouts: and as touching the rest of the countrey it was freely given to *Caleb*, according as *Moses* had commanded it (this was one of those spies which *Moses* sent to overlook the land of *Canaan*.) They gave lands and possessions likewise to *Iethro* the *Madianites* posteritie (who was father in law to *Moses*) for that they had forsaken their own territories, and annexed themselves to the *Israelites*, and had been with them in the desert. The tribe of *Juda* and *Simeon* took those cities of the mountainous countrey of *Canaan*, and those that were in the Plain neer unto the sea-coast) namely *Ascalon* and *Azoth*.) But at touching *Gaza* and *Accaron*, they escaped: for these Cities being in the Plain, and defended with a great number of chariots, repulsed those that assaulted the same to their disadvantage. So these two tribes having had good successe in warres, retired themselves into their Cities, and laid aside their weapons.

Hedio & Rufinus. cap. 5. al. 2. Iudg. 1. 1, 2, ad 5.

Ten thousand Canaanites slain, and Adoni-Bezec taken. v. 6, 7. The year of the world, 2525. before Christs Nativity, 1439.

Jethroes posteritie who was the father of *Moses*, possessed of lands;

v. 16. The *Israelites* overcame not the Canaanites at one time.

2v. 22, ad 26. The *Ephraim* recover Bethel by a stratagem.

As touching the *Benjamites* to whom *Jerusalem* appertained, they received the inhabitants thereof as their tributaries, so that all of them being in peace, and the one ceasing from slaughter, and the other assured from danger, both of them employed themselves in manuring the countrey. The rest of the tribes did the like, conforming themselves according to the example of the *Benjamites*, and contenting themselves to receive their tributes, they suffered the *Canaanites* to live in peace. The tribe of *Ephraim* (besieging the Citie of *Bethel*) could not see such an end of their designe, as the length of time and the travels they had taken in the siege required: and although they were very much toyled and wearied with the same, yet desisted they not the continuance of the siege. At last they took one of the City (who issued forth to find out certain necessary things that he wanted) whom they assured that if he would deliver them the citie, they would save him, and grant life and liberty likewise to all them that were of his linage; who sware unto them that he would deliver the Citie into their hand: which when he had performed, both he and his were wholly warrant-ed; but all the rest of the inhabitants were put to the sword. From that time forward the *Israelites* behaved themselves more mildly towards the enemie, and employed them in tillage



The year of the  
world, 2525.  
before Christs  
Nativity, 1439

Hedio &  
Ruffinus,  
chap. 6. al. 3.  
Indg. 2. 1. ad 11  
The Israelites  
omit warre.

Indg. 19. per  
totum.  
The history  
of the Levites  
wife.

The year of the  
world, 2526.  
before Christs  
Nativity, 1438.

Thirty Stadia  
are foure Ita-  
lian miles.  
Two Italian  
miles and  
ahalfe.

2 v. 32, wd 26.  
The horrible  
wickednesse of  
the Gabeo-  
nites.

of their lands, and husbanding their fruits : and being grown in riches, they followed the del-  
lights and pleasures of the world, yea in such sort grew they dissolute, that they had no  
minde neither of their policy, nor the laws of their forefathers. Whereupon God was grie-  
vously incensed against them, who gave them to understand first of all, that contrary to his  
command they had spared the Canaanites : and afterwards, that those Canaanites in time to  
come should exercise great cruelties against them. And although they were astonished at  
that which was declared unto them, yet notwithstanding they took no pleasure in feats of  
armes, both for that they had received many profits by the Canaanites, as also for that (be-  
ing effeminate through delights) they were unapt for labour. It hapned them at such time  
as their Aristocraticall government was corrupted, and that they respected not their elders,  
or any other magistrates before-time ordained, and were extremely addicted unto gaine, H  
and infinitely took pleasure therein ; that amidst their greatest security, a grievous mutiny  
and commotion was once more raised amongst them, so that at length they fell at oddes one  
with another, on that occasion which ensueth.

A certain Levite and one of them of the common sort, that dwelt within the dominions of  
the Ephraimites, took a wife that was born in the citie of Bethleem, which pertaineth to the  
tribe of *Juda*, whom (by reason of her incomparable beauty) he most intirely loved, and found  
himself much agrieved, for that he found not her affection answerable to his love : at last his  
passion so much prevailed with him, as they grew at oddes, and fell into contentious mis-  
likes, whence at last it fell out that the woman (tired with disquiet) forsook her husband, and  
went and dwelt with her father. The husband sore agrieved thereat (by reason of the love I  
which he bare her) came unto her fathers house & appealed the difference, and was reconci-  
led unto her : There abode he for the space of foure daies, being friendly intreated & enter-  
tained by his wives father and mother. On the fift day, he thought good to return to his own  
dwelling, and both of them departed about mid-day (by reason that the father and the  
mother gave them a loath farwell, and consumed the better part of the day in entertain-  
ment.) They had a servant which followed them, and an Ass likewise, on which the wo-  
man was mounted. Now when they had travelled the space of thirty Stadia or furlongs,  
and that they drew neere the Citie of Jerusalem : their servant counselled them to take up  
their lodging in some place, for feare lest by their late travell they might fall into some  
disaster, the rather for that they were not farre from the enemies countrey, and that the pre-  
sent time was such, as might make those things that were most assured, suspected. But this  
opinion of his pleased not his master, who would not lodge amongst those of a forraign nati-  
on (for the Citie pertained to the Canaanites) but his intent was to passe further, and travell  
yet twenty furlongs more, to take up his lodging in one of their cities. This advice of his be-  
ing allowed, they came to Gaba of the tribe of *Benjamin*, when it was late : and whereas they  
found no man in the market place that might lodge them ; at length a certain old man, re-  
turning out of the countrey to his house (who was by birth an Ephraimite, and dwelt in that  
City) meeting with him, asked him what he was, and for what cause so late as it was he sought  
for his supper ? He answered, that he was a Levite, and that he brought his wife with him  
from her father and mother, and was returning to his house, which was amongst the Tribe  
of *Ephraim*. The old man having regard unto his parentage (by reason that he was of the  
same tribe, and that by good hap they had after that manner met the one with the other)  
lodged him in his own house. But certain young men amongst the Gabeonites, perceiving  
the woman in that place, were ravished in admiration of her beauty & good graces, and get-  
ting some notice afterwards that she had been brought thither as a guest, they set light by  
him (by reason of his weaknesse and age, and the small retinue that he had in his house) and  
came and knockt at his doore. The old man required them to depart, and that they should  
offer him no violence, nor to her, outrage. But contrariwise they importuned him to deli-  
ver them his guest, and that done, they promised him in no sort to procure his further  
molestation. But although that the old man alleadged that she was of his parentage, and M  
that her husband was a Levite, and that they should commit an hainous offence, in sin-  
ning for their corrupt pleasures sake against the lawes : yet had they no regard of equitie,  
but mocked him, menacing him likewise to murder him, because he hindered them from  
satisfying their lust. Finally, he was driven to that exigent, that (to the intent they should  
not offer violence to his guest, and a stranger) he abandoned and prostituted unto them  
his own daughter, supposing it to be a lesse inconvenient to let them satisfie their unbrid-  
led concupiscence on her, then that his guest should suffer any villanie, at leastwise he  
made this account, that by this means he should not be guilty of any injurie done unto them.  
Notwithstanding all this, the intermitted not to sollicite and urge the delivery of the  
woman



- A** woman (being incensed in unbridled lust towards her.) Contrariwise he besought them that they would not be so audacious as to violate the laws: but they scōdēd their disordinate desires with extreme violence, and ravished her perforce, and led her to their own lodgings. Afterwards (when as during all the night time they had lewdly appeased their lust on her) they thrust her out of doores from them upon the break of day. But she being wholly desolate, and discomforted by this disaster, returned to her lodging, and both by reason of the agonie which she had suffered, as also for the shame that hindered her from appearing before her husband, who would be incredibly and extremely tormented with that accident, she fell down and gave up the ghost. Her husband supposing that she was onely seized with some sound sleep (not suspecting any other incōvenience) thought to awake her, with that deliberation to comfort her, because she had not willingly condescended to their violences and lusts, but maugre her resistance was ravished by them, & taken out of his lodging. But so soon as he perceived that she was dead, he moderated his affections, considering the extremitie of his evils, and laying the dead body upon his Assē, he carried it to his house; where he no sooner arrived, but that he divided and cut the same into twelve pieces, which he sent to the twelve tribes of Israel, commanding them that bare the same, to tell every tribe, who they were that were the authors of the death of his wife, and that villany they had practised against her. The tribes were very much discontented at that which they both saw, and heard (having never before that time heard of any the like adventure) and incensed with extreme displeasure (and yet just) they assembled themselves in Siloe: and being arranged before the Ark, they resolved suddenly to take armes, and to assaile the Gabeonites as their capitall and mortall enemies. But the Elders with-held them, declaring unto them that they ought not after that maner to enterprize a headlong warre against their brethren, before they had conferred and debated the cause with them, and examined the crimes whereof they were accused; the rather for that the law permitteth not any warre (no not amongst strangers) before an enterparley and embassage, which might reclaime those that were held culpable and reduce them to reason. For which cause they told them that they should conforme themselves, both according to the letter of the law, and the bond of brotherhood, to send certain messengers to the Gabeonites, to demand at their hands the authors of that villany, to the end that when they were delivered, they might take their satisfaction by their punishment: but if they should not regard that which was demanded, then that it was lawfull for them to assaile them with open warre. Hereupon they sent certaine messengers to the Gabeonites to accuse those young men that had perpetrated that indignitie against the woman, to demand them at their hands, to the intent they might suffer condigne punishment by death for the breach they had made of the law. But the Gabeonites would not yeeld up the young men, supposing it to be an indignity for thē for fear of war to be obedient to other mens comandements, by reason that they thought themselves no waies inferior unto others in feats of war, both in respect of their number, and the courage both in the one and in the other. The rest of the tribe also made great preparation, by reason they were all of them resolved, and united together, mutually to defend themselves against whosoever should assaile thē. After that the report of the Gabeonites answer was brought unto the *Israelites*, they sware an oath the one unto the other, that none of them would give their daughters in marriage to a *Benjamite*, promising each of thē to issue & make war against thē: against whom they were more incensed, then our predecessors have bin animated against the *Canaanites*, as we have bin given to understand. They speedily therefore levied & led them by the field an army of 40000. men against them. The *Benjamites* hosts consisted of 26000. armed men, & 600. others, 50. of which were expert in shooting, and fighting with the left hand. The field was fought neere to *Gaba*, wherein the *Benjamites* put the *Israelites* to flight, who were slain to the number of 22000. and more of them had been slaughtered that day, had not the night suddenly overtaken them and ended the skirmish. Thus did the *Benjamites* joyfully return unto their Cities, and the *Israelites* were discomforted through their unexpected calamitie. The next day they once more renewed the battell, and the *Benjamites* had the upper hand once again: so that the *Israelites* lost eightene thousand men more, and by that mean forsook their campe thorow fear, and retired to Bethel, which was not farre off from the place. The day after they fasted, and besought God (by the mediation of *Phinees* the high Priest) that it would please him to appease his wrath against them, and that contenting himself with the two overthrowes which he had sent them, he would now at last both give them victory and valour to encounter their enemies. All which God promised them by the prophecy of *Phinees*. Whereupon they divided their Armie into two parts, and laid the one thereof in ambush neer unto the Citie. In the mean time (whilest the other halfe that

The year of the world, 2526.  
before Christs Nativity, 1438.

v. 29.  
The Levite divideth the bodie of his wife into 12 parts, and sent them to the 12. tribes.  
Judg. 20.

v. 20. 1. ad 24.  
The *Israelites* send Embassadors to the Gabeonites to require those at their hands that had committed the rape. They deny to yeeld them up: hereupon the *Israelites* make an oath never to match their daughters with any one of the tribe of Benjamin, and they levy and lead out 20. gainst them an armie of foure hundred thousand men.

v. 25.  
Twenty two thousand *Israelites* slaing in battell. Eight ene thousand *Israelites* more slain.

v. 29. ad 36.  
The *Israelites* place one half of their battell in ambush, and as if they fought with disadvantage, they retired by little and little.



The year of the  
world, 2526.  
before Christs  
Nativity, 1438.

v. 35.  
Five and  
twenty thou-  
sand Benja-  
minites slain, and  
onely six hun-  
dred escape  
alive.  
Jabes and o-  
ther cities of  
the Benja-  
minites burned.  
Judg. 21.

2 v. 41, ad fi-  
nem.  
The Israelites  
revoke the six  
hundred that  
were fled.

Judg. 21: 12,  
ad 25.  
The Israelites  
gave the Ben-  
jaminites the six  
hundred virgins  
of Jabes in  
marriage.

When and  
how an oath  
ought to be  
kept.

v. 20. ad finem.  
The Benja-  
minites are per-  
mitted to ra-  
vish their  
wives.

made head against the Benjamites, retired themselves, to the intent their enemies should G  
assault them) the Benjamites suddenly issued, and set upon them that orderly retired, and  
the more they retired (under purpose to draw them the further from the town) the more  
eagerly the enemy insisted: so that all they likewise, who through age and weaknesse were  
left in the citie, sallied out as companions and sharers in the future prey. But when as they  
were drawn farre enough from the city, the Hebrews staid, made head, and fought against  
them. Then gave they a signe to those that were in ambush, in such sort as was accorded a-  
mongst them: who suddenly issuing out together, rushed in upon their enemies with a huge  
crie. Who seeing themselves so suddenly surprized, knew not what to do, but retiring them-  
selves into certain Barricadoes, they defended themselves with arrows, but all of them were  
slain, except it were six hundred: who making head, and closely filleted and embattelled H  
together, thrust themselves desperately into the midst of their enemies, and by this means  
escaped they into the mountains hard by, where they encamped. All the rest to the number  
of 25. thousand or there abouts were slain. And the Israelites burned Gaba utterly, and  
slew both the women and children. They exercised no lesse justice on the other cities of  
Benjamin (so much were they fleshed and transported with furie.) And for that *Jabes* (a citie  
of Galaad) would not joyn with the in battell against the Benjamites, they sent twelve thou-  
sand chosen men out of their companies to destroy the same, who slew all those that might  
beare armes, with their wives and children, except foure hundred virgins. So much grief  
and furie had they conceived through the accident that chanced to this woman, and the  
despight they had conceived against the Benjamites for provoking them unto armes: which I  
furie when it was somewhat appeased, they repented themselves, reputed themselves to  
be deprived of one Tribe: And although they thought them justly oppressed in battell  
(by reason they had offended against the laws of God) yet celebrated they a fast in the be-  
halfe of the dead. They sent Embassadors also, and revoked those six hundred that were  
fled, and held a certain rock in the desert which is called Rhoea. The Embassadors com-  
plained not onely for the warre had extinguished them, but also for the Israelites had  
lost their Parents: and by these perswasions they prevailed so much, that they bare their  
crosse and losse with lesse grief, and they came unto them and besought them that they  
would not give sentence of the totall extinction of the tribe of Benjamin. We grant you (said  
they) the revenues of your whole tribe, and as much bootie as you may drive away. But they K  
acknowledging their injustice, and that they were condemned by the just judgement of  
God, returned into the possessions of their tribe, and the Israelites gave them in marriage  
those foure hundred virgins of *Jabes*: and for the rest (which were two hundred) they de-  
liberated with themselves how they might provide them of wives, to the intent they might  
have issue. And when as before time in the beginning of their warre it was decreed by an  
oath, that none of them might match his daughter with any of the tribe of Benjamin, there  
were some of them that thought good that the oath might be suspended withall (by reason  
it was grounded upon wrath, and not on judgement) alleadging further, that they should do  
nothing contrary to the will of God, if they might save a tribe which was in danger utterly  
to be extinct: That perjuries were dangerous and noysome, not at such time as they are in-  
forced by constraint, but when they are practised with an intent to do evill. But when as the  
Elders reclaimed here-against (abhorring the mention of perjury) there arose up a certain  
man amongst them, that said he had a policy, whereby without breach of oath the Benjamites  
might light upon wives. And being commanded by the Senate to expresse the same, we  
have a custome every yeer (said he) to assemble and keep a feast at Siloe, and for compani-  
ons in those our congregations we have both our wives and daughters: as many of these as  
they can ravish, let the Benjamites lay hold of, without reproofe (neither being inhibited  
nor encouraged by us) and if their fathers shall be displeased therewith, and shall re-  
quire revenge, we will say that they are in the fault who have negligently kept their daugh-  
ters, and that we ought not too much to whet our wrath against the Benjamites, for that we M  
had too much already used and abused the same toward them. This sentence was allowed  
by all of them, and it was decreed, that it was lawfull for the Benjamites to ravish and  
violently take to themselves wives amongst them. Now when the feast was at hand,  
the two hundred Benjamites (of whom we have spoken) came two by two, and three by  
three, and lay in ambush neer unto the citie (amongst the vines and other thickets, and close  
places, in which they might hide themselves to surprize the Damozels.) Now they suspect-  
ing nothing, securely and pleasantly wantoned on their way: but the young men breaking  
from the ambush, laid hold of them (being scattered and divided here and there) and  
after they had married them, they departed home to labour their land, and began to study  
ancw



**A** new how to recover their former good hap. Thus the tribe of *Benjamin* (which was well-nigh utterly exterminated) was restored to his former dignitie after this manner, by the wisdom of the Israelites: and it incontinently flourished and encreased in a little time, as well in number of men as in all other things. Thus finished this fatall warre.

The like accident hapned to the Tribe of *Dan*, which fell into the like incombrance for this cause which ensueth.

The Israelites about this time having forgotten the exercise of armes, and being onely occupied in tilling, and trimming their land: the Canaanites (in contempt of that nation) raised forces, nor for that they were affraid of their owne estates, but to the intent that overthrowing the Hebrews with some memorable overthrow, they might more securely inhabite their Cities thereafter: and conspiring together (and arming a great number of footmen; and joyning to them certain chariots) they drew *Ascalon* and *Acharon* (two Cities within the lot of *Juda*) into their confederacie, and divers other Cities of the champaine countrey: so as they of *Dan* were driven into the mountaines, having no place in the champaine where they might peaceably inhabite; who (for that neither in warre they were able to confront them, neither had sufficient habitation for the number of men, which they had) sent five men of their tribe into the champaine countrey and Midland, to spie if they could finde any place that were fit and convenient for them to establish and fixe their colonies in. These travelled a dayes journey not farre from the mountaine of *Libanus*, and more lower then are the sources of *Jordan*, bordering upon the great plaine of the citie of *Sidon*. In which place (having observed that the land was good and fertile in all sorts of fruits) they made it known unto their people, who travelling thither with their armie, builded a citie in that place called *Dan* (by the name of the sonne of *Jacob* so called, and in honour of the tribe of *Dan*.) Many adversities befell the Israelites from that time forwards, both for that they were unexercised in travell, and for that they contemned piety. For having once forsaken the observation of their ordinances, they suffered themselves to be devoured in pleasures, living according to their owne appetites: so that they gorged and glutted themselves with those vices, which were most of all accustomed and usuall amongst the Canaanites.

The year of the world, 2526.  
before Christs  
Nativity, 1438.

Radio &  
Rutinus,  
chap. 7. al. 4.  
Judg. 18. 2. &c.  
The tribe of  
Dan oppressed  
by the  
Canaanites.

They of Dan  
seek out a  
place to inha-  
bite.

## CHAP. III.

**D** How the people of Israel by reason of their wickednesse, were by God delivered to the servitude of the Assyrians.

**E** Or this cause the wrath of God was kindled against them, in such sort, as (through their negligence) they lost the good which they had gotten by infinite travell. For *Schisart* king of the Assyrians levied an armie against them, who killed a great number of their men in the fight, and either by force, or composition, took divers of them prisoners; and brought their city under his subjection. Divers also willingly submitted themselves unto him, (through the feare they had conceived) and they payed tributes exceeding their powers, enduring all kind of outrage for the space of eight yeares, after which they were delivered by these meanes following.

Indg. 3. 13.  
3. 4.  
The Israelites  
oppressed by  
Schisart.

## CHAP. IIII.

Their libertie restored by *CENIZUS*.

**A** Certaine man of the tribe of *Juda* called *Cenizus*, a man of execution and of brave courage, was advertised by a voice from heaven, that he should not permit the Israelites in that sort to be reduced into so extreme necessitie, without taking care for them, but that he ought to adventure himselfe to set them at libertie. For which cause, calling unto him some few companions of his perils, who were discontented with their present estate, and desired a change, he first of all discomfited the garrison which *Schisart* had placed over them: and so much was he furthered with his first successe, that the number of his followers increased more and more, so that they seemed sufficient to equall the enimie in open field: whereupon encountering him in one battell, they overcame him, and recovered their libertie; and the rest of the scattered and confused armie retired themselves toward *Euphrates*. Now after that *Cenizus* had by this effect given proofe of his valour, he received the government at the peoples hands, and exercised the office of Judge fortie yeares, at the end whereof he died.

Ibidem. 2. 3.  
2. 9. 10. 11.  
Cenizus or as  
the holy  
Scripture  
speaks, his  
sonne *Athnel*  
raigned eight  
yeers.



## CHAP. V.

*How the people were againe made subject to the Moabites, and how by IODES they were exempt from servitude.*

The year of the world, 2526. before Christs Nativity, 1438.

Hedio & Rufinus, chap. 8. Judg. 3. 12, and 15. Eglon king of the Moabites conquereth the Israelites.



**A**FTER whose death (the government and seat being void) the affaires of the Israelites began againe to fall to ruine, and the rather for that they neither yeilded due honour unto God, neither obedience to the lawes: whence it came to passe, that *Eglon* king of the Moabites (seeing the disorder of their policy) set them at nought, so that he waged warre against them, and overcame them many times. And for that he was a Prince of greater forecast then any of his predecessors, he fought against them and weakened their forces, and constrained them to pay tribute.

The year of the world, 2534. before Christs Nativity, 1430.

Iodes or Eglon infinuateth himselfe into Eglons familiaritie, v. 20.

This man (translating his court to Jericho, and proud in his victories) omitted no means whereby he might vex and molest the people: so that they lived for the space of 18. yeares in great misery. But God (being mooved with their calamities, and supplications) delivered them from their intolerable thraldome after this manner: *Iodes* the sonne of *Gera* of the tribe of *Benjamin* (a young man, both addressed by valour of minde, and strength of hand to attempt any worthy action) dwelt at Jericho. This man insinuated himselfe into *Eglons* familiaritie, and by presents and gifts entertained and courted him in such sort, as he was well beloved and esteemed amongst all those courtiers that were neereest about the King. It chanced one day, that bearing certaine presents unto the King (attended by two of his household servants) he secretly girt a dagger to his right thigh, at such time as he entred in to the king: now it was about mid-summer and mid-day likewise; whereby the watch was growne the more carelesse and slothfull, partly by reason of the heate, and partly for that the guard were occupied about their dinner. The young man therefore offering his presents unto *Eglon* (who at that time disported himselfe in a certaine summer chamber) began to discourse with him. Now they were both alone (by reason that the King resolving to talke familiarly with *Iodes*, had sent away his guard, and sate him downe in a seate:) but *Iodes* fearing, lest failing to stab home enough, he should not give him a fatall and deadly wound, required him to rise, telling him that he had a dreame to report unto him by the commandement of God. Whereat he rejoycing very much, leapt from his seate; whereupon *Iodes* stabd him to the heart: and leaving the poynard sticking in his wound, he escaped and locked the doore after him; the guard making no noise at all, supposing that the king had laid him downe to rest. But *Iodes* giving private notice hereof to them of Jericho, offered himselfe to be their leader in the recovery of their former libertie: who (willingly accepting thereof) presently tooke armes, and sent trumpets to publish the same thorow the whole countrey: (for after that maner were they wont to assemble the people.) They that were about *Eglon*, were wholly ignorant of that which hapned: but about the even-tide (fearing lest some mishap had befallen him) they entred into the place where he was, and found him dead; whereat they were greatly astonished, so as they knew not what to doe. For before they had assembled their forces together, the Israelites fiercely charged them, and some they killed instantly; the rest that were ten thousand in number, betook themselves to flie, under hope to recover their countrey of *Moab*: but the Israelites (having before that, laid and fortified the passages of Jordan) pursued them and slew them: so that divers of them perished in the Ferry, and not one of them remained that escaped their hands. By this means the Israelites were delivered from the servitude of the Moabites: and for this cause *Iodes* was advanced to the government of the people. Finally, after he had lived for the space of fourescore yeares, he died. A man (besides the act of late rehearsed) worthy of praise in all other things. After him *Sannazar* the sonne of *Anath* was elected governour, and in the first yeare of his raigne, he left this life to partake the fruition of another.

Iodes killeth Eglon. v. 21, 22.

v. 29, 30. The Moabites put to flight and slain by the Israelites.

The year of the world, 2614. before Christs Nativity, 1350.

Hedio & Rufinus, cap. 9. Judg. 4. v. 1, 2, 3. Jabin king of the Canaanites subdueth the Israelites.



*How the Israelites were brought under the subjection of the Canaanites, and ransomed from servitude by BARAC.*

**B**UT the Israelites (in no sort reclaimed or reconciled by their forepassed calamities) fell again into their former impiety and disobedience: and before they had sufficiently shaken off the servitude of the Moabites, were subjected unto *Jabin* king of the Canaanites. This man kept his residence imperiall at *Asor* (a Citie situate on the lake of *Sachonites*) he had in his pay thirty thousand foot, and

## CHAP. VI.



A and ten thousand horse: and besides these, he had three thousand warlike chariots. Over all this huge Armie commanded *Sisara*, (an especial man amongst the kings favourites) who encountering with the Israelites, brought their affairs into so desperate an estate, that they willingly for their own securitie sake accepted servitude, and payed tribute, (whereunto they were enforced, through the austeritie of their subjection, almost for the space of twenty years, not daring to lift up their heads) all which fell upon them by the will of God, to the end he might punish the too great contumacie and ingratitude of that nation. Who at length repenting themselves, and acknowledging the cause of their calamities, (namely, that it proceeded from the contempt of their Laws) they repaired to a certain Prophetesse, called *Debora*, (which name in the Hebrew tongue signifieth a Bee) beseeching her, that by her prayers she would endeavour to provoke God unto mercie (to the intent, he should not suffer them so to be oppressed by the Canaanites.) Hereupon God (being inclined to take compassion on them) granted them help, and appointed *Barac* to be their Governor (a man of the Tribe of *Nephthali*, whose name signifieth Lightning.) *Debora* therefore sending for *Barac*, commandeth him to pick out and muster ten thousand chosen men, and lead them forth against the enemy, alledging, that they were sufficient to obtain the victorie which God had promised by the Oracle. But *Barac* denying to undertake the Government, except she also would administer the same with him; she moved therewith, spake thus: Wilt thou (said she) surrender the Dignitie which God hath given thee, to a Woman? Well, I will not refuse it. Whereupon levying ten thousand men, they pitched their tents neer to the mountain of *Irabyr*. *Sisara* at that time (according as the king had commanded him) presently marched out to meet them, and encamped himself not farre from the enemy. But *Barac* and the rest of the Israelites (being terrified with the multitude of the enemies) was encouraged by *Debora*, who commanded them, that very day to enter and undertake the battell; assuring them, that the victorie should be theirs, and that God would both assist and help them. Whereupon they charged the enemy, and there suddenly fell a storm of rain, mixed with hail, which the winde drove against the faces of the Canaanites; and took away their fight, making those that carried Darts, and such as served with the Sling, unprofitable in their service; the Targettiers likewise having their hands benumbed with cold, could scarcely wield their swords. But the tempest beating on the backs of the Israelites, not onely wrought them lesse offence, but made them also more forward (being whetted thereunto by the manifest signe of Gods favour and presence.) Whereupon disarraying and breaking thorow their enemies battell, they made a great slaughter of them; so as part of them fell by the weapons of the Israelites, the rest were over-runne by their own horsemen and Chariots. *Sisara* also, as soon as he saw his souldiers turn their backs, leaping from his Chariot, fled away hastily, till at last he arrived in the Tent of a woman of *Cenitis*, called *Iael*, who being desired by him to conceal and hide him, entertained him: and whereas he required drink, she gave him sowe milk, which when he had over-greedily drunk, he fell asleep: and whilest he so lay buried in his slumbers, *Iael* took a Mallet, and drove an iron Nayle thorow his temples, and fastned him to the pavement. And anon after, when *Baracs* souldiers came unto her, she shewed him unto them, in such manner as he was nayled. And thus a woman, according as *Debora* had fore-told, was the author of this victorie. But *Barac* leading his armie to *Afor*, slew *Iabin*, that came out against him: And having slain the king, and levelled the Citie with the ground, he governed the Israelites for the space of fourtie years.

## CHAP. VII.

How the Amalechites overcoming the Israelites, destroyed their countrey for the space of seven years.

F **U**T when *Barac* and *Debora* were dead, about the very same time, and hard after, the *Madianites*, accompanied with the *Amalechites* and *Arabians*, armed themselves against the men of *Israel*: and encountering them in open field, overcame them in a great battell, and (destroying their fruits and harvest) led away a great prey. And when as they continued these their incursions for the space of seven years, they compelled the Israelites to forsake the Champain, and flie unto the mountains: who digging them dennes and houses under the earth, kept all that secretly hidden, which they had reserved and conveyed from the furie of the enemy. For the *Madianites* invading them in the Summer time, permitted the Israelites to plie their husbandrie in the Winter, to the intent they might spoil and depopulate their countrey the more. Thus lived they in perpetuall

The year of the world, 2614. before Christs nativity, 1350.

v. 2. Sisara, or Sisara, the Captain of the Host.

v. 5. Debora, the Prophetesse.

v. 6. Barac appointed emperor against the enemy.

v. 8. 9.

v. 14. Debora, and Barac charge the enemy.

v. 15. Sisara slain with his Host.

v. 21. Jael killeth Sisara with an iron nail. Barac governed the Israelites 40. years.

The year of the world, 2654. before the Nativity of Christ, 1310.

Hedio & Rufinus, chap. 10. Judg. 6. v. 1, 2, 3.

The Madianites, confederate with the Amalechites, overcome the Israelites in a great battell.



The year of the  
world, 2654.  
before the nati-  
vity of Christ,  
1310.

perpetuall famine, and want: neither was there any other hope or succours left them, but **G** only by prayers and supplications unto God.

## CHAP. VIII.

How **Gedeon** delivered the Israelites.

God com-  
mandeth **Gedeon** to deliver  
the Israelites  
from the Ma-  
dianites.  
Judg. 6. v. 11.  
12, 13.

C. 7. v. 2, 3, 4.  
God com-  
mandeth **Gedeon** to chuse  
a few men.  
The victory is  
to be attribu-  
ted to God.

v. 13, 14.  
**Gedeon** re-  
pairerth to the  
enemies tents,  
and by them  
is confirmed  
by a dream.

v. 16, 17, 22.  
**Gedeon** with  
three hundred  
attempteth the  
fight.

**A**Bout that time, **Gedeon** (the sonne of *Iasus*, one of the chieffest of the Tribe of *Manasses*) ground certain sheaves of corn, which he had secretly conveyed into his Presse: for he durst not bring them openly, for fear the enimie should have espied him. To him appeared there a Vision, in the forme of a young man, which **H** said unto him, That he was happie, and beloved of God: and that a certain signe of his good hap should be, that he should use his Presse in stead of his Grange; willing him to be of good courage, and to endeavour himself to recover his Countries libertie. **Gedeon** answered, That it was impossible, by reason, that the Tribe whereof he was descended, had very few men in it; and that he was too young and feeble, to think on affairs of so great consequence. But God promised him to supply his necessities, in whatsoever he held himself deficient; and assured him (under his conduct) that he would give the Israelites the victorie. These things **Gedeon** communicated with certain young men; who willingly beleieving the Oracle, answered, That for the present they had ten thousand souldiers in a readinesse, most readie to attempt any thing, in regard of their libertie. But God appeared to **Gedeon** in a **I** dream, and told him, That men naturally were lovers of themselves, and haters of those who were excellent in vertues: so that if there grow any question of victorie, they forget God, and appropriate the same unto themselves, saying, That they are many, and all valiant men at arms. To the end therefore that they may conceive his handy-work in their deliverance, he counselled him, That about the mid-time of the day, at such time as the heat was most vehement, he should conduct his Armie to the river; and that being there, he should diligently observe those that bowed themselves to drink, which he might esteeme for men of valour; but all those that drank hastily, and with noise, should be marked as men fearfull, and afraid of the enimie. **Gedeon** did according as God had commanded him: and there were **K** found three hundred men that lifted water to their mouthes with their hands, with fear and trouble. God willed him, that he should assail the enimie with those three hundred; promising, that he would give him the victorie. About this time were they encamped upon the bank of *Jordan*, readie to passe the Foord the next morrow. But **Gedeon** was fore troubled, by reason that God had before-times told him, that he should assail the enimie by night. But God willing to deliver him of his fear, commanded him to take one of his souldiers with him, and enter the camp of the Madianites, assuring him, that he should be both advised and encouraged by themselves. Whereunto he obeyed; and for his better assurance, he took with him one of his servants. Now as he drew nigh a certain Tent, he perceived, that they that were within the same, were awake; and that one of them with a loud voice told his companion the dream which that night he had had; which **Gedeon** over-heard, and thus it was: Him **L** seemed, that he saw a barley cake (so lothsome, as no man would feed upon the same) which rowled thorow the camp, which first over-threw the Kings Tent, and afterwards the Tents of all his souldiers; alledging, that this Vision signified the losse of the whole Armie. Annexing to this his allegation, the reasons that induced him thereunto; namely, that of all sorts of corn, barley is most contemptible: and amongst all the Nations of Asia, there were not this day any people to be found more disgraced and contemned then the Israelites; and that in this respect, they resembled barley. That which at this day seemeth to encourage them, is **Gedeon**, and the Armie that is with him; and whereas this Cake turned to overthrow our Tents, I fear me lest God hath given some signe of victorie unto **Gedeon**. **Gedeon** (having over-heard all these things) conceived good hope, and tempted with a valiant heart, presently commanded his domestical servants to arm themselves, discouring unto them the Vision which appeared to their enimie. Whereupon they speedily prepared themselves at his commandment; ruminating and hammering in their mindes upon that discourse which he had declared unto them. About the latter watch of the night, **Gedeon** led forth his Armie, and divided them into three Bands, and in every Band he put an hundred men: all of these bare in their hands emptie Pots, in which were hidden burning Torches, in such sort, as the enimie might not discover them, when they sallied out. Moreover, they bare Rams-horns in their right hands, which they used in stead of Trumpets. The adverse Armie took up much ground (by reason that they had a great number of Camels; and were distributed by Na- **M** tions)



A tions) yet notwithstanding were all of them comprehended in one inclosure.

The Hebrews having had instructions from their Captain what they ought to do, at such time as they approached neer unto their enemies, and the signe of the battell was given, they founded their Horns, and brake their Pots, and with their flaming Lights brake into the enemies Camp, crying, Victorie, Victorie, by the assistance of God, and the strength of Gedeon. Hereupon such a trouble and fear surprised the enemy, as they lay asleep, (for this accident fell out in the night time, and God disposed all things to this issue) that few of them fell by the Hebrews sword, but they themselves slew one another in great numbers (by reason that they were different in language.) For confusedly encountering one another, they massacred all those that encountered them, supposing them to be enemies. When the

The year of the world, 2654. before Christs nativity, 1310.

v. 22. The Madianites and their confederates kill one another.

v. 25. The Israelites pursue their enemies, and kill Oreb and Zeb.

Judg. 8. v. 7. Gedeon taketh Zeeb and Ezerbon.

v. 10. One hundred and twentie thousand Madianites, with their confederates, slain.

The year of the world, 2292. before the Nativity of Christ, 1270.

v. 22. 32. Gedeon reigned 40. years.

B lites, they armed themselves, and pursued and overtook the enemy, (being intangled and circumvented in certain places, made unpassable through many running brooks) so that being environed on every side, they were all of them put to the sword; amongst which were their two kings, *Oreb* and *Zeb*. The rest of the Chieftains trouting onward with their soldiers, to the number of eighteen thousand, or thereabouts, encamped not farre from the Israelites: but *Gedeon* was no wayes astonished hereat, but pursuing them valiantly with his whole Armie, and charging them desperately, he discomfited all the rest of the enemies, and led away captives those Chieftains which remained, namely, *Zeb*, and *Ezerbon*. There died in this battell of the Madianites, and Arabians, their allies, to the number almost of sixscore thousand: besides that, the Hebrews took an inestimable prey of gold, silver, apparel, camels, and other horses. But *Gedeon* returning into his country, *Ephraim* snew the rest of the kings of the Madianites. Nevertheless, the Tribe of *Ephraim* being displeased with his happie execution, resolved to make warre against him; accusing him, for that he had not made them privie of his stratageme intended against the enemy. But *Gedeon* being a temperate man, and endowed with all kinde of vertue, gave them this modest answer, That it was not he that by his own direction had set upon the enemy, but that it was Gods onely handy-work: notwithstanding, that the victorie was no lesse theirs, then his or those his followers, that atchieved the enterprise. And with these his words appeasing their wrath, he no lesse profited the Hebrews thereby, then by his valiant actions; by reason, that he delivered them from a civill warre, whereinto they had fallen, if his discretion had not prevented it. This Tribe was punished for this outrage offered to so noble a personage; as we will declare hereafter in his place. *Gedeon* labouring to dismisse himself of the Government, was forced to continue the same, and ruled the Israelites for the space of forty years, doing justice to every one that required the same at his hands, and deciding their controversies (so irrevocable and certain was that esteemed which he had decreed.) Finally, he died when he was very old, and was buried in the country of *Ephraim*.

# CHAP. IX.

How some of GEDEONS successors made warre with the Nations round about them.

E **G**EDEON had seventie lawfull sonnes, begotten on diuers lawfull wives. He had likewise one Bastard by his Concubine *Druma*, which he called *Abimelech*: who, after the decease of his father, retyred himself to *Sichem*, where his mother was born. There (assisted with money by his mothers kindred, and backed by them who were men resolute, and addressed to all facinorous actions) he returned to his fathers house, where he slew all his brethren (except *Iothan*, who by good hap saved himself by flight.) Now, when as *Abimelech* had once obtained the Tyrannie, he ruled all things according to his lust, and neglected the Ordinances and prescript of Law, hating all those that in any sort were maintainers of equitie. One day therefore, whilest there was a solemne feast held at *Sichem*, (whereunto the whole people were usually wont to resort) *Iothan* his brother (who, as we said, saved himself by flight) climbing the mountain of *Garizim*, which over-hangerh the citie of *Sichem*, with a loud voice (which might easily be over-heard by the people, and in a generall silence of the whole multitude) he besought them, that they would hear him in a few words; and when as they intently listned with a greater and more reverend silence, he told them, in times past the Trees were accustomed articulately to speak after the manner of men; and that (in a certain assembly, wherein they were to consult of their government) they besought the Fig-tree to accept the soveraigntie over them; which

Hedio & Rufinus, chap. 1. Judg. 9. v. 1. ad 5. Abimelech killeth 69. of his brethren.

v. 8. ad 15. *Iothan*, by an allusion, upbraidth the *Sichemites* of their ingratitude towards *Gedeon*.

The counsell of the Trees, in choice of a king.



The year of the  
world, 2649.  
before the nati-  
vity of Christ,  
1270.

v. 23. &c.  
The Siche-  
mites banish  
Abimelech.

v. 34.  
Abimelechs  
practice a-  
gainst the Si-  
chemites.

v. 29, 40, 41.  
Gaal put to  
flight by Abi-  
melech, is ba-  
nished out of  
Sichem.

v. 45.  
Sichem taken  
and sacked,  
and razed to  
the ground.

v. 46, 47, 48,  
&c.  
The Siche-  
mites flying,  
are burned up-  
on a Rock.

which when she refused, and pleaded in his own behalf, that he was contented with that ho-  
nour which he reaped by the means of the fruit which he bare, and fought not further. The  
Trees surceased not to seek another Prince, resolving with themselves to ascribe that ho-  
nour to the Vine, which, in as many words, as the Fig-tree, refused the same, and no lesse did  
the Olive-tree. At last they preferred their humble protestation of election to the great  
Bramble, (whose wood is good for firing) he answered, If you do unfaindly require me for  
your king, repose your selves under my shadow; but if you intend Treasons against me, there  
shall a fire issue from me, and consume you. These things (said *Iothan*) I report unto you, not  
to move you to laughter, but for that you (having received many benefits at the hands of  
*Gedeon*) suffer *Abimelech*, who in spirit differeth nothing from the fire, to usurpe the Prince-  
dome, after the slaughter of my brethren. When he had spoken after this manner, he de-  
parted, and for three yeers space lived hidden amongst the mountains, flying the power of  
*Abimelech*. Neither did there many dayes over-passe, but that the Sichemites (being moved  
with compassion and just revenge, in respect of the murder which was committed upon the  
sonnes of *Gedeon*) banished *Abimelech* out of their Citie, and the whole Tribe. Whereupon  
he resolved to do some mischief to both the Citie and Citizens. And for that their Vintage  
was at hand, and they durst not gather the fruit, fearing lest they should receive some injury  
at the hands of *Abimelech*, by good hap about that time a certain Prince, called *Gaal*, rettyed  
thither with a troop of souldiers, and his kindred: Him did the Sichemites beseech, that he  
would grant them a Convoy, whilest they had gathered in their Harveft. Which request of  
theirs being accepted by *Gaal*, they issued out with their forces, being seconded by him and  
his, and securely brought in their fruits: and feasting one with another, in companies, they  
were so bold as to scoffe at *Abimelech*, and the chieft of his followers. And the chieft of  
those strangers among them, that came into their Citie to their assistance, surprisid by Am-  
buscado divers of *Abimelechs* people, and slew them. But *Zebel*, one of the Sichemites, and  
*Abimelechs* Oast, signified unto him by a messenger, how *Gaal* incited the people against  
him: inviting him to lye in wait for him neer about the Citie, promising him that he would  
bring *Gaal* thither, to the end that he might easily revenge him of that injurie which his  
enemie had offered him. Which done, he promised to work so wisely, that he would recon-  
cile him to the peoples favour again. And when as *Abimelech* had chosen a place fit to lie in  
ambush, and *Gaal* with *Zebel*, too carelessly lived and walked in the suburbs, at length he sud-  
denly espying certain armed men, cried out to *Zebel*, That he had discovered the enemie;  
whereunto *Zebel* replied, That they were the shadow of Rocks. But *Gaal* drawing more neer  
unto them, and perceiving apparantly who they were, answered *Zebel*, That they were no  
shadows, but ambushes of men. Whereunto *Zebel* replied, Doeft thou not object cowardize  
to *Abimelech*? why therefore shewest thou not thy great valour, in fighting with him? *Gaal*  
confusedly amazed, assailed the souldiers of *Abimelech*: in which conflict, certain of his fol-  
lowers were slain, and he himself fled into the Citie (giving example unto the rest to follow  
him.) Hereupon *Zebel* laboured, that *Gaal* might be expelled out of the Citie; accusing him  
of his cowardly encounter with the souldiers of *Abimelech*. Now, when as the same *Abime-  
lech* had afterwards gotten certain intelligence, that the Sichemites would issue anew to ga-  
ther their vintage, he laid an ambush neer unto the Citie. And no sooner were they issued,  
but that the third part of his troops surprisid and seized the gates, to cut them off from their  
return, that thought to re-enter: the rest ranne after those that were scattered here and  
there: so that there was a great slaughter on every side; and the Citie was ruinated even un-  
to the very foundations, (for they could not withstand the siege) and they sowed Salt upon  
the ruins therof. Thus perished all they that were in the citie of Sichem. But they that esca-  
ped thorow the countrey, and had avoided the danger, assembled and fortified themselves  
upon a strong Rock, and there incamped, and began to defence the same. But as soon as  
*Abimelech* had notice of their intencion, he hasted thither with his forces, and environed the  
place with faggots of drie wood, (carrying them thither in his own person, and encouraging  
thereby those of his Armie to do the like) so that the Rock was incontinently compassed  
with wood: whereunto he set fire round about, and in an instant it flamed, and burned vehe-  
mently; so as none of them were saved, but all of them perished, with their wives and chil-  
dren, to the number of fifteen hundred men, besides many other of the weaker fort. This  
calamitie hapned to the Sichemites, in so grievous a measure, that there is not any grief  
sufficient to deplore it, were it not, that that so horrible misfortune fell upon them, by rea-  
son of their ingratitude they had shewed to so upright a Judge, and so gracious a Benefactor.  
*Abimelech* allayed the courage of the Israelites, by this encounter and conquest of the Siche-  
mites, and gave sufficient testimonie that he aspired more higher, and that he would never

terminate



**A** terminate his violence until he had utterly extinguished them. He therefore led forth his Army against the Tibeans and their Citie, which he took: but in that town there was a great Tower, whither all the people had retired themselves, and whilest he prepared himself to besiege the same, and approached likewise neer unto the gates, a certain woman cast a piece of a milstone at him, and hit him on the head: which was the cause that *Abimelech* called at that time for his Squier, commanding him to dispatch him, to the intent it might not be reported that he died by the hands of a woman. His Squier did according as he had commanded him, and revenged on *Abimelech* (by putting him to death) the cruelty he had committed against his brethren, and the tyrannie executed upon the Sichemites, on whom all these misfortunes fell according as *Iothan* had foretold them. As soon as *Abimelech* was slain, all the Armie was dispersed, and every one returned unto his dwelling place: and *Iair* the Gileadite of the Tribe of *Manasses* took upon him the government. Amongst other conditions of this man, these were of the greatest note, that he was rich, and had thirty worthy sonnes, all expert upon horse-back, and exercised the magistracie in the countrey of Galaad: he (after he had governed the people for the space of twenty yeers) died, when he was very old, and was honourably intombed in Chamon a city of Galaad. From this time forward the policy and estate of the Hebrews grew more and more disordered, and the laws began to be neglected: Whence it came to passe, that the Ammonites and Philistines (setting light by them) destroyed all their countrey with a great Army, during which time they occupied all the land on this side Jordan, and so much were they heartned, as that they pressed further, and possessed the better part on the other side of the river, and conquered the same. Whereupon the Hebrews being brought to more moderation by these their adversities, had their recourse unto God by prayers and sacrifices, requiring him that it might please him to moderate his wrath, and that having regard and respect to their supplication, he would be pleased to stay his heavy hand over them. This submission of theirs prevailed with God, who inclined himself to assist them. Whilest therefore the Ammonites led their armie into Galaad, they of the countrey arose to meet and fight with them, being disurnished of a Governour to conduct them. Now there was a certain man called *Ieptha*, of great estimation, as wel for the vertue of his ancestors, as his own particular valour (the rather for that he had been trained and maintained in warlike service.) To him they sent a messenger, requiring him that he would assist them; promising him, that he should continue in the government during the terme of his life. But he was nothing mollified with this their request, but reproachfully objected against them, that they had abandoned him at that time, when as his brothers had done him open wrong: for (by reason he was not their brother by the same mother, but a stranger, begotten on a woman which their father had entertained for his Parramour, they had driven him out of their family, setting light by him, by reason of his base birth) yet notwithstanding he had lived in Galaad, receiving all those into wages which came unto him, of what place soever they were. But after they had besought him, and sworn unto him that he should continue in the government, he became their Generall in warre, and speedily (providing and foreseeing whatsoever was necessarie) he encamped himself neer unto Maspha, and sent Embassadors to the Ammonites, accusing them for invading a countrey that belonged not unto them. They contrariwise blamed the Israelites, for that they were fled like fugitives from Egypt, and commanded that the Israelites should depart out of Amorrhæa (which was their ancient patrimony.) *Ieptha* answered that they had no reason to accuse their ancestors, in respect of Amorrhæa: but rather that they ought to give them thanks, for that they had permitted them to enjoy the countrey of Ammon, by reason it was in *Moses* power to have commanded the same. In a word, they were resolved not to forsake the countrey which God had both given and purchased for them, and which they had held in their possession for the space of three hundred yeers, alledging that he would defend the same against them by dint of sword: with these words dismissed he the Embassadors of the Ammonites. Then besought he God that it might please him to grant him victorie: and he made a vow that if he returned unto his house whole and in safetie, he would offer up in sacrifice, that of his that he should first meet withall in his return: whereupon encountering the enimie he defeated him; and pursued him, killing those that fled continually till he came to the citie of Maniatheni. Then entring the countrey of the Ammonites, he destroyed divers Cities, and led away a great prey, and delivered and ransomed divers slaves of that Nation, who had endured that servitude for the space of eighteen yeers. But as he returned homeward, he fell into such an inconvenient, as was no wayes answerable to his noble actions. For his onely daughter (of the age of eighteen yeers) came out to meet him: whereupon resolving and melting himself into tears, he began to check her,

The year of the world, 2694. before Christs nativity, 1270.

Abimelech taketh Teber. v. 52, 53, 54, 55.

A woman woundeth Abimelech, and his Squier killeth him.

Hedio & Rufinus, chap. 12. all. 19. *Judg.* 10.

The year of the world, 2697. before the Nativity of Christs, 1267.

Thola reigned 23. yeers. After him Jair 22. yeers. *Judg.* 10. 2, 3, 34.

The year of the world, 2719. before Christs nativity, 1245.

v. 5, 6, 7, 8. The Israelites oppressed by the Ammonites and Philistines.

The year of the world, 2742. before Christs Nativity, 1222.

*Judg.* 11. v. 5, 6, 9, 10, 11. Jephthais created the Judge of Israel.

The year of the world, 2760. before Christs nativity, 1204.

v. 30. ad 40. Jephthas maketh a vow.

He overcometh the Ammonites.



The year of the  
world, 2760.  
before the nativ-  
ity of Christ,  
1204.

C. 11. v. 39.  
Jephtha sacri-  
ficed his  
daughter.

C. 12. 1, 2, &c.  
The Ephrai-  
mites are in-  
censed against  
Jephtha.  
Judg. 12.

v. 6.  
Almost twenty  
thousand of  
the Ephrai-  
mites slain.

v. 7.  
Jephtha dict.  
Apsan was for  
seven years  
space the  
Judge in Is-  
rael.

v. 11.  
Elon reigned  
ten years.

The year of the  
world, 2773.  
before Christ  
Nativity, 1191.

v. 13.  
Abdon, Judge.

her, for that so hastily she had issued forth to meet him, by reason he had consecrated the first thing he met withall to God. But this accident was no wayes displeasing unto the Damofel, but that she willingly died, both for the victorie of her father, and the deliverance of her brethren. She therefore besought her father, that it would please him to grant her two moneths, before she should be sacrificed, to the end she might lament her youth, with her companions: and that, after that terme, her father might acquit himself of that Vow which he had made. *Jephtha* granted her the terme and time she had limited: which being expired, he sacrificed his Daughter for a burnt-offering. Which oblation of his, was neither conformable to the Law, nor agreeable unto God, (by reason he examined not, in his understanding, before he committed the act, how it would be taken by those that should hear the report thereof.)

The Tribe of *Ephraim* hearing of his victories, would have sent out men of warre against him, (by reason he had not communicated his enterprize against the Ammonites with them, but had onely reserved the prey, and usurped the honour of the execution to himself) whereunto he answered first of all, That being of his kindred, they could not be ignorant, that both he and his were assailed by warre; and had, besides that, also been required to give them their assistance; whereunto, they had answered very faintly, and being requested would not be present. Secondly, he told them that that which they undertook, was both unlawfull and most wicked, in that not daring to confront or assail the enemy, they made no bones to set upon and assault their own brothers and familiars, threatening them, that if they governed not themselves, he would (by the assistance of God) be revenged on them. But these words of his were both neglected and despised, so that he was forced to arm himself against them, and with an host of men sent from *Galaad*, he made a great slaughter, partly in pursuing those that fled, partly also in preventing their passage who fled unto Jordan: and the number of those that were slain, amounted to fourtie thousand or thereabouts. But after that *Jephtha* had governed six yeeres, he deceased, and was buried in Sebei, in the place where he was born, and in the countrey of *Galaad*. After his decease, *Apsan* took upon him the government. He was of the Tribe of *Juda*, of the citie of *Bethleem*, and had sixtie children, thirtie males and thirtie females, which he left all alive and married: he died when he was very old, without performing any thing worthy either recitall or memorie, during the space of his seven yeeres government: he was buried in his countrey. *Elon* a *Zabulonite* his successeur differed nothing from him in the same, and during the terme of ten yeeres wherein he governed, he achieved nothing that was worthy commendation. *Abdon* the sonne of *Elon* (of the Tribe of *Ephraim* of the citie of *Pharathon*) was declared soveraigne Judge after *Elon*, and is renowned onely for his felicitie in his children (by reason that the estate was in peace and securitie, and that he exploited nothing worthy glorie) he had fourtie sonnes, who had thirtie other children, and he rode accompanied with these seventie, who were all of them expert on horseback. He left them all alive, and died when he was very old, and was magnificently buried in *Pharathon*.

#### CHAP. X.

of SAMSONS valour, and how many mischiefs he did unto the Philistines.

Judg. 13. 1.  
The Israelites  
are overcome  
by the Pale-  
stines.  
Hedio & Ruf-  
fious, chap. 13.  
all, 10.

The year of the  
world, 2783.  
before Christ  
birth, 1181.

v. 3, 4, 5.  
The Angel  
foretelleth  
Samsons birth



AFTER his death, the Philistines had the upper hand over the Israelites, and exacted tribute from them for the space of fourtie yeeres. From that miserie were they ransomed after this manner: *Manoach* an excellent man, and one of the chiefeft of the Tribe of *Dan*, recounted without exception for the onely esteemed Prince amongst them, had a wife most famous for her beauty, and excellent amongst all other of that time, yet had he no children by her, whereat he was very sore displeased: and for this cause he made his continuall prayers unto God (departing with his wife to his countrey farme) beseeching him that it might please his Majestie, to grant him some lawfull heir and successeur (now the place whither they resorted, was situate in a broad plain.) Furthermore he loved his wife so exceedingly, that he almost doted on her, and for this occasion he was extremely jealous of her. Whilest thus the woman lived solitarily by her self, an Angel of God appeared unto her in a vision, promising her a goodly, fair, and puissant sonne, who denounced unto her the pleasant message of the birth of her childe, which God by his providence would bestow upon her, who should be goodly and admirable in his forces, and under whom also (as soon as he should attain to mans estate) the Philistines should endure many overthrowes: exhorting her not to cut his hair, commanding likewise



A likewise that he should taste no other drink but water (because that God had so commanded it:) and after he had finished these sayings, he departed according to the pleasure of God. As soon as her husband returned home again, she told him all that which the Angel had said unto her, who was amazed at the beauty and greatnesse of the young messenger, who appeared unto her after so strange a manner, as *Manoach* was almost spent with jealousy and suspicion (which such a passion is wont to engender.) But she desirous to mitigate his discontent, and that distrust which he had vainly and unadvisedly conceived; besought God that it might please him once more to send his Angel unto her, to the intent that her husband might see him. Whilest therefore they lived in this sort out of town, the Angel presented himself again (through the grace of God) and appeared unto the woman (being apart from her husband.) But she besought him to abide untill such time as she had called her husband: which when she had obtained, she went and fetcht *Manoach*, who notwithstanding was not delivered of his suspicion: but required him that he would again relate unto him all that which he had signified to his wife. The Angel answered him, that it sufficed that she onely knew it: whereupon he asked him what he was, to the end that when his sonne should be born, he might both give him presents, and present him thanks. The Angel answered, that he had no need thereof, by reason that he had not brought the good news of the birth of his sonne for any necessitie that he had. *Manoach* besought him to stay and receive some token of kindnesse: but he would not consent. Finally, being instantly pressed to abide and receive some gift: *Manoach* killed a kid, and commanded his wife to roste the same. And when as all things were in readinesse, the Angel commanded them to lay the bread and flesh upon a

The year of the  
world, 2783.  
before Christs  
Nativity, 1181.

v. 9, ad 13.  
The Angel  
appeareth once  
more unto  
Manoach.

v. 26.  
Sampsons  
birth.

Judg. 14, 5, 6.  
Sampson tear-  
eth a Lyon  
in pieces  
with his hands

Sampson mar-  
rieth one of  
the daughters  
of the Pale-  
stinians.  
v. 1, 2, 3.

v. 12, 13, 14.  
Sampson propo-  
undeth a  
riddle to the  
Thammites.

C rock without dishes: which being done, he touched the flesh with a wand which he bare in his hand, and suddenly a flaming fire consumed both the bread and flesh; and the Angel was seen to ascend up into heaven in the smoke, as it were in a chariot. *Manoach* was afraid lest some inconvenient should happen unto him, by reason that they had in that sort seen God: but his wife comforted him, by reason that God had appeared unto them for their profit sake. Anon after she became bigge with childe, and observed all that which had been commanded her, and when the infant was born, she called his name *Sampson* (which is as much to say, as strong) who presently endowed with an excellent beauty both of minde and body, using his hair unshorn, and sobrietie in his diet, he seemed to make shew in himself of some propheticall and more then humane forwardnesse.

D It happened on a day that there was a solemnitie celebrated in Thamna, a citie of the Philistines, whither *Sampson* resorted with his father and mother, and was surprised with the love of one of the damosels of that place, requiring his father and mother that this maiden might be given him in marriage: which they refused to do, alledging that she was not of the same lineage that he was of, and that God would provide him of a match to the good and profit of those of his Nation: but in the end, he prevailed so much, that he espoused the maiden. Now as he ordinarily walked to her parents, it happened one day, that being disarmed, he met with a Lyon upon the way, whom he grasped and strangled with his hands; and having slain him, he cast the bodie of the beast into a wood not farre distant from the high way. Another day, and at another time, returning in like sort to the damosel, he found

E a swarm of Bees which went and made their honey and habitation in the brest of the same beast; and he took three honey-combs which he carried with other presents unto his betrothed. After this, he invited the Thammites to the celebration of his marriage, who (for that they suspected his forces) under colour to do him honour, chose out thirrie of their strongest and valiantest young men, whom in words they assigned for his companions, but in effect appointed for his guardians, to the end he might not attempt any commotion at such time as he had drunk deeply: and there was nothing intended but sport, according as it is the custome in other such like occasions. To whom *Sampson* said, I will propose a question unto you, which if any one of you can resolve, I will give each of you a fine linen shirt, and other vestments in reward of your prudence. They being very desirous both to be reputed

F wife, as also to gain the reward which was proposed, willed him to propound his question: which he did in these terms: He that devoureth all, and that of himself is unpleasant to be fed upon, hath brought forth a most pleasant kinde of fruit. They travelled for the space of three dayes to finde out the sense thereof, but they could not; and therefore they required *Sampsons* best beloved, that she would sound the secrets thereof, and disclose the same unto them; which if she failed to perform, they threatened to burn her to death. *Sampson* at the first (notwithstanding all her flatteries and sollicitations) denied to tell it her; at last she urged him so instantly, and shed so many tears (telling him that if he did not expound the question unto her, that she would take it for a certain signe that he hated her: that at last he



The year of the  
world, 2791.  
before Christi  
na's birth, 1273

v. 13.  
Sampson  
wife discover-  
eth the riddle  
to the Thama-  
nites.

v. 19, 20.  
Sampson kil-  
leth certain  
Ascalonites,  
and his wife  
marrieth with  
another.  
Judg. 15, 45,  
&c.  
Sampson bur-  
neth the Pale-  
stines fruit.

C. 15, 11, 12, 13.  
Sampson is de-  
livered to the  
Palestines.

v. 14, 15.  
Sampson with  
the jaw-bone  
of an Asse kil-  
leth a thou-  
sand men.

v. 18.  
Sampson by  
his prayers  
causeth a  
fountain to  
break out of a  
Rock.

C. 16, 3.  
Sampson bear-  
eth away the  
gates of Gaza.

told her what happened with the Lyon which he had slain, and how in him he had the three honey-combs which he brought unto her: and (suspectlesse of either fraud or guile) he deciphered the whole story unto her, and she afterwards reported the same to those that had besought her in that behalf. When as therefore the seventh day was come wherein the question was to be decided, they assembled themselves together about sunne-set, and said: There is nothing more irksome to meet withall then a Lyon, neither any thing more pleasant to taste, then honey: Whereunto *Sampson* replied, That there was not any thing more fraudulent then a woman, for she it is that hath reported my words unto you. Notwithstanding all this, he delivered that which he had promised them out of that booty, which he had taken from certain Ascalonites, whom he encountered upon the way. From that time forward he forsook this marriage, and the woman (the more to despise him) married one of his friends, who had in his behalf first solicited the marriage. *Sampson* (being the more incensed by this injurie) resolved to revenge himself both on her, and the whole Nation: For which cause in the summer season (when the corn was readie to be reapt) he took three hundred Foxes, to whose tayls he fastned flaming torches, and drove them into the Philistines fields of corn, consuming by this means all their harvest hope. The Philistines understanding that *Sampson* had done this, and conceiving the reason that induced him to execute this action, sent their garrison to Thamna, and burnt this woman alive with all her kindred, as the authors of that losse that had happened unto them. After that *Sampson* had slain divers Philistines in the countrey, he went and dwelt at Etam (which is a strong Rock in the Tribe of *Juda*.) For which cause the Philistines assailed that Tribe, who certified them that there was no reason why they should suffer for those offences which were committed by *Sampson*, and that in especiall; because they payed them tribute. The Philistines replied, That except they would not be maintainers of this act of injustice, they should deliver *Sampson* unto them. They therefore (desirous that the Philistines should have no cause of quarrell against them) came unto the Rock to the number of 3000. men, or thereabouts, and blamed *Sampson* for those actions which he dared to commit against the Philistines (a people that might endamage all the Nation of the Hebrews:) alledging further that they came to the end to take, surprize, and deliver him into the Philistines hands, praying him to submit himself voluntarily to that their resolution. *Sampson* made them swear that they would do him no further injurie, but deliver him onely unto their enemies, and that done, he descended from the Rock, surrendring himself to the hands of those of *Juda*, who bound him with two cables, and led him away to deliver him to the Philistines. Now being arrived in a certain place, which before that time had no name, and at this present is called the Maxilla, that is to say, a *Jaw* (by reason of the valour which *Sampson* shewed in that place) and approaching neer the Philistines Camp; shouting and rejoycing in their presence, by reason that they had faithfully executed that which they willed them) *Sampson* brake his bonds, and catching up the jaw of an Asse which he found at his feet, and marching forth against the Philistines, he slew and beat down to the number almost of two thousand of them, putting all the rest to flight and confusion. *Sampson* (becoming more elate after this execution then he ought to have been, and confessing not that it was done by the assistance of God, but attributing the same to his own vertue) gloried, that with the jaw of an Asse he had partly slain, and partly constrained the enemies both to fear and flie. But being teized with an exceeding thirst, he acknowledged and confessed that mans force is of no force, and protested that all ought to be ascribed to God, whom he besought that he would not be displeased with that which he had spoken, but that it might be remitted, and himself delivered from the present danger. Whereupon God heard his prayers, and caused a pleasant and abundant fountain to issue and spring from the foot of a rock: for which cause *Sampson* called the place Maxilla or Jaw, which name continueth even unto this day. After this battell *Sampson* set light by the Philistines, and went to Gaza where he sojourned in an Inn. The governours of the citie understanding of his arrivall, set men to keep the gates, to the end he might not depart without their knowledge. But *Sampson* (being no wayes ignorant of that which they intended against him) arose about midnight and carried away the gates, with the hinges and locks and all the furniture of the same, and laying them on his shoulders, carried and cast them on the mountain Hebron. Not long after that, he transgressed the ordinance of his fathers, and corrupted his domestickall manner of living, conforming himself to the fashions of the Gentiles, which was the source and of-spring of all his ruin. For he was surprized and intrangled with the love of one that was called *Dalila* (which was a common strumpet amongst the Philistines.) To her resorted the governours of the Philistines,



- A** Philistines, and by promises wrought so much with her, that they wrought her to work out of him wherein his force consisted, and what the cause was that he might not be apprehended by his enemies. She (conversing with him in drinking and keeping him company) told him that she marvelled at his actions, and by subtil insinuations practised to understand the manner and cause that made him so excellent in vertue. But *Samson* (that as yet was subtrill, stayed and well governed) in countercheck of her craft answered her: that if he were tyed with seven vine branches that were young and pliant, he should become the most feeblest amongst men. Whereupon for that time she contented her self; and having given notice thereof to the governours of the Philistines, she had in her house certain men of warre: then when he was drunk and asleep, she bound him as strongly fast as might be possible, and suddenly waking him, told him that certain souldiers were at hand to assail him: but *Samson* brake the bonds of the vine branches, and addressed himself to repulse the assaults of those that lay in wait to offend him. The woman frukrate of that hope which she expected, not long time after that (getting a fit opportunitee, in that *Samson* conversed continually) began grievously to complain against him, for that distrusting her love and constancy, he had concealed that from her which the most of all desired to know, as if she had been insufficient to conceal that which might any wayes concern the fortune and safety of her beloved: But he deceived her the second time, and said unto her, that if he were tyed with seven cords, he should lose his force. Which when she had done, and found a contrarie issue to her expectation, the third time *Samson* told her, that if she pleighted his hair with a fillet, he should be weakned: and having experimented that also, she found that it was false. Finally (for that a great misfortune attended upon him) she besought him so much, that at last he condescended to gratifie her, and spake to her after this manner: God hath care over me, and I am by his especiall providence bred and brought up: for this cause I nourish this hair, for that God hath commanded me not to cut the same, because my force shall endure and augment as long as these locks shall endure and grow. Which when she understood, she shaved off his hair and betrayed him to his enemies, whose forces at that time he was too feeble to resist, who plucked out his eyes, and led him away bound: but in space of time his hair grew again, and at such time as the Philistines celebrated a publique feast (wherein the Princes and Peers banquetted and entertained one another in one place, which was a house, the cover whereof was sustained with two pillars) *Samson* was sent for, and brought to the feast, to the end they might mock at him in the midst of their feasts and drunkenesse. But he taking it more grievously then all other the evils which he indured, that he might not revenge himself on those that thus injuriously did injure him: he wrought so much with the boy that led him, that he approached and took hold of the foresaid pillars, telling him that he had great need to repose himself, considering the travell that he had sustained. As soon therefore as he got hold on them, he shook them in such a sort, as they were over-turned, and the house fell upon those that were therein, who died to the number of three thousand men: with these also died *Samson*, who finished his dayes in this sort, after he had commanded over Israel for the space of twenty yeers: He was a man of great vertue, force and magnanimitie: and especially in that which concerneth his end, he meriteth to be admired at, because that even unto his latter hour he was animated against the Philistines. And whereas he was allured and besotted by a woman, it ought to be attributed to humane nature, which is so weak that it cannot resist sinne: otherwise in all other things, we ought to yeeld testimonie of his vertue. His kinsfolk took his bodie and buried it in Sarasa his countrey, by his parents.

## CHAP. XI.

*How the sonnes of Eli the high Priest were slain in battell by the Palestines.*

- A**FTER the decease of *Samson*, *Eli* the high Priest took upon him the government over the Israelites. During his time there was a great famine, and *Elimelech* unable to endure the miserie thereof, came from Bethlehem a citie of the Tribe of *Juda* to inhabit in the countrey of Moab, bringing with him *Naomi* his wife, and *Chelion* and *Maalon* his sonnes, whom he had by her. Now when as his affairs had fallen out with as fortunate successe as might be desired, he married his sonnes to certain daughters of the Moabites, *Chelion* unto *Orpha*, and *Maalon* to *Ruth*. Some ten yeers after, *Elimelech* and his sonnes died, the one after the other. By which mishap *Naomi* being cast into great sorrow, and destitute of their companie, whose dear familiaritie she had preferred before the love of her countrey: changing her resolution (according to those

The year of the world, 2791. before Christs Nativity, 1171.

L. 16. 2 v. 6. ad 16.

Dalila the strumpet foundeth *Samson*, to finde out wherein his strength consisted, and is deluded.

v. 16, 17, 18. *Samson* discovered to Dalila wherein his strength consisted: his eyes are pulled out, and he is led away prisoner.

The year of the world, 2811. before Christs birth, 1153.

2 v. 15. ad finem.

*Samson* with three thousand Palestines is slain. *Samson* ruled 20. yeers.

Ruth 1. v. 1. ad 6. Hedio & Ruthinus, chap. 14. A famine in the dayes of Eli.



The year of the  
world, 2811.  
before Christ  
was 1153

C. 1, v. 7. ad 14.

v. 15. ad 19.  
Naomi after  
the decease of  
her husband  
and sonnes,  
departeth with  
Ruth into her  
own country.  
Ruth goeth in-  
to Bethleem.  
Ruth 2. v. 1.  
ad 8.  
Boos friend to  
Naomi and  
Ruth:

Ruth 3. v. 14.

Ruth by her  
mother in laws  
persuasion li-  
eth at Boos  
feet.

Ruth 4. v. 1.  
ad 7.

Boos exhort-  
eth his kinf-  
man to marry  
Ruth.

occurrences that had happened her) she determined to return unto her friends, by reason **G**  
she had received intelligence, that her country at that time was in good estate. But her  
daughters in law could no wayes endure to be separated from her, and will she, nill she, they  
would needs accompanie her: but she willing them a more happie marriage then that which  
they enjoyed with her sonnes, and in all other things prosperitie, and protesting unto them  
that there was no abilitie in her to do them good; she besought them that they would stay  
in that place, and not (desiring to follow their wretched mother in law in an uncertain  
event) to lose the certain pleasure and peaceable fruition of their country. These her per-  
suasions took effect with *Orpha*: but *Ruth* (resolved in no sort to forsake her) attended on  
her mother in law (as an assured and future companion of whatsoever fortune should fall  
upon her.) Now when as both of them were arrived in Bethleem, *Boos* (*Abimelechs* kinsman) **H**  
entertained them in his house: and whereas the citizens called her by the name of *Naomis*,  
she said unto them, that it was more seemly for them to call her *Mara* (for *Naomi* in the He-  
brew tongue signifieth good hap, and *Mara* is as much to say as bitternesse.) Whereas then  
it was harvest time, *Ruth* by the permission of her mother, went out into the fields to glean,  
and gather corn for her sustenance: and it fortuned that she met by good hap in the fields  
with *Boos*, who came thither likewise not long after; who beholding her, inquired and ques-  
tioned with the chief reaper as touching the woman. Now he had a little before that time  
understood by her, her whole estate; which he declared unto his master, who gave her  
thanks for the good affection which she bare unto her mother in law, and of the care she had  
of her deceased sonne, whom *Ruth* had married, wishing her in effect all good fortune: and  
not suffering her to glean, he permitted her to reap and to gather all that which she might  
commanding his master-reaper that he should no wayes let her from taking whatsoever she  
pleased: giving order likewise, that when the reapers should take their refection, they  
should give her both meat and drink. Now when as *Ruth* had received grain at their hands,  
she reserved it for her mother in law, and came home at night and brought her the sheaves.  
In like manner *Naomi* had reserved a portion of certain victuals for her, which in way of  
honour her neighbours had sent her. Upon her return *Ruth* reported unto her all those  
words that *Boos* had said unto her: and *Naomi* gave her to understand that *Boos* was of her  
kinne, and that it might be that he was moved by devotion towards God to have care of  
her. Some other dayes after, *Ruth* issued again with *Boos* handmaids to gather her glean- **K**  
ings. And certain dayes after (and about that time that they threshed barley) *Boos* came  
and slept on the floor: which when *Naomi* understood, she bethought her self of some sub-  
till practice, whereby she might make *Ruth* lie with him (presuming that it would be a very  
good fortune for the young woman, if they might grow in acquaintance together) for  
which cause she sent her to sleep at his feet. *Ruth* (that made it a conscience to contradict  
her mother in law in whatsoever she commanded her) repaired thither, and upon her first  
arrivall *Boos* perceived nothing (because he was fast asleep:) but when he awaked about  
midnight, and felt that there was some bodie that lay fast by him, he demanded what she  
was: whereupon she told him her name, requesting him as her master, that he would permit  
her to repose in that place for that time. But early in the morning, before the servants be-  
gan to fall to their work, he commanded her to arise, and to take as much barley with her **L**  
as she could bear, to the end she might return unto her mother in law, before that any man  
might perceive that she had slept in that place (because it is wisdom to avoid slander, espe-  
cially at such time when there is occasion offered for a man to speak ill.) Touching the  
rest (said he) the matter standeth thus: Thou hast a kinsman (said he) that is more neer  
thee in blood then I am; thou must enquire of him, if it be his pleasure to take thee to his  
wife: and if he saith that he liketh thee, thou must then necessarily submit unto him: but  
if he refuse thee, I will take thee for my wife according as the law intendeth. Now when  
she had reported these news unto her mother in law, she gathered courage and conceived  
hope that *Boos* would take care of her. Thereupon *Boos* came into the Citie about noon- **M**  
dayes, and called a councill of the Elders, and sent for *Ruth* and his kinsman, to whom in  
person he spake thus: Doeest thou possesse the heritage of *Abimelech* and his successours?  
Who when he had publikely declared that he was seized thereof in right of proximitie,  
according to the ordinance of the Law: *Boos* replied, Thou must not (saith he) onely  
observe the Laws in part; but thou must precisely execute them according as they are.  
For, behold here a young woman, whom it becometh thee to marrie according to the  
Law, if thou wilt be inheritor of his possessions. But he surrendred unto *Boos*, not onely  
the possessions, but also the woman; by reason that *Boos* was allied also to those that were  
dead, and especially for that the said kinsman had already both wife and children.

Boos



**A** Boos therefore (having first of all taken witnesse of all the councell) called for the woman, and willed her to draw neer unto her kinsman, and to unloose his shoe, and strike him on the face (according as the Law had ordained) which done, Boos espoused Ruth, by whom (about a year after) he had a sonne, which Naomi brought up, and by the advice of the women she called his name Obed (because she had nourished him in her age: for Obed in the Hebrew tongue signifieth a slave.) Obed begat Jesse, and Jesse begat David, who was King, and who left the Realme to his successors for one and twentie generations of men. I have been enforced to declare these things as touching Ruth, because I have an intent to declare the power of God, to whom it is possible to raise men from obscuritie to the highest tippe and title of dignity, as he had chosen David, who descended from these of whom I have spoken.

The affairs of the Hebrews were at this time in very poore estate, and they armed themselves anew against the Philistines upon this occasion: The high Priest Eli had two sonnes, Ophni and Phinees. They against all right and law (offering outrages to men, and urging impieties against God) suffered no sinne to over-slip them which they committed not: for they took presents, partly in way of honour, partly ravished by force and rapine. And as touching those women that came unto the Tabernacle in way of devotion, they abused them, and ravishing some against their wils, and corrupting some others by presents, they so lewdly lived, that their life seemed to be a true and licentious tyrannie: for this cause their father was sore displeased with them, but the people were so much the more over-burdened with grief, because as yet they perceived not that Gods punishment should so suddenly fall upon them. But incontinently after that God had declared to Eli and the Prophet Samuel (who about that time was very young) what mishap should fall upon Elies children, he mourned over them, as if they had been already dead. But I will first of all declare somewhat unto you as concerning the Prophet Samuel, and afterwards will I speak of the children of Eli, and what inconvenience fell upon all the Hebrew Nation. Elcana was a Levite of base condition, living in Ramatha a part of Ephraim: he had married two wives, the one called Anna, the other Phenanna: by Phenanna he had children; yet notwithstanding loved he Anna very intirely, although she were barren. Now as Elcana with his wives repaired to Silo, where the Tabernacle of God was resident (as we have before declared) to the intent to offer sacrifice in that place: whilest, I say, during the festivall he distributed the portion of his meat to his wives and children, Anna (beholding the children of his

**C** other wife sitting round about their mother) began to weep and lament with her self, because she was without issue and alone. And after that by her grief she had overcome all that consolation which her husband could give her, she went into the Tabernacle to beseech God that it might please him to give her a sonne, and make her a mother; promising that her first begotten sonne should be dedicated unto the service of God, and should lead a particular life farre differing from that of other living men. And for that she employed long time in making her prayers, the high Priest Eli, who sat before the Tabernacle, commanded her to depart from thence, supposing that she had tasted too much wine: but after that she had told him that she drunk nothing but water, and that (being oppressed with grief) she was come into the Tabernacle to beseech God that it might please him to grant her children; he exhorted her to be of good courage, promising that God had heard her prayers: whereupon she returned to her husband replenished with good hope, and took her repast with joy and gladnesse. When as then they returned to their own house, she began to wax bigge with childe, and at last she bare a little young sonne, whom she called Samuel (that is to say, Requested at Gods hands.) Afterwards they returned to offer sacrifice, and give thanks unto God for the birth of the childe, which God had given them, and to bring their tenths; whereupon the woman (remembering her of the vow she had made in his behalf) delivered him into the hands of Eli, and consecrated him unto God to be his Prophet.

**D** For which cause they suffered his hair to grow, and he drank nothing but water, and Samuel was nourished and brought up in the Temple: Elcana had by Anna other sonnes and three daughters. But as touching Samuel (incontinently after he had attained to the age of twelve years) he prophesied. On a certain night therefore whilest he slept, God called him by his name: and he supposing that the high Priest had wakened him; came unto him: but he told him that he had not called him. This notwithstanding, God continued to call him three times: whereat Eli being sore amazed, he said unto him, Samuel, I neither now at this present, nor before this time have spoken unto thee, but it is God that calleth thee, answer him therefore, and say, Here I am. Now it chanced that he heard the voice of God once more; and he required him that it might please him to speak, and he would answer, not failing any waies to do him service in that wherein he should command him. Whereunto God answered,

**E** saying: *The year of the world, 2811. before Christs Nativity, 1139.*  
*v. 13.*  
 Boos beggeth Obed Davids grandfather upon Ruth.  
*1. Sam. 2. 12 ad 17.*  
 Ophni and Phinees the wicked sonn of Eli the high Priest.  
 Hedio & Rufinus, chap. 1 all. 12.  
*1. Sam. 1. v. 12, 13.*  
 Anna the wife of Elcana requireth a son at Gods hand.  
*The year of the world, 2818. before Christs birth, 1146.*

**F** *v. 20. ad finem.*  
 Anna bare Samuel to Elcana her husband.  
*1. Sam. 3. v. 7. ad 10.*



the year of the  
world, 2818.  
see Christi-  
anity, 1146

3. v. 11 ad 21  
and fore-  
neweth Sa-  
muel of the  
death of Eli &  
his sonnes.  
Sedio & Ruf-  
nus. cap. 16.  
Sam. 4. v. 1.  
4. 4.

The Philistines  
all four thou-  
sand of the  
Israelites.

the year of the  
world, 2850.  
see Christi-  
anity, 1814.

4. v. 4.  
The Hebrews  
ring the Ark  
into the battell

5. ad 11.

11. 12. &c.  
Dophni and  
Phinees with  
their thou-  
sand are slain,  
and the Ark is  
surprised by  
the enemy.

4. v. 13 ad 18  
Eli understand-  
eth of the  
loss of his  
sonnes, and  
is surpris'd of  
the Ark.

v. 18.  
Eli hearing of  
the loss of the  
Ark died.

19. 20. 21.  
Phinees wife  
is Ichabod  
and died.

saying: Since (saith he) thou art here, know that so great a calamitie shall fall upon the Israelites, that there is not any tongue that may expresse the same, or man that may beleve it. The sonnes of *Eli* shall die, and the Priesthood shall be transported into the family of *Eleazar*: For, *Eli* hath more loved his children then my service, and more then was expedient for them.

*Eli* informed the Prophet by imprecations to declare unto him that, which he had heard. But *Samuel* (for fear he should discomfirt him) would not disclose the same unto him, which made him the more assured of the intended and imminent death of his sonnes. And because that which *Samuel* prophesied in effect proved true, his reputation increased daily more and more.

In that time the Philistines (leading out their armie against the Israelites) incamped neer unto the citie of *Amphec*, and for that the Hebrews were negligent to withstand them, they passed further into the countries thereabout: so that in fighting with their enemies, the Philistines at last got the upper hand, and slew the Hebrews, and had them in chace for the space of four miles, pursuing the rest of those that fled even unto their own tents. Whereupon the Hebrews grew jealous and afraid of their whole estate: and therefore sent they to the councill of the Elders and the high Priest, praying them to bring the Ark of God with them, to the end that having it in presence with them, they might strike the battell and overcome their enemies. But they bethought them not, that he that had pronounced the sentence of their calamitie against them, was greater then the Ark which was made for him. The Ark then was brought, and the sonnes of *Eli* attended it, whom their father had expressly commanded, that if it so fell out that the Ark was taken, they should never more come before his presence, except they would die. Now *Phinees* executed the office of the high Priest, by the permission of his father, by reason he was very aged.

The Hebrews because of the presence of the Ark conceived very great hope and assurance, that they should have the upper hand of their enemies. The Philistines likewise were sore amazed, fearing the presence of the same: but the issues were not answerable according to the one or the others expectation. For when they joyned battell, the victorie which the Hebrews hoped should be theirs, fell unto the Philistines; and the losse which the Philistines feared, fell upon the Hebrews, who at last perceived that they had reposed their confidence on the Ark all in vain. For as soon as their enemies, and they fought pell mell with them, they turned their backs, and lost about thirtie thousand men, amongst whom the sonnes of the high Priest were slain, and the Ark was taken and carried away by the enemy.

## CHAP. XII.

*Eli* understanding of the losse of his sonnes, fell from his seat and died.

AS soon as the news of this overthrow was brought into *Silo*, and that it was certainly known that the Ark was taken (for a young Benjamite, who was at the execution, was come to bring tidings thereof) all the Citie was filled with sorrow: and *Eli* the high Priest (who sat in one of the gates on a high throne) understanding the lamentation, and judging that some disaster had befallen his people; sent to seek out this young messenger, by whom he was advertised of that which had happened. This accident of his sonnes and the army he bare with great moderation, because that before that time he had understood by God what should happen (for those adversities which are least suspected, do more grievously oppresse us, at such time as they happen:) But when he knew that the Ark was surpris'd, and in the enemies hands, by reason that it happened beyond his expectation, he was in such sort attainted with grief, that he suffered himself to fall from his throne upon the ground, where he died: he lived ninety and eight years in all, and had spent fourty of them in the government of the people.

The same day died the wife of *Phinees* the sonne of *Eli*, who had no more power to live, when he understood of the misfortune of her husband: for she was with childe at such time as the message of this his death was brought unto her, and she brought forth a sonne in the seventh moneth, which lived and was called *Ichabod* (which signifieth ignominie) by reason of the infamy received at that time by the army.

*Eli* was the first that governed among the successours of *Ithamar*, one of the sonnes of *Aaron*:



**A** *Aaron*: for before that time the house of *Eleazar* was possessed of the Priesthood (the sonne receiving it from his father) *Eli* transferred it to *Phinees*, after him *Abiezar* his sonne occupied the place, and left it to his sonne *Boci*, whose sonne called *Ozes* received it, after whom *Eli* (of whom we speak at this present) took the same, whose posteritie retained that dignitie till the time of the raigne of *Solomon*: for at that time the posteritie of *Eleazar* were re-installed.

The year of the world, 2850.  
before Christs  
Nativity, 1114.

The genealogy and progeny of *Eli* the High Priest.

## THE SIXTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the sixth book.

- 1 How the Palestines compelled by pestilence and famine, sent the Ark of God back again unto the Hebrews.
- 2 The victorie of the Hebrews under the conduct of Samuel.
- C** 3 How Samuel, when his strength failed him through age, committed the administration of the affaires to his sonnes.
- 4 How the people being offended with the maners of Samuels sonnes, required a King that might rule over them.
- 5 Saul by Gods commandement was annointed King.
- 6 Sauls victory against the Ammonites.
- 7 The Palestines assailing the Hebrews, are overcome by them in battell.
- 8 The victory of Saul against the Amalechites.
- 9 Samuel translateth the Royall dignitie unto David.
- 10 The expedition of the Palestines against the Hebrews.
- D** 11 Davids single fight with Goliath, and the slaughter of the Palestines that succeeded.
- 12 Saul admiring Davids fortitude, giveth him his daughter in marriage.
- 13 How the King sought Davids death.
- 14 How David oftentimes hardly escaped from the Kings treasons, yet having him twice in his power, how he would not hurt him.
- 15 The Hebrews are overcome in a great battell by the Palestines, wherein Saul the King, and his sonnes fighting valiantly, are slaine.

### CHAP. I.

**E** How the Palestines compelled by pestilence and famine, sent back the Ark of covenant unto the Hebrews.



**A**FTER that the Philistines had gotten the victory over the Hebrews, and taken the sacred Ark (as we have before this declared) they brought it with other their spoiles unto the Citie of Azot, and placed it in manner of a trophée in the Temple of Dagon their Idoll. But on the next day after (when early in the morning they came and entred into the Temple to adore their god) they found him fallen from that base or pillar that sustained him, and lay along upon the ground, his face upward before the Ark; whereat being sore moved, they took and fastned him in his former place: and when as they came very oftentimes thither, & alwaies found him prostrate, and adoring before the Ark, a great feare & perturbation invaded the whole people. At length a grievous plague, not onely ranged in the citie of Azot, but also seized on all the inhabitants of the countrey. For the people being suddenly taken with the flux, died in great torment, and some of them vomited up their bowels, being corrupted and corroded with the disease. Besides this, the whole land swarmed with mice, who destroying all things, neither spared the corne, nor any other fruit. The Azotians being thus overpressed with these calamities, and unable any longer to indure the same, understood that the Ark was the cause thereof, and that

1 Sam. 5. v. 1.  
ad 6.  
Hedio & Rufinus, chap. 1.  
The sacred Ark is carried into the Temple of Dagon. They of Azot are horribly plagued for taking away the Ark. Mice devour the fruit of the countrey of Azot.



The year of the  
world, 2850.  
before the nativity  
of Christ,  
1114.

1 Sam. 5.  
2. ad finem.

Consultation  
about the Ark.

The conclusi-  
on of the  
counsell as  
touching the  
sacred Ark.

Sam. 6, 12,  
13.

The year of the  
world, 2851.  
before Christ's  
nativity, 1113.  
The sacred  
Ark cometh  
to Bethfama.  
The gratulati-  
on of the  
Philistines  
upon the arri-  
val of the  
Ark.

that neither the victory, neither the surprizall of the same, had any wayes procured either their good or profit. They therefore sent unto the Ascalonites, requiring them that they would receive the Ark into their Citie, who (willingly condescending to their embassage and demand) received the Ark; and were presently plagued with the same sicknes and mishaps which the Azotians had suffered. For together with the Ark the calamities also were translated, for which cause it was likewise sent from this place into another, with whom it remained but a little while: for the inhabitants of that place being afflicted by the same grievances which the other indured, sent it to the neighbour Cities, so that after this sort the Ark was conveyed to five Cities of the Palestines: (exacting as it were by those plagues a tribute in every one of them of violated religion) who wearied with so many evils, and made examples unto others not to entertaine the Ark, which so grievously recompenced those that received the same, perceived that there was no other way left them, but to finde out some good means to rid themselves of the same. When as therefore the Princes of the five Cities, of Geth, Accaron, Ascalon, Gaza, and Azot, were assembled, they consulted amongst themselves what were best to be done, and first of all they resolved to send back the Ark unto those to whom it appertained, whose captivitie God did revenge, in that with it many plagues entred into the same Region, and ceased not to waste both their men and their country. There were some that said that this resolution was unseemely to be executed, denying that these things should be imputed to the captivitie of the Ark (whose power if it were so great as they intended, or if God had any wayes care of the same; he would never have permitted it to have fallen into the hands of men of a contrary religion) perswading them to digest these misfortunes with an equall minde, and so to think that all these things were nothing else but the effects of nature, which in certain periods of times is wont to ingenerate in mens bodies, in the earth, and in plants, (and in other things subject to her power) these kindes of alterations and mutations. But the counsell of those men, that had approved their understanding and wisdom in times past, was preferred before their opinion. For the assistants supposed that in this deliberation, as also their opinion and counsell was most convenient. They therefore advised that the Ark should be sent back and not retained, and that the five Cities should dedicate five golden statues in testimonie of their gratitude, because they had been preserved by his favour from that plague, from which by humane remedies it was impossible to escape: they annexed also so many golden mice unto them, like unto those that spoiled their country. All these locked in a chest and laid upon the Ark, they commanded that a new Cart should be built, and that they should yoke and tie to the same certain kine that had new calved, locking up their calves from them, lest they should be an impediment to their dammes, and (to the intent that through the desire to see their young) they should haste the faster. That done, that driving the chariot and them, they should leave them in a place that had three waies, and suffer them to draw that way that them listed: and if they took the way of the Hebrews, and should travell towards their country, they then should assure themselves that it was the Ark which was the cause of their evils; but if they drew another way, let them (said they) be driven back again, being most assured that the Ark hath no such vertue in it. This counsell was approved by every one of the assembly, and presently effected: so having prepared all those things whereof we have spoken, they brought the Chariot into a high way that extended three wayes, and leaving it in that place, they returned back again.

## CHAP. II.

### The victory of the Hebrews under the conduct of SAMUEL.

**N**OW when the kine entred and kept the right beaten way, and travelled therein no otherwayes then if some men had led them, the governours of the Philistines followed after them, desirous to understand whither they would travell, and in what place they would rest both themselves and the chariot. There is a borough in the tribe of Iuda called Bethfama, towards which they drew: and although they had a very faire Plain before them, yet would they not travell any further, but rested the chariot in that place. The inhabitants came unto this spectacle, and greatly rejoiced thereat: for although it was summer time (wherein every one busied himselfe in gathering in the fruits of the field) yet so it was, that when they perceived the Ark, they were so transported with the pleasure that they had, that they laid aside the work which they had in hand, and ran presently unto the Chariot. Then taking down the Ark and the Cofer (wherein



- A** (wherein the statues of gold, and golden rats were, they laid them upon a certain rock in the field, and after they had solemnly sacrificed and royally feasted together, they offered up both the chariot and kine for a burnt offering unto God. Which when the Princes of the Palestines perceived, they returned back again into their own countrey. But Gods indignation and displeasure was whetted against the Bethsamites: so that seventy of them were slain, by reason they had touched the Ark and with prophane hands (not being Priests) attempted to sustain it. For which cause the inhabitants thereabouts lamented their losse, and mourned for that their countrey men were extinguished by no fatall death, but by a punishment and plague sent from God, lamenting in particular every one of their alliance. And supposing that they were unworthy that the Ark should remain with them, they sent messengers to the governours and the rest of the Hebrews, to let them understand that they had recovered the Ark out of the hands of the Philistines; who being made privy to every accident, placed the same in *Cariathiarim* a Citie bordering upon the Bethsamites. In that place there dwelt a man of the race of the Levite, called *Aminadab* (who had the honour and reputation of a good man, and was renowned for his good and godly life:) to his house directed they the Ark, as to a place agreeable unto God, because there dwelled in the same a man of so much vertue. His sonnes had the charge of the Ark, and continued in that service for the space of twenty years, during which time it remained in *Cariathiarim*, after it had onely remained foure moneths with the Philistines. During the time that the Ark was in the Citie of *Cariathiarim*, all the people converted themselves unto God with prayers and sacrifices, shewing great devotion and forwardnesse in his service. The Prophet *Samuel* perceiving this their readinesse in courage, and supposing he had got a fit occasion to exhort them unto libertie, and those profits which consequently follow the same; and applying his speech unto the opportunitee, time and affaires, spake unto them such words as sounded to this effect: Ye men of Israel, since at this present the Philistines cease not to molest you, and God beginneth to shew himself mercifull and favourable unto you: it behooveth you, not onely to be touched with a desire to recover your libertie, but also to endeavour your selves to purchase the same in effect. Beware therefore lest through your own maners you make your selves unworthy thereof, and let each one of you endeavour to follow justice, and expelling all sinne out of your mindes, convert your selves in all puritie unto God, and persevere constantly in his service. For in doing these things, you shall shortly obtain all felicitie, and especially purchase unto your selves a new libertie, and an assured victory against your enemies; which neither by armes, neither by the strength of your bodies, neither by the multitude of your armies, you were able to obtaine: for God hath hath not proposed rewards for these things, but for vertue and justice, who (trust me) will not deceive your expectation, nor faile in the execution of his promises. When he had spoken after this manner, all the people testified their consent in good words, shewing the pleasure they had conceived by his discourse, promising to doe that which should be well liking and agreeable unto God. Whereupon *Samuel* assembled them the second time in the citie of Maspha (which word signifieth conspicuous) there erected they an Altar and sacrificed unto God, and after they had fasted for a daies space, they publikly addressed them to call upon the name of God.
- E** The Philistines in the mean space, who were assembled together in the same place, had an inkling of that which the Hebrews did, and being certified of this assembly, came with a great armie and many forces, intending to intrap the Hebrews, who neither expected or were prepared for them. This sudden attempt of theirs sore dismaied and troubled the Hebrews: so that they repairing and running unto *Samuel*, told him that their hearts failed them through fear, and their mindes were troubled through the remembrance of those precedent losses which they had received: For which cause they ought to hold themselves in quiet, for fear lest the enemy should inforce his power against them. Whilest (said they) thou hast led us hither to pray, sacrifice, and offer up our vovs unto God, they are encamped neer unto us, being ready to surprize us that are naked and disarmed: we have no other hope therefore of our securitie, but that proceedeth from thee and God; who being moved by thy prayer, may give us means to escape from their hands. *Samuel* in way of answer wished them to be of good cheere, promising them that God would yeeld them some testimony of his assistance: whereupon sacrificing a sucking lambe for the people, he besought God that it might please him to stretch forth his right hand for them in this battell against the Philistines, and that he would not permit them to fall this second time into the enemies hands. To these prayers of his, God listned with intentive ears, and accepted their humble hearts and dutifull obseverance, smiling upon their offering, and promising them both force, and victory. Both before the sacrifice was wholly consumed with flame, and the ceremonies

The year of the world, 2851. before Christs Nativity, 1113.

v. 19. Ruffinus writeth that God strook 70. of the greatest, and 5000. of the common sort, as it is, 1 Sam. 6. 21. The Ark is transcribed into Cariathiarim.

Hedio & Ruffinus, chap. 2. The punishment of the Israelites. 1 Sam. 7. 33 ad 6. Samuels oration to the people.

Samuels exhortation to the people as touching their repentance.

The year of the world, 2871. before Christs Nativity, 1093.

The prayers, supplications and fasts of the Israelites in Maspha.

v. 8, 9. What things in warfare are to be opposed against the enemy.

Samuel comforted the people, v. 10.

v. 11, 12, &c. Samuels sacrifice and prayer

nies



The year of the  
world, 2871.  
before the natiui-  
ty of Christ,  
1093.

The sacrifice  
devoured by  
celestiall flame  
a token of  
Gods assi-  
stance.

v. 10.  
A horrible  
earth-quake  
among the  
enemies.  
Samuels vi-  
ctory over the  
enemie.

v. 14.  
Samuel reco-  
vereth those  
lands which  
the Israelites  
had lost.

Samuel pre-  
scribeth lawes  
and disposeth  
the judge-  
ment seat in  
severall cities.  
Hedio &  
Rufinus.  
chap. 3.  
1 Sam. 8. v. 2.  
Samuel com-  
mitteth the  
government  
and care of  
the common-  
weale to his  
two sonnes  
Joel and Abia.

v. 4, 5, 6.  
The Israelites  
report unto  
Samuel the  
Iew behavi-  
our of his  
sonnes, and be-  
seech him to  
nominate a  
king that may  
raigne over  
them.

nies performed; the enemies arranged their battels in the Israelites fight, supposing that the day was already there, in that they had intercepted the Jews who were unprepared for the fight (who were not only disappointed, but also assembled in that place to no such end.) But the matter fell out farre contrarie to that which they expected (and had they been foretold the same, they had scarcely beleevied it.) For first of all by Gods commandment the earth trembled under their feet, and with uncertain pace they knocked their heads the one against the other; some likewise were suddenly swallowed up by the earth-quake: at length astonished by often flashes, and having both their eyes and hands halfe blasted and burned by the fiery lightnings that fell (so that they could not weild nor mannage their weapons) they reposed all their hope and confidence in flight. But *Samuel*, seeing them in this sort dismayed, suddenly set upon them, and killing many of them, he ceased not to pursue the rest as farre as a place called Corraus, where he fixed and erected a stone or trophee, as a marke both of his own victorie, and the enemies flight, and called the same The strong rock; as a witnes of the force that God had given him against the Philistines: who after they had received this overthrow, sallied not out any more against the Israelites. But remembering themselves of their fear and those accidents that fell upon them, they remained in peace, offering no further invasion: for the confidence which the Philistines had before that time conceived and gotten against the Hebrews, translated it self and remained with the Hebrews ever after this victorie. And *Samuel* led forth his armie against them, and slew a great number of them, and for ever abased their pride, taking from them that countrey which before-times they by conquest had cut off from the inheritance of the Jews, which countrey extendeth it selfe from the frontier of Geth, to the Citie of Accaron: and the rest of the Chanaanites at that time had peace with the Israelites.

### CHAP. III.

*SAMUEL* weakened by reason of his old age, cannot any longer govern the estate, and committeth it to the administration of his sonnes.

**N**OW when the Prophet *Samuel* had reduced and brought the people to a good forme of government, he assigned them a Citie whither they might appeale, and decide those differents that might fall out amongst them: and as touching himselfe, he travelled twice every yeer from Citie to Citie, to administer justice unto them, and continued the maintenance of this policie for a long time. But as soone as he perceived himselfe to be overburdened with yeers, and unapt to execute his ordinary offices, he reserved the government and superintendence of the people to his sonnes, the elder of whom was called *Joel*, and the younger *Abia*; and he commanded that the one of them should make his seat of justice in Bethel, and that the other should give audience at Bersheba, dividing the people, and attributing each part to his particular Judge. In these was there a manifest example & infallible testimonie, that children are not alwayes borne like unto their fathers: but that sometimes of evill parents there are good children bred, as contrariwise at that time, of a good father there were evill sonnes begotten. For forsaking the instructions of their father, they followed a quite contrary course, and oppressed justice through corruptions and rewards; and, swallowed up and surfeited in delights and pleasures, they both contemned the will of God, and the instructions of their father, who had no other care, then that the people should studie to live well, and uprightly.

### CHAP. III.

*How the people being displeased with the manners and government of the sonnes of SAMUEL, demanded a King.*

**W**HEN as therefore the people perceived, that the sonnes of the Prophet had committed so many outrages against their laws and policy, they were very fore displeased, and had recourse unto their father where he dwelled in the city of Ramatha; where reckoning up unto him the misdemeanors of his sonnes, and how through the multitude of his yeers, he was unfit according to his accustomed manner to administer the affaires of the common-weale, they earnestly intreated and besought him, that he would nominate and elect some King over them, who might both command their nation and Empire, and exact due punishment on the Palestines, for their



**A** their many and too oftentimes offered injuries. This resolution of the people grievously tormented *Samuels* minde, who by reason of his innated and upright justice, misliked of the kingly authoritie, as a style and state too imperious: for he greatly delighted himselfe in the Aristocracy or government of the elders, deeming no estate more conducible, or available for the securitie and prosperitie of the people, then that was. And so did this matter distemper and distract this man, as by reason of his care, he could neither taste food, nor entertaine sleep: but all the night long tossed and tumbled in his bed, during those times complotting and imagining many things in his minde. Whilest these his indispositions continued, God appeared unto him and comforted him, willing him not to be agrieved at that which the people had required: but that he should suppose that this injurie, not onely concerned him, but God himselfe, whom they disclaimed also for their King and sole Governour over them. The effect whereof they had complotted, from the day that they departed out of Egypt: but ere it be long (said he) they shall repent themselves, yet shall not their repentance undoe that which shall be done; and it shall appeare by those counsels they have taken, that they have been contemners, and ingratefull toward me by their own confession, and towards thee also which hast been their Prophet. I will therefore that you chuse them a King, and such a one as I shall nominate unto thee, after that thou hast advertised them what evils they shall endure (at such time as they shall have a King) and hast publicly declared unto them, what inconveniences follow the charge which so vehemently and unhappily they pursue. When *Samuel* understood these sayings, he assembled the people about the break of day, and protested publicly unto them, that he would establish them a King. But faith he, before I shall effect that which you request, I must expose and declare unto you what estate you shall live in, being under the subjection of royaltie; and how many and grievous evils you shall be pressed withall, by those Kings that shall govern you. Know therefore first of all, that they will take your children from you, and make some of them coachmen, and other some horsemen and archers of their guard, others their posts and tribunes and centurions; some likewise their handicraftsmen, and armourers, and chariot makers, and smiths, and forgers of other sorts of weapons, besides husbandmen of his fields, and plowers, and diggers of his vineyards: neither is there any thing which they shall not be compelled to doe after the maner of bondslaves, that are bought with money. They shall take your daughters also, and make them their perfumers, cookes and bakers; and they shall employ them in all servile offices, whereunto their chambermaides are to be employed either by stripes or torture. They shall take from you your substance, and give it to their Eunuches, and guard. They shall take your flocks, and distribute them amongst their servants: In a word, you and all yours shall serve one King, and shall be of no better reckoning then the slaves of his household. When you shall endure these paines, then shall you call to remembrance all these things which I have told you, and with repentance you shall beseech God, that he will have mercy upon you, and give you a speedy deliverance from the servitude of your Kings: but he shall not respect your prayers, but neglecting and repulsing them, shall suffer you to beare the penaltie of your evill counsell. Although these future inconveniences were forerold them, yet did the people neglect and set light by them: and not suffering that sinister opinion which before that time they had conceived in their mindes, to be altered or frustrated in them, they insisted with all obstinacie, requiring (without any care of future mishaps) that they might have a King created over them, because (as they said) it was necessary that they should have a King that might wage warre with them, to revenge them on their enemies, and repress their adversaries forces, and that there was no absurditie in it, but that they might be governed in the same sort as their neighbours were. *Samuel* perceiving that his perswasions could prevaile nothing at all with them, and that they could not be diverted from that resolution wherein they persisted, he spake thus: Goe your wayes for this time every one of you unto your houses, and I will cause you to be assembled when the cause requireth, and when God shall have informed me what King he will give you.

## CHAP. V.

SAUL by the commandment of God is declared King.



HERE was a certaine man of the tribe of *Benjamin*, noble in birth, and commendable in manners called *Cis*, who had a young sonne faire in face, great in body; having a spirit and judgement farre more excellent then were the lineaments and perfections of his body, whose name was *Saul*. This *Cis* having faire Affes, where-

The year of the world, 2871. before Christs Nativity, 1093.

Hedio & Rufinus. cap. 1. v. 6.

Samuel is comforted through the peoples demand.

v. 7, 8. Samuel is comforted by God.

God commandeth Samuel to create a King.

v. 10, ad 18. Samuel exposteth unto the Israelites those inconveniences they shall suffer under a King.

v. 19. The people obstinately persevere in craving a King.

The year of the world, 2880. before Christs Nativity, 1084. 1 Sam. 9. v. 1, ad 3.



The year of the  
world, 2880.  
before the nati-  
vity of Christ,  
1084.

v. 3.  
Saul seeketh  
the Asses that  
were lost.

v. 6, ad 10.  
Saul asketh  
where the  
Prophet dwel-  
leth.

v. 15, 16, 17.  
God certifieth  
Samuel whom  
he should cre-  
ate King.

v. 18, 19.  
Saul cometh  
unto Samuel.  
Samuel certi-  
fieth Saul how  
he shall enjoy  
the kingdom.

v. 23, 24.  
Samuel con-  
ducteth Saul  
unto the  
banquet.

1 Sam. 10. 1.  
Samuel  
anointed Saul  
King.

v. 23, ad 8.  
Samuel in way  
of confirmati-  
on telleth  
Saul what  
shal befortune  
him in his  
journey.

in he tooke more pleasure then in any other kinde of cattell, had lost certaine of them which were strayed from the rest of his flock: whereupon he sent his sonne accompanied with a servant to search and seek them out; who having traversed and travelled in quest of them thorow all his fathers tribe, journeyed thorow the rest of the tribes, without any hope or inkling of them: for which cause he determined to return home again, for feare lest his father should conceive some care and griefe in his absence. Whilest then he arrived neer unto the Citie of Ramatha, the servant that followed him, certified him that there dwelt a Prophet in that place, to whose foresight the knowledge of the truth was subject, towards whom he counselled him to adresse himselfe, with assurance and confidence, that by him he should understand what was become of his Asses. *Saul* replied, that he had no means left to recompense the Prophet, by reason they had consumed all the money they had brought forth with them in their journey. His servant told him that he had as yet the fourth part of a sicke, which they might give him: but they were both of them deceived, in that they were ignorant that the Prophet was not to be bribed. When as therefore they drew neer unto the gates of the City, they met with certain maidens that went out to fetch water, of whom they demanded where the Prophet dwelt: who gave them directions, telling them that they were to make haste before that he were set down to supper, by reason he at that time entertained divers guests, and he himself was first wont to sit down at the upper end of the table. *Samuel* had invited this company, by reason that all the day long he had instantly besought God that he would declare unto him, who it was that should be established: and God also gave him to understand that he would informe him the next day after, and that about the same houre he would send a young man unto him of the tribe of *Benjamin*. For this cause *Samuel* sat in his house expecting the assignation: which being come, he came downe under pretence to go to supper, and in the way he met with *Saul*. At that very instant God signified unto *Samuel*, that it was he whom he should elect Prince and governour over the people.

*Saul* addressing himselfe unto *Samuel*, besought him that he would shew him the Prophets lodging, by reason that he was a stranger & knew it not. *Samuel* told him that he himself was the man to whom he spake, and led him to the banquet, assuring him that his Asses (in search of whom he had travelled so long) were in safety, and that all mens goods were at his command. *Saul* answered: My Lord, I am too base to hope or expect so much; and further, my family is the least of all the families: you therefore jest and mock at me, in speaking of such things as surpasse my condition. The Prophet took him by the hand, and brought both him and his servant unto the table, and placed him above all those that were invited, who were to the number of seventie. *Samuel* commanded that the royall portion should be set before *Saul*: and when the houre of bed time came, all the rest arose and departed to their houses, but *Saul* and his servant lodged that night with the Prophet: and as soone as it was day, *Samuel* awaked *Saul*, and departing with him out of towne, he commanded him to send his servant before, and to remain himselfe with him behinde, because he had certain things to impart unto him in private. Hereupon *Saul* sent away his servant, and *Samuel* taking a cruet with oyle, powred the same upon the young mans head, and embracing him, said: Be thou King elected by God against the Philistines, and for the defence of the Hebrews. Thou shalt have this signe which I now shall informe thee of, of thy future honour: When thou shalt be parted from hence, thou shalt overtake three men in the way, who travell to Bethel to adore and sacrifice unto God: the first of which, thou shalt see bearing three loaves, the second shall beare a goat, and the third shall follow carrying a glasse of wine. These shall embrace thee and careffe thee: and they shall give thee two loaves, and thou shalt receive them. And from thence shalt thou depart unto that monument that beareth the name of Rachel, where thou shalt meet with a messenger, that shall certifie thee that the Asses are found. From thence coming unto Gabatha, thou shalt finde the Prophets assembled in their congregation, and being ravished by the Spirit of God, thou shalt prophesie amongst them: so that whosoever shall behold thee, shall be ravished in admiration, and shall say: Whence cometh it to passe, that the sonne of *Cis* hath attained to so good fortune? and when thou hast had these signes, know that God shall be with thee: salute thy father and thy kinsmen in my behalfe. Hereafter thou shalt repaire and be sent unto me unto Galgal, to offer sacrifices of thanksgiving unto God. Having in this manner told and foretold him that which is forespoken, he gave him licence to depart: and all these things hapned unto *Saul*, according as the Prophet *Samuel* had prophesied unto him. When *Saul* was arrived at *Abner*'s house, who was his uncle (whom he loved above all the rest of his other familiars,) *Abner* questioned with him about his voyage, & as touching those things that had chanced unto him: and *Saul* hid nothing from him, but point by point informed him of all that



**A** that which had hapned unto him, during his being and abode with the Prophet *Samuel*, and how he had declared unto him the recovery of his Asses: but as touching the royaltie, and those things that concerned the same, he concealed them; supposing that if it should be made known, it would not be beleaved, but that he should reape hate thereby. For although he were both his friend and cousin; yet thought he it more secure and convenient for him to burie the same in silence: reputing (as I suppose) in himself the infirmities of mans nature, that no man is constant in love, but although by manifest assistance from God, felicity fall upon any man, yet other men doe grieve and repine that any one should be preferred before them.

The year of the world, 2880. before Christs Nativity, 1084.

Saul concealed his royall dignitie. The inconsistency of mans love.

Samuels oration to the peoplas concerning Saul. 2. 17, 18.

**B** After this, *Samuel* assembled the people in the citie of Maspha, where he framed his speech in such sort, as he certified of those things which he had received from God, namely, that he having procured their libertie, and brought their enemies in subjection under them; next, how they were forgetfull of so many benefits, and had degraded God of his royaltie; as if they were ignorant, that the greatest good that might happen unto men, is to be governed by him that is the soveraigne good; how they had determined to have a man to their King, who according to his pleasure and appetite, or according to the unbridled bent of his passion, would use them like slaves made subject unto him, and would usurpe upon their goods without forbearing any thing whatsoever, that men are not so studious to maintain their handie works and labours, as God, who hath an inestimable care of those whom he hath created. Notwithstanding (saith he) since you have thus determined, and are after this maner resolved, and that the outrage which you have enterprized against God, prevaileth with you, set your selves all of you in order according to your tribes and families, and let each of you cast your lots.

**C** To this the people condescended, and the lot fell on the tribe of *Benjamin*, which being cast the second time, light on the family of *Merri*, and afterwards being approved by the people, it fell to *Sauls* lot, who was the sonne of *Cis*, to have the kingdom. The young man, who before that time knew what should happen, had stept aside, to the intent (as I suppose) that it might not seeme that he had desired this dignitie; and such moderation and temperance shewed he in this matter, that although it so fell out, that divers cannot conceale the joy they conceive, if any face of felicitie smile upon them; but manifest the same unto all men: yet not withstanding he not onely was voide of vaine appearance (although he were to be King and Lord of so many worthy people) but that which is more, he stole away from the presence of those men over whom he should command, and so handled all things that he made them seek after him, and travell to finde him out. Whilest therefore they carefully sought, and knew not what was become of *Saul*, the Prophet prayed God that he would shew them where he was; and that he would bring him into their presence: when as therefore he was enformed by God in what place he remained, *Samuel* sent out certaine messengers to conduct him thither, and as soone as he came amongst them, *Samuel* set and placed him in the midst of the people: now was he more high then any of the company by the shoulders; and had a Kingly and goodly shape and appearance: then spake the Prophet after this maner; God hath given you this man to be you King, behold how he surpasseth you all, and shewes himselfe worthy to be your Prince. But as soon as the people had cried God save the King; the Prophet, who had reduced into writings all those mischiefs that should befall them, read the same unto them in the hearing of the King, and put the book into the Tabernacle of God for a perpetuall testimony unto posteritie of those things which in future ages should succede, according as he had fore-prophecied: which done, *Samuel* dismissed the people, and returned to the citie of Ramath, which was his countrey. But *Saul* departing unto Gabatha, divers worthy men gave their attendance on him, and did him the honour that appertained unto a King. But divers seditious and loose companions, who set him at nought, both mocked them, and those things which they did, neither brought they any presents unto *Saul*, neither seemed they either in affection, or in word, any wayes to respect their King. A moneth after this installment, there fell a warre betwixt him and *Naas* King of the Ammonites, which was the original of that honour which was generally attributed unto him by the whole multitude: this *Naas* had offered divers outrages unto those Jews that dwell on the other side of Jordan. For he had traversed the river with a great and huge armie levied against them; and had overcome divers of their cities. For at that time he used force and violence against them: and to the intent that they might not rebell, neither deliver themselves from his subjection, he used this subtiltie and prevention to cut off all colour and occasion from them, of opposition. For to those that surrendered themselves, and subscribed to his mercy, and to those that were taken captives, or conquered in the warres, he plucked out their right eyes, and this did he to that intent,

2. 19. Lots cast the row, every tribe and family.

2. 21. Sauls modesty and temperance in undertaking the government.

2. 22. Saul hideth himselfe from the presence of the people.

2. 23. Saul of a high stature.

2. 24. Saul sated by the people for their king.

2. 26, 27. Divers attend on Saul, otherwise con-temne him. Hedio & Rufinus, chap. 5. 1 Sam. 11. 1. ad 4.

**D** is more, he stole away from the presence of those men over whom he should command, and so handled all things that he made them seek after him, and travell to finde him out. Whilest therefore they carefully sought, and knew not what was become of *Saul*, the Prophet prayed God that he would shew them where he was; and that he would bring him into their presence: when as therefore he was enformed by God in what place he remained, *Samuel* sent out certaine messengers to conduct him thither, and as soone as he came amongst them, *Samuel* set and placed him in the midst of the people: now was he more high then any of the company by the shoulders; and had a Kingly and goodly shape and appearance: then spake the Prophet after this maner; God hath given you this man to be you King, behold how he surpasseth you all, and shewes himselfe worthy to be your Prince. But as soon as the people had cried God save the King; the Prophet, who had reduced into writings all those mischiefs that should befall them, read the same unto them in the hearing of the King, and put the book into the Tabernacle of God for a perpetuall testimony unto posteritie of those things which in future ages should succede, according as he had fore-prophecied: which done, *Samuel* dismissed the people, and returned to the citie of Ramath, which was his countrey. But *Saul* departing unto Gabatha, divers worthy men gave their attendance on him, and did him the honour that appertained unto a King. But divers seditious and loose companions, who set him at nought, both mocked them, and those things which they did, neither brought they any presents unto *Saul*, neither seemed they either in affection, or in word, any wayes to respect their King. A moneth after this installment, there fell a warre betwixt him and *Naas* King of the Ammonites, which was the original of that honour which was generally attributed unto him by the whole multitude: this *Naas* had offered divers outrages unto those Jews that dwell on the other side of Jordan. For he had traversed the river with a great and huge armie levied against them; and had overcome divers of their cities. For at that time he used force and violence against them: and to the intent that they might not rebell, neither deliver themselves from his subjection, he used this subtiltie and prevention to cut off all colour and occasion from them, of opposition. For to those that surrendered themselves, and subscribed to his mercy, and to those that were taken captives, or conquered in the warres, he plucked out their right eyes, and this did he to that intent,

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**F** After this, *Samuel* assembled the people in the citie of Maspha, where he framed his speech in such sort, as he certified of those things which he had received from God, namely, that he having procured their libertie, and brought their enemies in subjection under them; next, how they were forgetfull of so many benefits, and had degraded God of his royaltie; as if they were ignorant, that the greatest good that might happen unto men, is to be governed by him that is the soveraigne good; how they had determined to have a man to their King, who according to his pleasure and appetite, or according to the unbridled bent of his passion, would use them like slaves made subject unto him, and would usurpe upon their goods without forbearing any thing whatsoever, that men are not so studious to maintain their handie works and labours, as God, who hath an inestimable care of those whom he hath created. Notwithstanding (saith he) since you have thus determined, and are after this maner resolved, and that the outrage which you have enterprized against God, prevaileth with you, set your selves all of you in order according to your tribes and families, and let each of you cast your lots. To this the people condescended, and the lot fell on the tribe of *Benjamin*, which being cast the second time, light on the family of *Merri*, and afterwards being approved by the people, it fell to *Sauls* lot, who was the sonne of *Cis*, to have the kingdom. The young man, who before that time knew what should happen, had stept aside, to the intent (as I suppose) that it might not seeme that he had desired this dignitie; and such moderation and temperance shewed he in this matter, that although it so fell out, that divers cannot conceale the joy they conceive, if any face of felicitie smile upon them; but manifest the same unto all men: yet not withstanding he not onely was voide of vaine appearance (although he were to be King and Lord of so many worthy people) but that which is more, he stole away from the presence of those men over whom he should command, and so handled all things that he made them seek after him, and travell to finde him out. Whilest therefore they carefully sought, and knew not what was become of *Saul*, the Prophet prayed God that he would shew them where he was; and that he would bring him into their presence: when as therefore he was enformed by God in what place he remained, *Samuel* sent out certaine messengers to conduct him thither, and as soone as he came amongst them, *Samuel* set and placed him in the midst of the people: now was he more high then any of the company by the shoulders; and had a Kingly and goodly shape and appearance: then spake the Prophet after this maner; God hath given you this man to be you King, behold how he surpasseth you all, and shewes himselfe worthy to be your Prince. But as soon as the people had cried God save the King; the Prophet, who had reduced into writings all those mischiefs that should befall them, read the same unto them in the hearing of the King, and put the book into the Tabernacle of God for a perpetuall testimony unto posteritie of those things which in future ages should succede, according as he had fore-prophecied: which done, *Samuel* dismissed the people, and returned to the citie of Ramath, which was his countrey. But *Saul* departing unto Gabatha, divers worthy men gave their attendance on him, and did him the honour that appertained unto a King. But divers seditious and loose companions, who set him at nought, both mocked them, and those things which they did, neither brought they any presents unto *Saul*, neither seemed they either in affection, or in word, any wayes to respect their King. A moneth after this installment, there fell a warre betwixt him and *Naas* King of the Ammonites, which was the original of that honour which was generally attributed unto him by the whole multitude: this *Naas* had offered divers outrages unto those Jews that dwell on the other side of Jordan. For he had traversed the river with a great and huge armie levied against them; and had overcome divers of their cities. For at that time he used force and violence against them: and to the intent that they might not rebell, neither deliver themselves from his subjection, he used this subtiltie and prevention to cut off all colour and occasion from them, of opposition. For to those that surrendered themselves, and subscribed to his mercy, and to those that were taken captives, or conquered in the warres, he plucked out their right eyes, and this did he to that intent,



The year of the  
world, 2880.  
before the navi-  
ty of Christ,  
1084.

Sauls warre  
against the  
Ammonites.  
1 SAM. II. 3.  
4. 5. 6.

Naas King of  
the Ammo-  
nites offereth  
unjust condi-  
tions of peace  
to the Gala-  
adites.  
The Embassi-  
dours of the  
Galaadites to  
the Israelites.

v. 7, 8, 9.  
Saul promi-  
seth assistance  
to the Jabe-  
sites.

that when they should defend themselves, they should have their left eyes covered with their bucklers, and by that meanes be made unapt to enter battell. The King of the Ammonites having after this maner dealt with those on the other side of Jordan, he led his armie towards the Galaadites, and encamped neer unto their chiefe citie called Jabes, to which he sent Heralds to summon the inhabitants to surrender the same, under these conditions: either to suffer their right eyes to be pulled out, or else by enduring the siege, to see the finall overthrow both of themselves, and of their Citie: wishing them to make choice of which they list, whether they would lose a little part of their body, or hazard both their fortunes and lives at once. The Galaadites, terrified with this so doubtfull and dreadfull an election, neither durst returne an hostile or peaceable answer, but asked truce for seven dayes, to the end that sending their messengers to their kinsfolk, they might crave their aide which if they could obtaine, they would warre; and otherwise they promised to submit themselves unto the enemy, under what condition soever were best pleasing unto him. Naas that neither cared for the Galaadites, neither for their answer, granted them that time of truce which they demanded, and permitted them likewise to crave assistance at all their hands, who were their associates. Whereupon they presently sent messengers from city to city, and certified the Israelites of all that which Naas had done unto them, and the extremitie whereunto they were reduced. The Israelites having beforetime understood in what estate they of Jabes were, had grievously lamented and conceived great displeasure thereat; but the fear that afflicted them, suffered them to assist their friends in no other maner then by commiseration: yet as soone as their messengers arrived in the city where Saul was, and that they had recounted unto him the dangers wherewith the Jabesites were oppressed; the people were as in times past moved with compassion. For they lamented the miserie of their Parents: but as touching Saul, he returning from the fields into the Citie, perceived the inhabitants drowned in their teares, and enquiring of them for what cause they were so confused and abashed, he was certified of that, which the messengers had reported: and on the instant he was ravished by a divine motion, and sent the Embassadors back againe to those that sent them, promising that within three dayes he would come and succour them, and that he would have the upper hand of the enemy before sunne-rise, to the end that the rising sunne might behold them victorious, and delivered from all feare. Meane while he commanded some of them to make stay with him, to the intent they might guide and direct him in his way.

#### CHAP. VI.

#### The combat and victory of SAUL against the Ammonites.

Sauls serious  
exhortation  
and command  
for warre.



AUL desirous to incite the people to issue out and and make warre upon the Ammonites, to the intent under a penaltie he might assemble them with more readinesse, he houghed his own oxen, and threatned all those whom he met withall to do the like unto theirs, except the next day they presented themselves with their arms upon the bank of Jordan to follow the King, and the Prophet Samuel, and march unto the place whither by them they should be conducted.

The feare of this penalty published among the tribes, made them gather to head about the same time, so that all the assemblies of the people were mustered in the Citie of Bala. In this survey, besides those of the tribe of Iuda, there were numbred seven hundred thousand men, and of the tribe of Iuda in particular, there were seventy thousand. Having therefore passed Jordan, and marched some ten cubits length of Nilus (which is about some three leagues) all the night time, before the sunne rise, he attained the place whither he intended to conduct them, and dividing his armie into three parts, he assailed the enemy on every side, that suspected no such encounter: and fighting valiantly against them, he slew divers, and amongst the rest Naas King of the Ammonites. This victory made Sauls name famous amongst all the Hebrews, so that he was wonderfully praised and honoured for his valour: so that if before that time any one had contemned him, at that time they changed their opinions and honoured him, and accounted him the worthiest of them all. For he was not satisfied to redeeme and deliver those of Jabes, but he entred the cuntry of the Ammonites also, and forraged the same with his armie, and utterly overthrew them: and after he had obtained a great booty and prey, both he and his victoriously and magnifically returned to their dwelling places. The people highly pleased with this noble action atchieved by Saul, joyced because they had chosen them so noble a King, and exclaimed against those that said, that it would be discommodious and unprofitable for their common-weale, saying, Where

1 SAM. II.  
v. 11, 12.  
Ten Scheni  
or cables  
length of Ni-  
lus: so called  
by the cords  
that drew the  
ships by Ni-  
lus, make 37.  
Italian miles.  
Saul kills the  
Ammonites,  
and Naas  
their King.  
Saul made his  
name famous  
amongst the  
Hebrews.  
Saul is praised  
by the people.



**A** Where are now these murmurers? let them be put to death: with other such like words, that a people besetted with some good successe, is wont to speak and inforce against them that set light by the authors and inducers of the same. *Saul* received great content and comfort through this good liking and allowance of the people: yet notwithstanding he swore that no one of their tribe should be put to death that day, because it would not seeme convenient nor agreeable, that the victory which was given them by God, should be mixed with the blood of their brethren; but rather that it was more decent & comely that the time should be spent in feast & jollity. Hereupon *Samuel* told them, that it behooved them to confirme the kingdome to *Saul* by a second election: and to that end, they assembled together in the city of *Galgai*, according as he had commanded them: and there in the sight of all the people *Samuel* anointed *Saul* the second time with the consecrated oyle, and proclaimed him King anew. Thus was the Aristocracie and government of the better sort amongst the Hebrews, turned into a Monarchie. For under *Moses* and his disciple *Jehoi*, who governed the Empire, and armie at that time, the nobilitie and elected worthy men ruled the State. After whose death for the space of eightene whole yeers, the people was without government, the common-weale not long after reassumed her pristine policy, and the government was given unto him, which was esteemed the most valiant in warre, and the most upright in doing of Justice. All which time for this cause hath been called the time of the Judges.

After this, the Prophet *Samuel* assembled the people, and spake unto them after this manner: I conjure you by that great God that hath given life to those two brothers (I mean *Moses* and *Aaron*) and that hath delivered your forefathers from the Egyptians, and their tyrannie, that without any affection either of feare or shame, or instigation of any other passion, you truly testifie whether I have committed any sinister or wicked act, either for profit sake, or for avarice, or favour. Reprove me, if I have taken away any mans calfe, or sheepe, or any other thing whatsoever, but that which I might lawfully take for my reliefe and sustenance, and at such hands as willingly offered me the same; or if I have drawne any mans beasts to my use, or used his cattell to my profit and his hinderance: in these and such like, if I have offended any man, let him now accuse me in the presence of the King. All of them cried out with one voyce, that no such default had been committed by him, but that he had governed their nation in holinesse and justice. After that the people had thus publicly testified in the behalfe of *Samuel*, he said unto them: Since you have liberally and freely protested, that you have no cause of wrong to urge or inforce against me, heare I pray you, that wherewith I can justly accuse you. You have grievously offended against the majestie of God, in that you have required a King at his hands: you should have rather remembered, that your old father *Jacob* accompanied onely with his 70. sonnes came into Egypt, constrained thereunto by famine, and that in that countrey divers thousands of persons, issued from his loynes, whom the Egyptians kept in captivity, offering them extreme outrages: And when as your fathers called upon God, how he wonderfully delivered them from the necessities wherein they were, without giving them any King, contenting themselves with two brothers, *Moses* and *Aaron*, who brought and conducted you into this countrey which you possesse at this present. And although you participated these benefits by the hands of God, yet notwithstanding you have not forborne both to forget religion, and neglect piety. This notwithstanding, at such time as you have been conquered by your enemies, he hath set you free; gracing you first of all with the overthrow of the Assyrians and their forces: secondly, giving you victory over the Ammonites, and Moabites: and finally over the Philistines. Now these great exploits were performed by you, not under the conduct of a King, but by the direction of *Iephtha* and *Gedeon*: what folly therefore hath bewitched you to flee from God, and to seek to live under the subjection of a King? But I have named such a one unto you, whom God hath chosen to be your governour. Notwithstanding, to the intent, that I may give you a manifest testimony, that Gods wrath is whetted against you, because you have desired to have a King; I will strive to expresse it unto you, by visible signes done by God himselfe, I will therefore require of God, that he will make you see in this place, and in the heart of summer such a storme, that there is not any one of you, that hath ever seene the like thereof: Scarce had he spoken the words, but that suddenly there fell great store of lightning thunder and haile, in approbation of that which the Prophet had said: so that amazed and transported with feare, all of them confessed that they had offended. They notwithstanding professed that their error was of ignorance, not of obstinacie, and besought the Prophet that with a good and fatherly affection, he would beseech God to appease his wrath towards them, and forgive them their offences at that present, which to their other grievous negligences they had annexed, and whereby they had transgressed his holy will.

**D** After this, the Prophet *Samuel* assembled the people, and spake unto them after this manner: I conjure you by that great God that hath given life to those two brothers (I mean *Moses* and *Aaron*) and that hath delivered your forefathers from the Egyptians, and their tyrannie, that without any affection either of feare or shame, or instigation of any other passion, you truly testifie whether I have committed any sinister or wicked act, either for profit sake, or for avarice, or favour. Reprove me, if I have taken away any mans calfe, or sheepe, or any other thing whatsoever, but that which I might lawfully take for my reliefe and sustenance, and at such hands as willingly offered me the same; or if I have drawne any mans beasts to my use, or used his cattell to my profit and his hinderance: in these and such like, if I have offended any man, let him now accuse me in the presence of the King. All of them cried out with one voyce, that no such default had been committed by him, but that he had governed their nation in holinesse and justice. After that the people had thus publicly testified in the behalfe of *Samuel*, he said unto them: Since you have liberally and freely protested, that you have no cause of wrong to urge or inforce against me, heare I pray you, that wherewith I can justly accuse you. You have grievously offended against the majestie of God, in that you have required a King at his hands: you should have rather remembered, that your old father *Jacob* accompanied onely with his 70. sonnes came into Egypt, constrained thereunto by famine, and that in that countrey divers thousands of persons, issued from his loynes, whom the Egyptians kept in captivity, offering them extreme outrages: And when as your fathers called upon God, how he wonderfully delivered them from the necessities wherein they were, without giving them any King, contenting themselves with two brothers, *Moses* and *Aaron*, who brought and conducted you into this countrey which you possesse at this present. And although you participated these benefits by the hands of God, yet notwithstanding you have not forborne both to forget religion, and neglect piety. This notwithstanding, at such time as you have been conquered by your enemies, he hath set you free; gracing you first of all with the overthrow of the Assyrians and their forces: secondly, giving you victory over the Ammonites, and Moabites: and finally over the Philistines. Now these great exploits were performed by you, not under the conduct of a King, but by the direction of *Iephtha* and *Gedeon*: what folly therefore hath bewitched you to flee from God, and to seek to live under the subjection of a King? But I have named such a one unto you, whom God hath chosen to be your governour. Notwithstanding, to the intent, that I may give you a manifest testimony, that Gods wrath is whetted against you, because you have desired to have a King; I will strive to expresse it unto you, by visible signes done by God himselfe, I will therefore require of God, that he will make you see in this place, and in the heart of summer such a storme, that there is not any one of you, that hath ever seene the like thereof: Scarce had he spoken the words, but that suddenly there fell great store of lightning thunder and haile, in approbation of that which the Prophet had said: so that amazed and transported with feare, all of them confessed that they had offended. They notwithstanding professed that their error was of ignorance, not of obstinacie, and besought the Prophet that with a good and fatherly affection, he would beseech God to appease his wrath towards them, and forgive them their offences at that present, which to their other grievous negligences they had annexed, and whereby they had transgressed his holy will.

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The year of the world, 2880.  
before Christs Nativity, 1084.

Sauls lenitie against his adversaries.  
v. 12, 13.

v. 14, 15.  
Saul once more anointed King by Samuel.  
The distinct governments of the Hebrews.

1 Sam. 12, 3, 4.  
Samuels justification of himselfe in the presence of the people.

v. 7, 16.  
Samuel expostulates with the people, and objecteth their sins, and ingratitude.

v. 16, 17, 18.  
A huge tempest falleth, upon Samuels prayer.



The year of the  
world, 2880.  
before the nati-  
vity of Christ,  
1084.

v. 20. ad finem.  
An exhorta-  
tion to the  
consideration  
of Gods assi-  
stance and  
benefits be-  
flowed on the  
Israelites.

All which *Samuel* promised them to do, and besought God that it would please him to par-  
don them the error which they had committed in that behalfe, and that it would please  
him to be appealed by his prayers. Besides this, he exhorted them to live uprightly, and to  
keep in their continuall remembrance what evils had hapned unto them, for that they had  
forsaken the way of vertue; and what wonders God had done, and what laws he had given  
by *Moses*, all which they ought to meditate on, if they desired to be in safetie, and live  
happily with their King. But if they should contemne the same, he foretold them, that both  
themselves and their Kings should be grievously punished. *Samuel* having prophecied these  
things unto the Hebrews, dismissed them to their own dwellings, after he had confirmed  
the kingdome to *Saul* the second time.

# CHAP. VII.

*The Palestines, assailing the Hebrews, are overcome in battell.*

1 Sam. 13. v. 1,  
ad 4.  
Hedio & Ruf-  
finus. cap. 6.  
Saul elected  
two thousand  
for his own  
guard, & one  
thousand for  
Jonathans.  
Saul over-  
cometh the  
Philistines.

**B**UT

when the King had mustered his men, and chosen out three thousand of the  
choicest souldiers, he appointed two thousand of them for the guard of his Per-  
son, and with them went and dwelt at Bethel. The rest he gave in charge to  
his son *Ionathan*, and sent them into Gaba to attend and guard him there; who,  
followed by them, valiantly overcame a garrison of the Philistines neer unto  
Geba. For the Philistines of Gaba having gotten the upper hand over the Jews, had taken  
their armes from them, and seized and fortified both with men and munition the strongest  
Cities of their country; prohibiting them to beare armes, and in generall from the  
use of any yron: by reason of which inhibition, if their husbandmen had at any time  
need of any yron work, as of plough-shares, mattocks, or any such other instrument fit for  
manuring or tillage of their lands, they were inforced to fetch it, and get it forged amongst  
the Philistines.

v. 5.  
The Philis-  
tines prepare  
to invade the  
Israelites.

v. 6, 7, 8.  
The Israelites  
dismaid at the  
report of the  
army of the  
Philistines.

v. 9, 10.  
Saul sacrific-  
eth contrary  
to God and  
the Prophets  
direction.  
Samuel accu-  
seth Saul.  
v. 11, 12.

Now when the Philistines had gotten some intelligence that their garrison was after this  
maner defeated, they were wonderfully moved, and supposing amongst themselves that the  
injurie and out-rage was in no sort to be suffered, they armed themselves against the Jewes,  
and went out embattelled with three hundred thousand footmen, thirty thousand char-  
riots, and sixe thousand horse, encamping with their whole host neer unto the Citie of  
Machmas. Which when *Saul* the King of the Hebrews understood, he marched toward the  
Citie of Galgal: and as he travelled thorow the countrey, he animated and encouraged the  
people to recover their libertie, proclaiming warre against the Philistines; whose forces he  
so little feared, as he mocked thereat, saying, that they deserved not to be feared for their  
multitudes, nor any danger which might accrew by their encountry. But when *Sauls* sould-  
diers were certified of the true number of their enemies, they were wholly discomfited, so  
that some of them hid themselves in dennes and places under the earth, other some fled on  
the other side of Jordan into the countrey of the Gadites and Rubenites. But *Saul* sent for  
the Prophet, resolving to consult with him upon the estate of the warre, who gave him an-  
swer, that he should attend in the same place where he was, and that he should prepare beasts  
for sacrifice, because that within seven dayes he would come unto him and sacrifice on the  
seventh day: which done he might encounter the enemy. According to this direction of the  
Prophet he expected, yet observed he not intirely all that which *Samuel* had enjoined him.  
For when he perceived that he was somewhat slack in coming, and that his souldiers waxed  
weary, he took the beasts that were prepared for the sacrifice, and offered a burnt offering:  
but afterwards understanding that *Samuel* was arrived, he went out to meet him, and do him  
honour. *Samuel* told him, that he had done amisse, by reason he had neglected that which  
was commanded him, presuming before his arrivall (who was sent thither by the conduct  
and will of God) to offer prayers and sacrifices for the people: in which action of his, he  
both discovered his rashnesse, and disorder in sacrificing. *Saul* excused himselfe, alledging  
that he had stayed during the terme of seven dayes which were appointed him: urging fur-  
ther, that necessitie, and the depart of his souldiers, together with the feare of the adverse  
armie which were in Machmas, and the intelligence he had received that *Samuel* was gone to  
Galgal, had induced him to offer sacrifice. *Samuel* replied, saying, Thou hadst done more  
advysedly, if thou hadst obeyed, and not contemned God by thine overhaste, whose mini-  
ster and Prophet I am: for by thine obedience thou mightest both have gotten an assurance  
and continuance of thy kingdome to thy selfe, and succession to thy posteritie. This said,  
being displeased with that which had hapned, he returned back to his own house, and *Saul*  
with



**A** with fixe hundred souldiers (onely accompanied with his sonne *Jonathan*) came unto the Citie of Gabeon. The greater part of these men were disarmed, by reason that the countrey was intirely destitute of yron; and workmen that were expert and skilfull in forging and making armour: for the Philistines permitted them not to have any, as we have declared a little before. These dividing their armie into three battels, invaded the countrey of the Hebrews, by so many wayes, destroying and forraging all things, both in the sight of King *Saul*, and of his sonne, who neither could inhibite their incursions, nor by reason of their multitudes make head against them. Both he therefore and his sonne, and *Achias* the high Priest, fate them down upon a hillock, and seeing the countrey spoyled round about them, they were much dismaied. But *Sauls* sonne conspired and concluded with his Esquire and Harnesse-bearer, to enter secretly into the enemies campe, and raise an uprore and alarum in the same; who willingly promising and offering him his service to adventure with him in all occasions and places, with the hazzard of his life: they both of them descended from the mountain, and marched directly towards the enemies campe, who had pitched their tents on a high pointed rock, which extended it selfe in length with three angles, and was each way begirt with a bank, as it were a wall and fortification against the incursion of their enemies. For which cause they kept their watch somewhat too carelessly, because the place was fortified by nature: so that no man might ascend, or assaile them, but with disadvantage. When as therefore they had gotten neer unto the campe, *Jonathan* encouraged his companion, and animated him to assaile the enemy after this maner. If (saith he) they espie us, and will us to ascend, let us take this summons of theirs for an assured token of victory: but if they hold their peace, and call us not, let us return back again.

**C** As therefore they approched the enemies hoast, about the beginning and brie of the day, the Philistines said the one unto the other: The Hebrews creep out of their caves and dens. Then cryed they out to *Jonathan*, and his Harnesse-bearer, saying: Come hither, come hither unto us, to the end we may plague you according to your audacious enterprize. *Sauls* son quickly taking hold of these their words, and esteeming them for an ominous and an assured token of victory, departed with his Esquire from the place where they were first discovered, answering them that he would shortly visit them. So withdrawing himselfe on the other side of the rock, which by reason of the situation thereof, was left unguarded: overcomming the difficultie of the place with great labour; at last they attained the place where the enemy was, whom they found asleep, and assailing them slew twenty of them, and filled the whole armie with terrour and amazednesse: so that casting away their weapons they fled amaine: some others being ignorant which were either their friends or foes, invaded one another as enemies. For imagining with themselves that onely two Hebrews durst never ascend and enter their campe, they addressed themselves to their mutuall murder and slaughter: so that some of them were slain, others fled to escape the sword, and fell headlong down the rocks. But when as the Kings espials had told him what confusion and disorder was befallen in the campe of the Philistines, *Saul* demanded whether any of his company were absent: and hearing that his sonne and his Harnesse-bearer were missing he commanded the high Priest, that attired in his pontificall ornaments, he should prophecie that which should succeed: who assuring him that he should obtaine the victory over his enemies, he sallied out and assaulted the Philistines, and ran upon them, who were thus confused and disordered, and whetted the one against the other. To him there flocked in great multitudes such, as before times were fled into dens and places under ground, as soone as they heard that the victory inclined on *Sauls* side: so that gathering together to the number of ten thousand Hebrews, he pursued his scattered enemies thorow all the countrey. But afterward, a great inconvenience hapned unto *Saul*, proceeding from the joy he had conceived by this victory (for commonly such as are blessed by such good fortunes, are not masters of their own affections and reasons) or rather proceeding from his ignorance. For intending to satiate himselfe with revenge for all those injuries which he had received from the Philistines, he published an imprecation or curse amongst the Hebrews, against any one whomsoever, that intermitting the chase and slaughter should take sustenance before night, purposing untill dark night neither to give over pursuite or slaughter. This execration thus published by *Saul*, it chanced that his sonne that had not as yet heard of the imprecation of his Father, nor the generall ratification & allowance of the same by the people, fallying into a certaine grove, belonging to the tribe of Ephraim, wherein where many swarms of Bees, he by chance light upon an honeycombe, and pressing the honey thereout, afterwards did eate the same. Afterwards having intelligence that his Father had under a grievous penalty of execration, forbidden any man to taste any sort of meate before sunne-set he gave

The year of the world, 2886. before Christs Nativity, 1084.

Hedio & Rufinus.

v. 22, 23. The Pale- stines spoyle the countrey of the Hebrews.

1 Sam. 14, 13. ad 4. Jonathan with his Harnesse-bearer doe privily enter the enemies campe.

v. 11, 12.

v. 11, 12, 14. Jonathan slayeth a certaine number in the enemies campe, the rest invade one another, and are put to flight.

Hedio & Rufinus, chap 7. fo. 20, ad 16. Saul hearing that there was a tumult in the Palestines campe, sallied out upon them.

v. 27, ad 30. Sauls edict unwittingly broken by Jonathan.



The year of the  
world, 2880.  
before the nati-  
vity of Christ,  
1084.

v. 22.  
The Hebrews  
feede on  
bloody flesh.

v. 37, 38.

v. 41, 42.  
Saul trieth by  
lot, who hath  
displeased  
God.

v. 44.  
Saul intendeth  
to kill his  
own sonne,  
being prepa-  
red and reso-  
lute to die.

v. 45, 46.  
The Israelites  
rescue Jona-  
than from his  
displeased fa-  
ther.

Oba or, Soba.

v. 47.  
Saul alwayes  
conquerours.

Hedio & Ruf-  
inus, chap. 8.  
1 Sam. 15.

over eating further: yet said he, that his father had done amisse therein in publishing that prohibition, by reason that if they had received sustenance, they might with greater force and forwardnesse pursue the enemy that fled, and overtake and slaughter them in great number. Killing therefore many thousands of the Palestines partie, about the evening they began to ransacke and spoile the campe of the Philistines, and bore away from thence great spoyles, and a wonderfull number of cattell, part of which were slaine and eaten with the blood, contrary to law. Which when the Scribes had certified and signified to the King, how the people had offended against God, by slaughtering the beasts, and eating the flesh of them, before it was either washt or purified from the blood; *Saul* commanded that a great stone should be rowled into the midst of the place, and commanded the people to kill and sacrifice their beasts upon the same: and that they should forbear to eate the flesh with the blood, because it was not agreeable unto God. All which was performed according as the King had commanded; and *Saul* erected an Altar in that place, on which he offered a burnt sacrifice unto God. This was the first Altar that he erected. But *Saul* being desirous incontinently to assaile the enemies campe, and sacke all that was therein before the day spring, whilest his men of warre diligently followed him, and shewed great forwardnesse in the execution of his command: the King asked counsell of the High Priest *Achitob*, whether God would give him the victory, and permit those that should enter the enemies campe, to returne from thence with victory. The High Priest certified him that God returned him no answer: which when he understood; It is not without cause, said he, that God is thus silent, who heretofore was wont to give a willing answer in that which we ought to doe: but there must needs be some hidden sinne in us, that breeding an offence in him, procureth him to be silent. But I sweare by the same God, that although mine own sonne *Jonathan* had committed that sinne; to the end I may appease God, I will with no lesse feveritie execute him, then any one stranger that is neither by alliance nor affinitie tied unto me. Now when the people cried out and encouraged him to the performance of that he had spoken, he presently assenbled them in one place, and he standing with his sonne apart, began by casting lots to finde out him that was faulty. Now when the lot fell upon *Jonathan*, he asked him what he had committed, and what crime in his owne conscience he was guilty of? To whom he answered, I know no other thing, but that yesterday being in pursuite of the enemy, and ignorant of thine edict, I tasted of an honey combe: but *Saul* swore that he would slay him, setting more by his oath, then either by kinred, nature, or affection. He nothing astonished with this present perill, with a generous and dreadlesse minde, presented himselfe with this reply: O father (said he) I entreat no favour at thy hands: for I will willingly submit to that death, which may discharge thee of thy vow, the more contentedly because I have seene so famous a victory: for I shall die thoroughly contented to see the insolency of the Palestines overmastered by the power of the Hebrews. This valour and courage of the young man mooved the whole multitude to remorse and commiseration: so that they swore all of them that they would not suffer that *Jonathan*, who was the author of so famous a victory, should be slaine: and therefore rescued they the young man from his displeased father, and made vows unto God to the end he might pardon him that fault. *Saul*, after he had slaine about fixe thousand of his enemies, returned with victory to his owne home, and reigned afterwards very happily, and overcame by force the Ammonites, Philistines, Moabites, Idumeans, Amalechites, and King *Oba* that dwelt neer about him. He had three sonnes, *Jonathan*, *Iosuah*, and *Melchi*, and two daughters, *Merob*, and *Michol*. The Generall of his Army was *Abner* the sonne of his uncle called *Neer*: for *Neer* and *Cis Sauls* father, were brothers and sonnes of *Abiel*. He was wery rich both in horse and Chariots, and against whatsoever enemy he marched forth, he alwayes returned with victory: so that he reduced the affaires of the Hebrews to happy estate, and so much increased their power, that they were feared by all those nations that neighboured upon them. But the chieftest of the youth, that either prevailed in strength, or exceeded in beautie, he chose to be of his guard,

#### CHAP. VIII.

##### SAULS victory against the Amalechites.

**B**UT *Sammel* comming unto *Saul*, told him that he was sent unto him by God, to admonish him how he had chosen him above the rest, and preferred him to the kingdom: and for that cause that it behooved him to be obedient unto him in all things, because he ruled the people; but God both Kings, Kingdomes, and all things, Thus there-  
fore



**A** fore (said he) doth God command thee. Since the Amalechites offered many injuries unto the Hebrews in the desert, whilst in their departure out of Egypt, they travelled into that region which they now inhabite; it becometh thee to punish them by a most just warre: and having overcome them, that thou utterly extinguisht their memorie, without regard either of sex or years; and this revenge shalt thou execute upon them, in repayment of those injuries they in times past offered to our fore-fathers. Neither shalt thou spare, either beast or horse, or flock, to apply them to thy profit or particular use: but thou shalt consecrate all unto God, and according as *Moses* commanded it, deface the name of the Amalechites from off the earth. All these things did *Saul* promise to perform, and supposing obedience consisted in this, not onely in the acting, but also the speedie execution of, that which was enjoyned him, he presently assembled all his forces together, and mustring his souldiers at **B** Galgal, he found about fourty thousand, besides the Tribe of *Juda*, which of it self afforded and allowed thirtie thousand chosen men: with these did *Saul* enter the countrey of the Amalechites, and laid divers ambushes neer unto a river, not onely to afflict them with open and hostile warre, but also to enclose and surprize them at unawares, and kill them amidst their high wayes: He charged them therefore, and put them to flight, and discomfited their whole armie, pursuing them that fled. Which execution of his, having that answerable successe (according as God had promised him before) he marched onwards; and besieged the cities of the Amalechites, and overcame some of them by batterie, some by mines and countermures raised on the outside: other some by famine and thirst, and divers other waies. And in those cities which he overcame, he neither spared women nor children, neither supposing their murther to be cruell, neither inhumane: first, for that he executed it upon his enemy; next, for that he did nothing but according to Gods commandment, towards whom his disobedience might redound to his utter overthrow. He took *Agag* prisoner also, who was the king of the Amalechites, whose beautie and personage seemed unto him so well proportioned and perfect, that he wondred thereat, and thought him worthy to be kept alive; and that not by Gods commandment, but overcome by his own affection, usurping upon an ungranted priviledge of mercie to his own prejudice: For God so hated the Amalechites, that he spared not their infants, who ought in naturall compassion to have been more pitied then the rest. But *Saul* kept alive the king of his enemies, and the author of all the Hebrews evils, setting more by his beauty then Gods commandment. This sinne of his the people presently imitated; for they spared both horse and other kinde of cattell, and made prey of them, notwithstanding that God had charged them to reserve nothing. They carried away with them all other moveables and riches, and onely consumed those things which were of smallest value by fire. This victorie had *Saul* over those people that dwell betwixt Pelusium, which is a citie on the borders of Egypt, unto the Red sea. But he medled not with the Schemites, which inhabite in the midst of the Madianites, whom before the battell he had commanded to retire themselves, lest they should partake the calamities of the Amalechites: for in that they were allied unto them, by reason of *Raguel*, *Moses* father in law; the Hebrews had cause to procure their safety. *Saul* having obtained this victorie, and rejoycing at his good successe, returned to his own home, as full of content, as if he had pretermitted nothing of that, which God had commanded him by the Prophet *Samuel*, before his warre with the Amalechites, but as if he had precisely observed all that which was enjoyned him. But God was fore displeased, both for that the king of the Amalechites was preserved, and for that the people had made prey of their cattell: for both these actions of theirs were expresse against Gods permission. For it was not to be tolerated, no not in a mortall king; that they should neglect and contemne his Laws and decrees, by whose onely means they were furthered and favoured in their victorie. For which cause God told the Prophet *Samuel*, that he repented him in that he had chosen *Saul* for their king, considering that he infringed his commandments, and governed himself according to his own appetites. When *Samuel* heard these words, he was fore troubled, and besought God all the night long, that he would appease his wrath and displeasure conceived against *Saul*: but notwithstanding all the importunities, and prayers which the Prophet made for him, God would in no sort be reconciled, because it was inconvenient that the finnes, which were committed by *Saul*, should be remitted by *Samuels* submission and intercession. For sinne never more augmenteth and increaseth, then when such as are offended are too remisse in their punishments: for whilst they would be reputed both for good and mercifull, they themselves both unawares, and unwittingly, become the authors of sinne. When as therefore God had denied the Prophet his request, and it manifestly appeared that no prayers or supplication might appease him; as soon as it was day, *Samuel* repaired to *Saul*, who at that time remained

The year of the world, 2883. before Christs Nativity, 1081.

1. Sam. 15. 1.

2. 3.

Samuel by Gods com-

mandment ad-

dressed. Saul

to make warre

upon the A-

malechites.

v. 4.

Saul mustring

his people,

findeht in the

tribe of Juda

onely thirtie

thousand men.

v. 5, 6.

Saul rasceth

the cities of

the Amale-

chites.

v. 7, 8.

Saul taketh

Agag, the king

of the Amale-

chites prisoner

and keepeth

him alive, con-

trary to Gods

commandment.

v. 9.

The people

contrary to

that which

God had ord-

ained, drive

away the horse

and cattell of

the Amale-

chites.

Hed. & Rus-

sinus, chap. 9.

v. 10. ad 24.

God displea-

sed with Sauls

disobedience.

Samuel striv-

eth to recon-

cile Saul unto

God.

Too much in-

dulgence and

lenitie con-

firmeth the

wicked in their

ungodliness.



The year of the  
world, 2833.  
before Christs  
nativity, 1081.

v. 17. &c.  
Samuel chide  
Saul.

v. 22.  
The contempt  
of God where-  
in it consists.

A pleasing and  
acceptable sac-  
rifice unto  
God.

v. 23.  
Samuel telleth  
Saul of Gods  
displeasure and  
the losse of his  
kingdome.

v. 24.  
Saul confes-  
seth his sinne,  
and craveth  
pardon: which  
notwithstand-  
ing is denied  
him.

v. 27, 28.  
Saul striving  
to slay Samuel  
renteth his  
garment.

Hedio & Rus-  
sinus, chap. 10.

v. 32.  
The king of  
the Amale-  
chites is slain  
by Samuels  
command.  
1. Sam. 16. 1.  
&c.  
God sendeth  
Samuel to  
Bethleem to  
anoint David  
king.

in Galgal. Now as soon as the king perceived him, he ranne unto him and embraced him, **G** saying: I give God thanks for the victorie; and all those things which he commanded me, I have performed. But *Samuel* replied and said: How cometh it then to passe, that I hear this bleating of sheep, and bellowing of beasts thorow the armie? *Saul* answered, That the people had reserved that cattell for sacrifice, and that besides them, all the nation of the Amalechites was exterminated as God had commanded, and that there was not any one remaining, but that he onely had reserved the king, whom he would cause to be presented before him, to the end they might consult together what should be done with him. Here-  
unto the Prophet answered: that God took no pleasure in sacrifices, but such as were good and just, and such (said he) are they that are according to his will and commandment; since no action may be reputed good, but in respect of the reference it hath to Gods will: for God **H** refuseth not him that sacrificeth not, but him that disobeyeth him. For he willingly accepteth not those sacrifices that are offered unto him by those that submit not themselves unto him, and offer not unto him the true and onely offerings; yea, though they present divers and many great sacrifices, and bring him sundrie jewels of gold and silver, but rejecteth such things, and respecteth them not as pledges of pietie, but testimonies of wickednesse: But he taketh pleasure in those onely that observe that which he hath pronounced and com-  
manded, making choise rather to die, then any wayes to infringe the same: not seeking that sacrifices should be offered unto him; but if they be offered, although of small and no value, yet are they more acceptable unto him in povertie and obedience, then all those which the richest hand, or strongest fortune can afford him any wayes. Know thou there-  
fore (said he) that thou hast incurd Gods displeasure, in that thou hast contemned and neglected his commandments: for how canst thou think that he will regard thy sacrifices with a gracious eye, which he himself hath adjudged to utter perdition and ruin? except thou think that to offer such things unto God, be in effect no lesse then to seek out death. Be assured therefore of the losse both of thy kingdome, and power, which hath in such sort transported thee, that thou hast contemned God, who bestowed the same upon thee. But *Saul* confessed that he had sinned and done amisse, in that he had not obeyed the words of the Prophet; yet alledged he that he was compelled to do the same, in that he durst not re-  
strain the souldier, who was whet and kindled upon the prey: but (said he) be favourable and mercifull unto me, for hereafter I will take heed lest I fall into the like sinne: and he besought him that he would stay with him so long whilest he might offer a peace-offering in his behalf. But he that foresaw and knew that God would be moved by no sacrifice, began to depart. **K**

## CHAP. IX.

### SAMUEL proclaimed DAVID King.

**B**UT *Saul* willing to retain *Samuel*, took hold of his garment, and for that the Prophet hastily withdrew himself, he tore away a part thereof, by reason that **L** *Samuel* violently withdrew himself from him. To whom the Prophet said, that in like sort his kingdome should be rent from him, and that another who was more honest and upright, should take possession thereof: for God continued in his determination intended against him, because that to change and varie opinion is humane passion and not divine puissance. *Saul* answered, that he had grievously sinned, but it was impossible for him to recall that which was done: he notwithstanding besought him, that in the presence of the people he would as yet do him honour, at such time as he should walk with him, and cast himself before the presence of God: which *Samuel* condescended unto, and went with him to adore God. After this, *Agag* the king of the Amalechites was brought before *Samuel*, who heard him lament and complain that death was very bitter and tedious, **M** to whom he answered in this maner following. As thou hast caused divers mothers amongst the Hebrews to weep and lament the losse of their children; so shalt thou cause thy mothers sorrow and torment for thy death: which said, he presently commanded that he should be put to death in Galgal: as for himself he returned back again to the city of Ramath. But the king perceiving in himself into how many mischiefs he had fallen by his offences committed against God, departed to his chief city called Gaba (which name signifieth a hillock) and from that day forwards he nevermore came into the Prophet *Samuels* presence, who was heartily sorry for his fall: But God commanded him to give over his care, and that taking with him the sacred oyl he should repair to the city of Bethleem to *Iesse* the sonne of *Obed*, and



**A** and that there he should anoint one of his sonnes for king according as he had commanded him: and when as the Prophet said that he was afraid, lest *Saul* getting notice thereof, should either by treason or open force seek to slay him, being encouraged and assured in his attempt, he came to the forenamed town. In that place was he saluted with great concourse of people, and each of them inquired of him to what intent he repaired thither: who answered them that he came to offer sacrifice unto God. Now when the oblations were performed, he invited *Iesse* and his sonnes to banquet with him; and beholding the eldest of them to be fair and well proportioned, he conjectured by his stature and seemlineffe, that it should be he that was to be elected king; but in this matter he attained not the scope of Gods providence. For demanding whether he should anoint that young man, whom in admiration he thought so worthy of the kingdome: it was answered him, that men saw not in such manner as God doth. For thou (said he) beholding the beauty of the young man, supposest him worthy of the kingdome: but I prize not royaltie and government of estate, by the beauties of the bodie, but by the vertues of the soul: and him require I that is perfectly furnished herewith, and hath his minde beautified with pietie, justice, obedience and fortitude. Upon these words *Samuel* commanded *Iesse* to bring all his other sonnes into his presence, who presented him with five others, the eldest of which was called *Eliab*, the second *Aminadab*, the third *Sala*, the fourth *Nathaniel*, the fifth *Rael*, and the sixth *Asam*. Now when the Prophet beheld these likewise no lesse beautifull men then was the eldest, he asked of God which of them he should chuse for king; he answered him that he should chuse neither of them: for which cause he enquired of *Iesse* whether he had any other sonnes besides them: who told him that he had one which was called *David*, who had the care and custodie of his flocks. Him did the Prophet suddenly command him to send for, alledging that it was impossible for them to sit down to the banquet, except he were present. Now when *David* was arrived according as his father had commanded him; *Samuel* seeing him fair in colour, quick in eye, and otherways answerable to his naturall ornaments: This is he (said he in private to himself) who is accepted and elected by God to be our king. This said, he sate down at the table, and made the young man sit above him, and both *Iesse* his father, and his other brethren. Afterwards taking the cruet of oyl in the presence of the said *David*, he anointed him, and told him in his eare, how God had chosen him to be king, and exhorted him to studie justice, and to be obedient to that which should be commanded him, assuring him by that means, that his kingdome should be of long continuance, his familie and stock should be famous and renowned, and that he should overcome the Philistines, and conquer those Nations against whom he should fight, and obtain glorious renown in his life time, and leave the same to his successors as an inheritance. *Samuel* having made this exhortation, departed from him, and the Spirit of God abandoned *Saul*, and entred into *David*, so as he began to prophecy, by means of a divine spirit wherewith he was seized: whereas on the other side, *Saul* was tormented with strange passions of the evill spirit, whereby he fell into strange suffocations; and stranglings: so as his Physicians could not invent any remedie for him, but gave counsell that search should be made, if a man might be found that were expert and cunning in singing and playing on the harp, to the end that when the evill spirit should assault and trouble him, he might stand at his head, and both with voice and instrument sing sacred hymnes before him. And when as the king had given present and speedy command, that such a one should be sought after, one of those that were assistant, told him that he had seen in Bethleem a sonne of *Iesses*, a young man of excellent feature, and besides his other good parts and bringing up, very cunning both in song and playing on the Harp: and besides that, adroit enough and toward in feats of arms. He therefore sent messengers to *Iesse* to command him to withdraw *David* from the folds, and to send him unto him, because that having heard report of his beauty and valour, he was desirous to see him. This command of his did *Iesse* obey, and sent his sonne with presents unto *Saul* the king, who greatly joyced upon his arrivall, and made him his pensioner, and honoured him divers wayes. For he was refreshed by him, and was his onely Physician against the vexation of evill spirits, at such times as they seized and possessed him: for by reciting and singing Psalms upon his Harp, he restored the king to his right minde: he therefore requested *Iesse* that he would suffer him to live with him, and attend upon him, because he was so much delighted with his presence, whereunto he condescended, permitting him to dwell with the king.

The year of the world, 2883.  
before Christs  
Nativity, 1081.

v. 7, 8, ad 13.  
God respecteth not the beauties of the body, but the perfections of the minde.

Jesses sonnes being goodly in personage, were not to be preferred to the sovereignty.

v. 12, 13.  
Samuel anointeth David king.

v. 14, 15, ad 20.  
Gods Spirit forsaking Saul descendeth on David, who beginneth to prophetic.

v. 21.  
Saul maketh David one of his pensioners or guard.

CHAR.



## CHAP. X.

*A second expedition of the Paleſtines againſt the Hebrews.*

The year of the  
world, 2883.  
before Chriſts  
natiuitie, 1081.

Hedio & Ruf-  
finus, chap. 11.  
1. Sam. 17. 1.  
&c.  
Another ex-  
pedition of the  
Paleſtines  
againſt the  
Hebrews.  
v. 4. ad 15.  
Goliath a man  
of prodigious  
ſtature a-  
mongſt the  
Paleſtines.  
Goliath chal-  
lengeth a ſin-  
gle combat  
at the He-  
brews hands.

v. 15.  
Saul ſendeth  
David back  
again to his  
father.

v. 26.  
David deſireth  
to fight with  
Goliath.

v. 34, 35, 36.  
David redee-  
med a lambe  
from the jaws  
of a Lion, and  
ſlue him.  
David killed a  
Bear.

**N**OT long time after this, the Philiftines aſſembled themſelves, and gathered together great companies of men of warre, with whom they aſſailed the Iſraelites, and ſubdued all that which is between Sucoth and Azeca, where they encamped. *Saul* on the other ſide led forth his Armie againſt them, and encamping himſelf upon a certain mountain, he conſtrained the Philiftines to diſlodge from their firſt camp, and intrenched themſelves upon another mountain right over againſt that where he pitched his tents. The camps being thus ſeparated the one from the other, there was a valley that extended it ſelf between both the armies: Into this there defended a certain man called *Goliath*, a Gittite, of huge ſtature, being four cubits and a ſpan length in height, having his limmes covered with huge and mightie armour: for his cures which he bare on his back, weighed five thouſand ſicles; his helmet and pouldrons were of braſſe, made fit to cover his maſſie members; the ſpear which he bare in his hand was no light lance, but he bare it on his ſhoulder, and the head thereof weighed ſix hundred ſicles; and after him there followed diuers men bearing arms. Now when he came betwixt both the Armies, he ſtood up and cried with a loud voice, addreſſing his ſpeech to *Saul* and the Hebrews in theſe terms: Hebrews, what need you to hazard the doubtfull fortune of warre? Single me out an aduerſarie, and let us determine by our two hazards on whoſe ſide the victorie and conqueſt ſhall fall: ſo that whoſeſoever ſouldier ſhall be overcome, let his partie be adjudged ſubject to their ſides who have the victorie: for it were better that ſome one among you, then the whole Armie ſhould be brought in hazard. When he had ſpoken thus, he returned back to his own camp. The next day he came forth again and uſed the ſame words, and thus for fourtie dayes ſpace ceaſed he not to deſie the Hebrews in ſuch like words, and under the ſame conditions: ſo that both *Saul* and all his Army were diſpleaſed, and kept themſelves alwayes readie and arranged in battell, although the fight was begun on neither ſide. During the time that *Saul* adreſſed himſelf to this expedition, he ſent *David* back again to *Ieſſe* his father (contenting himſelf with his other three brothers, who at that time ſerved under his royall ſtandard) where he intended his intermitted care of keeping his flocks: But whileſt the warre was rather protracted then performed, whether his father had ſent him to carry victuals to his brothers, & to know how their affairs went in the army, and whileſt that *David* deviſed with his brothers, as touching thoſe things which his father had committed to his charge: he heard the Philiftine blaſpheming and railing upon the Hebrew army, and was therewith ſo greatly moved, that turning himſelf unto his brothers, he told them that he was readie and addreſſed to fight hand to hand againſt that enemy. But *Eliah* the elder brother reproved him for ſo ſpeaking, telling him that he was more hardie then became his age, and that he knew not what concerned thoſe matters, willing him to return unto his father, and intend his flocks. *David* for the reverence he bare unto his brother departed from thence, and meeting with certain ſouldiers, ſaid unto them, that he had a will to encounter that proud challenger: which they preſently ſignified unto *Saul*, who incontinently ſent to ſeek him out. Now when he came before his preſence, he asked him what he intended to do? O king (ſaid he) let not thy courage be abated, nor thy fear overcome thee. For I am he that will abate the pride of this enemy, and encounter and enter combat with him: and how great and high ſoeuer he be, how elate and fierce ſoeuer he ſhew himſelf; I will ſubdue him, and turn his terrour to deriſion: and ſo much the more ſhall the glorie, and the honour of thy armie be enhaunced, by how much ſo great and expert a man at arms ſhall be ſubdued by a young man, and an unexperienced ſouldier. *Saul* amazed at his hardineſſe, and great courage, yet notwithstanding, ſuſpecting him by reaſon of his yeers, told him that he was too feeble, to encounter a man ſo expert in feats of arms: whereunto *David* made this answer, That which I promiſe you (my ſoveraigne) is under the aſſurance which I have in God, which heretofore I have proved, and the ſuccour which at other times I have received at his hands. For while I fed my fathers flocks, I redeemed a lambe that was raviſhed out of my fold, out of the Lyons jaws; and catching the wilde beaſt by the tail, that with open mouth aſſaulted and ſought to deuoure me, I beat him to the ground; and ſlue him: neither with leſſe ſucceſſe invaded I a Bear that ſet upon my flock; and as light do I ſet by this monſter alſo: who vomiting out his ſlanderous raylings both againſt God, and men, ſhall neither eſcape the diuine arm of juſtice which he ſo wickedly provoketh, neither ſlie from my hands, who am prepared to encounter him.

So



- A** So much prevailed this forward readinesse in the young man, that the king beseeching Gods assistance to second his courage, furnished him with a royall armour, a sword and a helmet, and sent him forth to the battell. But *David* feeling the weight of his armour, and seeming rather to be loaded then defended with the same, said unto him: Let these arms (O King) serve to inclose and defence thy body, who art able to bear them, and suffer me I beseech thee, who am thy servant, to fight according to mine own fantasie. He therefore laid up his armour, and took a staffe in his hand, and five stones which he gathered on the banks of the torrent, which he put in his scrip, his sling he bore in his right hand: and being thus armed, he marched forward to encounter his enemy. Now when the Barbarian saw him thus furnished, he so much contemned him, that in way of scorn he asked him whether he thought him to be a dogge, that he thus came forth to fight with him, with weapons fit to scare dogges? Nay (said *David*) I esteeme thee worser then a dogge: which so much perverted *Goliath*s patience, that he cursed the name of his god, thundring out threats, that he would cast out his carkasse to be devoured by the beasts of the field, and the birds of the aire. But *David* answered, Thou comest against me with thy sword, thy javelin, and cures: but contrariwise, I march out against thee under the warrantise and protection of God, who shall destroy thee by my hand, and with thee thy whole armie, for this day will I take thy head from thy shoulders, and cast the rest of thy body to the dogs whom thou resemblest, and all men shall know that God is the Prince of the Hebrews, and that our arms and forces are the cares that it pleaseth him to have of us, and that all other furniture of warre is unprofitable, except it be assisted by God. The weight of the Philistines arms hindred him from marching readily: so that he marched foot by foot towards *David*, contemning him, and trusting that he should kill him easily, both for that he was disarmed, as also, because he was young, and tender in years.

The year of the world, 2883.  
before Christ  
Nativity, 1081.

v. 38, 39, 40.  
David laying aside those arms where-with he was furnished to fight with *Goliath*, marcheth forward with his sling against the enemy.  
v. 41, ad 47.  
David drawing neer his enemy, is contemned.  
Davids talk with *Goliath* before the combat.

## CHAP. XI.

The single combate betwixt *DAVID* and *GOLIAH*, and the slaughter of the Philistines that followed after.

- D** *DAVID* set forward to make head against the enemy, being assisted by a companion whom he saw not, which was God; drawing therefore one of the stones, which he had gathered on the banks of the torrent, out of his scrip, and having fitted it to his sling, he forced it against *Goliath*, and gave him such a stroke on the forehead, that he pierced him to the very brain: so that *Goliath* fell down suddenly dead, and he running upon him as he lay sprawling on the earth, cut off his head with his own sword: for he himself had none. As soon as he was strooken down, discomfiture and flight seized all the army of the Philistines: for seeing the most esteemed warrior amongst them overthrown and slain, they began to suspect the generall issue of their warre, and resolved to retire from thence; so they took their flight in disorder and confusion, supposing by that means to deliver themselves out of dangers. But *Saul* and the whole armie of the Hebrews sallied out against them, with great shouts and cries, and in the pursuit made a great slaughter of them, and drave them to the borders of Geth and the gates of Ascalon. In this battell there died on the Philistines side above thirty thousand, and the rest that were hurt and wounded, were twice as many. *Saul* returning back into his camp, pillaged and burnt their tents: but *David* bore *Goliath*s head into his pavillion, and hung his sword in the Tabernacle, and consecrated the same unto God. But *Saul* afterward conceived a privie hatred against *David*, upon this occasion which ensueth: For whereas he returned triumphant like a conquerour with an armie, and the women and maidens singing and dancing to their cymbals and timbrels, in way of honour came out to meet him: The women sung, that *Saul* had slain divers thousands of the Philistines; and the virgins answered, that *David* had slain divers ten thousands. Which when *Saul* understood, and saw that the lesser testimonie of thousands was referred to him, and that the ten thousands were attributed to *David*, he supposed that after so glorious a renown, there wanted nothing for *David*, except to be King. For which cause he began to fear and suspect him: so that by reason of the fear he had of him, he thought that he was too neer his own person, and therefore from being one of the chiefest in authoritie about him, which was to be one of his chief Commanders and guard, he made him Captaine over a thousand, rather respecting his own securitie, then the others honour, to the intent that being often charged by incursions of the enemy, he might by some disaster be deprived of his life. But *David* having in all places the assistance of Almighty God, returned

v. 49, 50, 51.  
Davids victory against *Goliath*.  
The Philistines are discomfited.  
v. 52, 53.

Thirty thousand of the Philistines slain.

1. Sam. 18, v. 6.  
ad 9.  
*Saul* privily hateth *David*.

*Saul* from one of his chief Nobles, maketh *David* a Tribune, to the end that being often drawn out by the enemy, he might be slain.



The year of the  
world, 2883.  
before Christs  
nativity, 1081.

v. 17. ad 26.

Sauls daughter  
in love with  
David.

Saul subtilly  
objecteth Da-  
vid to slaught-

er, under a  
colourable

condition of  
slaughtering  
the Philistines.

v. 27 &c.

Saul under co-  
venant of 600.

Philistines  
heads promi-

seth David his  
daughter.

turned alwayes with good successe and happie issue: so that for the excellencie of his valour, **G** the people intirely loved him: and *Sauls* daughter also, that was about that time marriageable, began to be inamoured with him, and so great and apparent was her affection towards *David*, as the certain notice thereof came unto her fathers eares, who was fore displeased therewith; yet hoping by that means the sooner to intrap him; he gave eare thereto with some shew of allowance, and told them who discovered their loves unto him, that he would willingly give him his daughter to wife, under pretence that the enjoying of her might be the means of his utter overthrow: For (said he) I am content to give him my daughter in marriage, under that condition, that he bring me six hundred enemies heads; and he desirous to get so high and famous a reward, and in like sort to obtain honour, by an act both so dangerous and admirable, will undertake the execution thereof, and shall be slain by the **H** hands of the Philistines, and that intention which I have conceived against him, shall succeed according to mine own hearts desire: for I shall be delivered of him, in sending him out of the world, not by my means, but by other mens hands. Further, he charged his Courtiers to sound and seek out *Dauids* resolution, and how he was affectioned towards marriage: who began to devise with him, telling him that the king bare him a most intire favour, and that the people admitted him, and how they should procure him the marriage of the kings daughter. Whereunto *David* replied: Think you it to be a small matter to be sonne in law unto the King? for my self I esteeme otherwise, considering in especiall mine own base condition, who have neither reputation nor any honourable qualitie. When *Sauls* servants had related unto him what answer *David* had made them: Tell him (said he) that I neither want goods nor presents (for that were to expose my daughter to sale, and not to match her with an husband.) I seek for a sonne in law that hath valour, and that is adorned with all vertue, such as is manifest and apparent in thee: and my desire is, that for the dower of my daughter, thou give me neither gold nor silver, nor any other valuable wealth out of thy fathers house, but the punishment of the Philistines, and six hundred of their heads, which shall be the most desired and accepted dower thou canst present me with. My daughter also requested above all the dowers, that may accrew unto her by order of law, to be married to such a man that is so ennobled and famous by the overthrow of his enemies.

When these words were reported unto *David*, he was very joyfull, thinking that *Saul* spake sincerely of this affinitie: and without delay, or taking counsell or deliberation, whether the thing were easie or impossible for him to execute, he incontinently departed with his company to go and finde out the enemy, and execute the condition, under which the marriage was promised him. For it was God that made all things easie and possible to *David*: for after he had slain divers of them, and cut off six hundred of their heads, he returned and presented them to the King, and in consideration thereof, required the performance of his marriage. **K**

## CHAP. XII.

*SAUL admiring DAVIDS fortitude, giveth him his daughter to wife.* **L**

1. Sam. 18. 27.

&c.

Saul marrieth  
Michol to  
David.

Hedio & Ruf-  
sinus, chap. 12.

Saul resolveth  
to kill David.

Jonathan  
loves David,

and sheweth  
him his fathers  
determinatio,

and counsel-  
leth him to

have care of  
his safety, and  
stand on his

guard.



**B**UT *Saul* that could not flie from his promise (for fear lest it should be a great dishonour for him to be found a liar, or to have promised *David* his daughter under colour, either to murder him, or to draw him to the execution of things that were impossible) delivered his daughter *Michol* unto him. But his intention was not to continue long in that minde. For perceiving that *David* was gracious in Gods sight, and in good reputation amongst the people, he was afraid of him: and being unable to conceal his fear he had conceived, to be deprived of two things of such consequence, as were his kingdome and life, he resolved to kill *David*; giving commission to his sonne *Jonathan*, and divers other of his servants to execute the same. But *Jonathan* amazed **M** to see this change in his father, who in stead of the singular good liking he had of *David* in times past, sought to hurt *David*, not in any slight sort, but by indangering his life: and on the other side being singularly affected towards him, and respecting of his vertue, he communicated the secret and deliberation of his father with him, counselling him to have care of himself: and to flie upon the next morrow, and that in the mean while he would go and salute his father, and as soon as the occasion presented it self, he would speak and confer with him, to know the cause of his conceived displeasure against him, to the intent he might pacifie the same: supposing it to be a matter unreasonable, that he should be deprived of life, to whom the people were so much indebted, and who in particular was his esteemed and vowed friend;



A friend: yea in respect of his former merits, although he were found guiltie of many hainous offences, yet ought he to obtain a deserved pardon. I will tell thee afterwards (said he) what my fathers resolution is. *David* gave credit to his wholesome counsell, and retired himself from the presence of the king.

The year of the  
world, 2883.  
before Christ  
Nativity, 1287.

## CHAP. XIII.

*How the King practised to murder DAVID.*

**H**E next day after, *Jonathan* came unto *Saul*, and finding him merry and well disposed, he began to speak unto him to this effect, as concerning *David*. In what fault (O father) either great or small have you found *David* guilty, that you have ordained and commanded him to be done to death? who is such a man as for the conservation of your own person, hath been very profitable, and besides that hath prejudiced the estate of the Philistines, and inhanced the honour of the people of the Hebrews, and hath delivered them from that disgrace and mockery, wherewith they have been curbed for the space of fourtie yeers: so that he onely hath dared, and opposed himself against the proud desies of the enemy, and since that time hath brought so many of the Philistines heads as was commanded him, in recompence whereof he hath had my sister to wife: so that his death should be a great displeasure unto us, not onely by reason of the vertue wherewith he is endowed, but also through occasion of his alliance with us in blood and consanguinitie. For by his death your daughter shall partake part of the injurie, by reason that she shall suffer incommodity of widowhood, before she hath tasted the fruits and commodities of marriage. Weigh these things, and pacifie your displeasure, and do no wrong unto such a man, who first of all hath been the author of your so good and great fortunes, as is the conservation of your person at such time, as you were possessed and tormented with evill spirits, and hath brought to passe that your furies are allayed: and secondly, hath revenged you of your enemies. For it is a thing unworthy either your majestie or the name of a man, to forget good deserts. With these words was *Saul* pacified, so that he swore unto his sonne that he would not injure *David*: for his just perswasions and arguments were more stronger, then the choler and fear of the king. *Jonathan* sent to seek out *David*, and told him these good and happie tydings from his father, and brought him unto him, where he lived and remained in fort as he did beforetime.

1. Sam. 19. v. 3. ad 6.  
Jonathan re-  
coneth up un-  
to his father  
the good de-  
serts of *David*,  
praying him  
to pacifie his  
displeasure  
conceived  
against him.

v. 7.  
*Jonathan* cer-  
tifieth *David*  
how he hath  
pacified his  
father.

## CHAP. XIII.

*How hardly DAVID escaped the ambushes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murder him.*

**A**BOUT the same time, whilest the Philistines led forth their armie anew against the Hebrews, *Saul* sent out *David* against them accompanied with his forces, who encountering them, slew a great number of them, and returned unto the King with a great victory. But *Saul* entertained him not, both as he deserved, and the happie exploit atchieved by him did merit; but despited and envied his good actions and honourable deserts, as if *David*'s happie successe had been *Saul*'s disadvantage and prejudice. But as such time as the evill spirit returned anew, and both seized and vexed him, he lodged him in his own chamber where he lay, and having at that time a javelin in his hand, he commanded him to play on his harp, and to sing hymnes. Now whilest *David* executed that his commandment, *Saul* stretching out his arm, threw his dart at him: but *David* foreseeing it, avoided the stroke, and fled into his own house, where he sojourned all the day long. Now when the night was come, the King sent out certain of his servants to watch his house for fear lest he should escape, to the end that the next day being drawn and appearing in judgement, he might be condemned and put to death. But *Michol*, *David*'s wife, and *Saul*'s daughter, having intelligence of her fathers intention, ranne unto her husband, telling him in how great perill both he and she were, who without his presence neither could nor would live any longer. Beware (said she) lest the sunne finde thee in this place, for he shall no more behold thee here hereafter. Flie therefore whilest the present night offereth thee opportunitie, which God doth lengthen for thy safetie sake: for be assured that if thou be surprisid in this place, my father will make thee die a miserable death. This said, she let him down by a window, and so saved him; and incontinently after, she prepared

v. 8, 9.  
*David* hath a  
great victory  
against the  
Philistines.

v. 9, 10.  
*Saul* darteeth  
his javelin at  
*David*.



The year of the  
world, 2883.  
before Christs  
nativity, 1081

v. 14.  
Michol per-  
swadeth the  
kings servants  
that David is  
sick.

v. 17.  
Michol excu-  
seth her self  
for delivering  
David.

v. 18.  
David expre-  
seth to Samuel  
how the king  
was affected  
towards him.

v. 19, 20, 21.  
Saul sent arm-  
ed souldiers to  
apprehend  
David, who  
began to pro-  
pheticie, and he  
himself like-  
wise coming  
thither pro-  
pheticie.  
1. Sam. 20. v. 1.  
ad 4.

David com-  
plaineth unto  
Jonathan of  
his fathers in-  
juries.  
Jonathan ex-  
cuseth his fa-  
ther.

v. 4. ad 11.  
David desired  
Jonathan to  
sound his fa-  
ther how he  
was affected  
towards him,

his bed, and trimmed it as if he lay sick therein, and under the covering thereof she laid the liver of a new slaughtered kid: and when her father had sent the next morning to apprehend David, she answered that he had been sick all the night long: then discovering the bed that was covered, she gave them to understand that David was laid therein, making them touch the coverlet under which the liver stirred, and made them believe that the liver that lay there was David, who panted and breathed very hardly. Which being signified unto Saul, he commanded that he should be brought unto him in that estate wherein he was, because he was resolved to put him to death. But when Sauls messengers were arrived and returned thither, and had discovered the bed, they perceived Michols subtiltie, and went and certified the King thereof: who reproved her very grievously for that she had saved his adver-  
sarie, and deceived her father. But she defended her self with words full of good appearance, saying, that David had threatned to kill her; and how for that cause, and by the impulsion of fear, she was drawn and induced to aid and save him. For which cause she ought to be pardoned, since by constraint and not of set purpose she had furthered his escape. For (said she) I think that you seek not so greedily after the death of your enemy, as to preferre the same before the safetie and securitie of your daughter. On these perswasions Saul pardoned his daughter.

David delivered from this perill came unto the Prophet Samuel to Ramatha, and told him what ambushes the king had laid for him, and how hardly he had escaped death by the stroke of his javelin; whereas in all things that concerned Saul, he had alwayes shewed himself obedient: again how he had never ceased to warre upon his enemies, and had by Gods assistance been fortunate in all things, which was the cause that Saul was so displeased with him. The Prophet, informed of Sauls injustice, forsook the citie of Ramath, and led David to a certain place called Galbaath, where he remained with him. But as soon as Saul was informed that David was retired and accompanied with the Prophet, he sent out certain souldiers to lay hands on him, and bring him unto him: who repairing to Samuel, and finding the congregation of the Prophets, were seized with the Spirit of God, and began to propheticie. Which when Saul understood, he sent out others, who had the like encounter with the first. For which cause he sent out others, and seeing the third company propheticie likewise, he was in the end so much despised, that he came thither in his own person. And when he drew neer the place before that Samuel saw him, he made him propheticie; so that Saul coming towards him, was seized by abundance of the spirit: so that he was ravished out of himself, and having despoyled himself of his raiment, he lay prostrate all the day and the night long in the presence both of Samuel and David. David departed from thence, and went unto Jonathan, to whom he complained of those ambushes which his father had laid to intrap him, in telling him that notwithstanding he had never committed either injurie or fault against his father, yet did he earnestly pursue him to put him to death. Jonathan perswaded him that he should neither rashly suspect these things, nor be over-credulous in those reports which perhaps might be brought unto him, but that he should trust him onely, who was assured that his father intended no evil against him: For if he had, he would have told him, who is never wont to act any thing without his counsel. But David sware unto him that it was so, and besought him that he would believe his unfained assertions, whereby he might the more easily procure his security, lest contemning his words, and supposing them to be fained and frivolous, he should by his death be ascertained of the fight and truth thereof: For he assured him that his father for that cause did not communicate his counsels with him, because he was assured of the love and friendship that was between them. Jonathan fore aggrieved, that David was so perswaded, and Sauls intention was such, asked him what he desired at his hands, or wherein he might shew him friendship? David said unto him, I know that thou wilt further me in what thou maist, and refuse me in nothing. Now to morrow is the first day of the moneth, in which I was accustomed to dine at the kings table, and if thou thinkest good, I will depart out of the citie into the field, where I will lie hidden: if he ask for me, thou shalt say I am gone into the countrey of Bethleem, where my Tribe solemnizeth a feast; thou shalt certifie him also that thou hast given me leave. And if he say God speed him, which is an ordinarie wish that friends use to such as go a journey, know that he hath no hidden rancour, nor secret malice conceived against me, but if he answer otherwise, it shall be an affirmed testimony that he complotteth some mischief against me, and this shalt thou ascertain me of, as both becometh my present calamitie, and our mutuall friendship, which by vowed oath thou being my Lord, hast plighted with me who am thy servant: And if thou think me unworthie of this favour and injurious towards thy father, without expecting the sentence of his justice, kill me now at this present with thine own sword. These his last words so grievously



**A** grievously strook *Jonathan* to the heart, that he promised him to accomplish his request, assuring him to certifie him if he any wayes could perceive that his father was ill affected towards him; and to the intent he might the better be beleaved, he caused him to walk forth with him into the clear and open aire, and there sware unto him that he would not pretermitt any thing that might tend to the conservation of *David*. For (said he) that God that filleth and moderateth all things in this wide-spread universe, and who, before I speak, knoweth my minde: he, I say, shall bear witnesse of that accord which shall be ratified between thee and me, that I will not cease to sound my father, till such time as I know and have conceived his intencion, and that I have entred into his secrets to know what sicknesse his soul is seized with, and that when as I shall apprehend the same, I will not conceal it from thee, but give thee notice thereof, be it that he be appeased or displeased against thee. The same God **B** knoweth how incessantly I beseech him to be assistant unto thee, as also he is at this present: and that he abandon thee never, but make thee Lord over thine enemies, yea though it were my father, or my self. Onely remember me in this point, that after my death (if I chance to die before thee) thou take care of my children, and be as favourable towards them as I am affected to thee: ward at this present. After he had sworn this oath, he dismissed *David*; willing him to conceal himself in a certain place of the Plain, where he ordinarily exercised himself: For that as soon as he understood his fathers minde, he would return thither with his Page, and if (saith he) having shot three shafts at the mark, I shall command my Page to gather them, and bring them back again to me, for that they are right before him, know thou that thou art to expect no evil from my father: but if thou hearest me speak **C** to the contrary, think thou that my father is incensed and misaffected towards thee; yet howsoever it happen, I will do my best, that nothing shall befall thee otherwayes then we expect and wish. Be thou therefore mindfull of these things at such time as thou shalt obtain thy happie daies, and be thou favourable unto my children. *David* being confirmed by *Jonathan*s promises, retired himself to the appointed place. The next day after, which was the solemnity of the new moon, after the king was purified according to the custome, he sat down to take his repast: Now when his sonne *Jonathan* was set on his right side, and *Abner* the Generall of his Armie on the left, *Saul* perceived *David*s place was void, and spake not a word, supposing that he was absent from that company, by reason he was not purified since he had the company of his wife: but seeing the second day of the new moon that he was **D** absent likewise, he asked his sonne *Jonathan*, why *Isses* sonne both the day before, and at that instant, was not present at that feast? who answered him, that he was gone into his cuntry (prosecuting the story, according as it had been concluded between them) alledging that his Tribe celebrated a feast, and that he had permitted him to assist the same. Further (said he) he invited me to the banquet, and if it stand with your pleasure, I will assist the feast, for you know how entirely I love the man. At this time knew *Jonathan* the displeasure his father had conceived against *David*, and perceived most apparantly how hainously he was affected: for *Saul* could not conceal his choler, but began to rail upon his sonne, calling him *Rebell* and his enimie, and companion and confederate with *David*, telling him that he shewed reverence neither to him, nor to his mother, since he was so minded: and that he **E** would not beleieve, but that as long as *David* lived, their royall estate should be alwayes in continuall disturbance: He commanded him therefore to bring him before him, to the end that he might do justice upon him. *Jonathan* replied, What evil hath *David* committed, for which he should be punished? Hereupon *Saul* not onely expressed his choler in words and disgraces, but taking hold of a javelin, he assaulted him and would have slain him: but he missed his purpose, by reason he was retained by his friends. At that time did *Jonathan* cleerly discover the hatred that *Saul* bare towards *David*, and how instantly and seriously he sought his ruine, since well-nigh for *David*s sake he had slain his own and eldest sonne. Then did *Jonathan* withdraw himself from the banquet, seeing with how little profit he had pleaded, and so much was he grieved that he ceased not to weep, and the rather since well-nigh **F** his father had unkindly slain him: And seeing that *David* was adjudged to die, he passed all the night long without sleep, and about the day spring he departed out of the Citie to the appointed field, making a shew that he walked out to take his exercise; but indeed, it was to discover unto his friend the intent which his father had, according as it was covenanted between them. After that *Jonathan* had done that which he had promised, and sent back his Page into the City, he came unto *David*, both to see and speak with him in private: who as soon as he perceived him, cast himself prostrate at *Jonathan*s feet, calling him the conservator and maintainer of his life. But *Jonathan* lifted him up from the earth, so that both of them embracing one another, and intermixing their mutuall kisses for a long time, lamented their

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Nativity, 1381.

v. 16, 17, 18, 19.  
Jonathan confirmeth his friendship towards David with an oath.

v. 20. ad 24.  
Jonathan giveth David certain signes whereby he should know whether his father were displeased with him.

v. 25. ad 30.  
Saul questioneth about Davids absence. Jonathan by his answer sheweth to know his fathers minde.

v. 30.  
Saul discovereth his hainous hate against David.

v. 28, 29.  
Jonathan excusing David to his father, is almost slain with a javelin by him.

v. 33, 34.  
Jonathan sheweth from the banquet.

v. 35, 36.  
Jonathan and David meet in the field. Hedio & Rufinus, chap. 13. v. 41, 42, 43.



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C. 21. v. 1, 2,  
ad 6.  
David cometh  
to Nob or  
Nob to Achimelech the  
high Priest.

v. 7, 8, 9, 10.  
David receiving  
Goliath's  
sword, flieth  
to Geth to Achis  
king of the  
Philistines.

v. 11, 12, 13.  
David counterfeits  
madness, to escape  
the fury of  
Achis.  
1. Sam. 22. v.  
1, 2.

v. 3, 4.  
David repairing  
to the Moabites  
committeth his  
father and mother  
to his  
protection.  
David cometh  
to Saron.  
Saul feareth  
David.

v. 7, 8.  
Sauls oration  
to his captains,  
friends and  
citties against  
David.

v. 9.

their yeers with warm tears, and their unfortunate friendship with bitter sighs: they bewailed likewise their future separation, no lesse grievous unto them, then death it self. Finally, scarcely giving any truce to their abundant tears, and exhorting one another to have in perpetuall remembrance their plighted faiths and promises, they departed one from the other.

David flying from the King, and the warre which he made against him, retired himself to the city of Nob to Achimelech the Priest: who seeing David come alone unto him without either friend or servant, was amazed; and desired to know the cause why he thus wandered without any attendance. David told him that the King had sent him about some secret execution, which might not be communicated unto him, although he were desirous to know it: and as touching my servants, (said he) I have commanded them to attend me in this place. He further required him, that he would give him such things as were necessarie for his voyage that he had to make, wherein he might perform the part of a friend, in succouring him at such time as he had need of him. Which when he had condescended unto, he requested him to give him some arms, either sword or javelin (now in this place was there present one of Sauls servants that was called Doeg a Syrian by Nation, and the pastor of the Kings mules.) The Priest answered him, that he had no such thing by him, except it were Goliath's sword, which he himself had hanged in the Tabernacle and dedicated unto God, at such time as he slew the Philistine. David having gotten it, fled out of the countrey of the Hebrews, and went unto Geth, a countrey of the Philistines, wherein Achis was King. There being known by the Kings servants, he was discovered and noted to be that David, that had slain many thousand Philistines. David fearing to be put to death by him, and suspecting lest he should fall into the same danger which he had escaped by flying from Saul, counterfeited himself to be foolish and mad: so that the some frothed and issued out of his mouth; and counterfeited in all things so cunningly, that he made the king of Geth believe most stedfastly that he was besotted and frenzie in his sickness. For which cause the king was wroth with his servants, in that they had brought him a mad man, and commanded them with all expedition that might be, to drive him out of his countrey. Having in this sort escaped out of the countrey of the Geths, he transported himself into the Tribe of Iuda, and being in the cave of Adullam, he sent unto his brothers to let them understand that he was there, who came unto him with all their linage: and divers others that either were in need or stood in fear of Saul, resorted unto him, saying, That they were ready to perform whatsoever he should command them: all which amounted to the number of four hundred or thereabouts. David therefore being thus assured, by reason of the succours and forces that came unto him, dislodged from thence and went to the king of the Moabites, beseeching him that he would be pleased to entertain his father and mother in that countrey, untill such time as he understood what should be the issue or end of his affairs. The king vouchsafed him this favour, and did them great honour all the time they were in his countrey. And as touching David, he having received instructions by the commandment of the Prophet to abandon the desert, and to sojourn in the Tribe of Iuda: he obeyed him; so that coming to Saron, he made his abode in that place. But when Saul had understood that David had been seen with a number of men, he fell into an extraordinarie fear and trouble of minde: for knowing both the understanding and courage of the man, he thought inwardly with himself that he would attempt no action that was not great, and such a one as might not onely endanger his kingdome, or at leastwise breed him much difficulty and labour. For which cause, assembling his friends and Captains, and those of his Tribe in Gaba, where he kept his royall Court, there sitting in a place called Aror, where all his honourable and civill Magistrates, with the rest of his Captains and souldiers environed him round about, he spake unto them after this manner: Beloved friends, I know that you can bear witness of my bountie, and how I have advanced some of you to honours, signiories and possessions, and have preferred you to the chiefest dignities and prerogatives amongst the people. Now would I know of you whether you hope or expect from the sonne of Iesse greater bountie and larger benefits, then I have bestowed upon you: I know that all of you are confederated with him; and that my sonne Jonathan likewise is of the same faction, and hath perswaded you to follow and favour him. For I am not ignorant both of the oaths and covenants that are past twixt him and David, and am well assured that he is both a counsellour and assiter unto him in whatsoever he undertaketh against me: yet are none of you touched with these cares; but intending your own quiet, you expect the event of these matters.

When the king had spoken thus, there were none of the assistants that replied: onely Doeg the



**A** the Syrian master of the Kings mules, arose and said: That he had seen *David* in the citie of *Nob*, who resorted to the high Priest *Achimelech*, to ask counsell of him as touching his affairs; that there he had received those things that were needfull to furnish him in his voyage, and *Goliath* sword likewise, and how he was safely conducted towards the place whither he pretended to go. Hereupon *Saul* sent for the high Priest and all his kindred, and spake thus unto him, What wrong or displeasure have I done thee, that thou hast entertained the sonne of *Iesse*? and hast delivered him victuals and arms; to him, I say, that seeketh but the means to possesse himself of my kingdome? What answer hast thou made him as touching those demands he presented thee, in regard of his future fortunes? for thou hast not been ignorant that he fled from me, and what hatred he bears against both me and my familie. The high Priest denied none of these things, but freely confessed that he had delivered **B** him such things as were reported, but not with an intent to gratifie *David*, but the King: for I entertained him (said he) not as thine enemy, but as thy faithfull minister and tribune; nay which is more, as thy sonne in law, and such a one as was tyed unto thee by near alliance. For who would have thought, that he, who was intituled to so much honour by thee, should be thine enemy: nay rather, who would not esteeme him for thy favourite and, neere friend? And whereas he asked counsell of me as touching Gods will, this is not the first time I have answered him, but oft and many other times have I advised him. And whereas he said, that he was sent by thee about some hastie and secret businesse, should I have refused him those supplies which he required at my hands, I might have been judged rather to have done **C** injurie to thy majestie then to him. For which cause thou art not to suspect or think evill of me, or if thou hast received any advertisement, that *David* at this time intendeth some trouble and innovation against thee, oughtst thou to think that by reason of the courtesie I have shewed him, that I either favour him or maintain him against thee? for what I bestowed, I employed as on thy friend, thy sonne in law and thy tribune; and whatsoever courtesie he received from me, it was done unto thee. Notwithstanding all these just allegations, yet could *Saul* be no wayes induced to beleieve them: but contrariwise, his vehement fear made him suspect the true justifications of *Achimelech*: so that he commanded certain armed men that were about him, that they should put both him and all his familie to the sword. But when they held it nolesse then sacrilege, to violate by violent death such as were men consecrated unto God: *Saul* commanded *Doeg* the Syrian to perpetrate the slaughter, who joyning to himself certain other sacrilegious and impious men, he murdered *Achimelech* and all his race, who were in number three hundred, thirtie and five men. He further sent to *Nob* the citie of the Priests, and put all of them unto the sword, neither sparing woman nor child, nor having respect unto any other age, but consumed the whole citie with fire, onely one sonne of *Achimelech* escaped, who was called *Abiathar*. All which befortuned according as God had foretold the high Priest *Eli*, saying, that by reason of the transgression of his two sonnes, his posteritie should be extinguished.

This cruell and malicious act perpetrated by king *Saul* (in extinguishing all the race of the sacerdotall order, without compassion either of infants, or reverence of old age: this destruction of his of that citie, which God had chosen to be the countrey and common nurse of the Priests and Prophets, and which he elected to be a receptacle and refuge of all that sort of men) manifestly expresseth and declareth unto all men, how depraved and corrupt the mindes of men are: For so long as they are humble, and limited by a base and private estate, because they neither dare nor can have libertie to give scope to their unbridled natures: they seem to be good and just men; and make shew of a wonderfull studie of justice, accompanying the same with pietie, and are perswaded that God is present in all our actions: finally, that he beholdeth all our cogitations. But no sooner have they attained to power and empire, laying aside their former and reformed manners; and taking upon them as it were a stage-play, both a new habite and another personage, but they are devoured in all audaciousness and insolencie, and contempt of both divine and humane laws. And when as **E** to overcome their envie, they had most need of pietie and justice; and when as not onely all their actions, but also their wils are exposed to all mens eyes: then most of all, as if either God dissembled, or feared their power, they exercise their tyrannies upon their subjects, and whatsoever they decree, either through vain fear, hatred or unreasonable favour, that suppose they both to be ratified by men, and allowed by God: being altogether deprived of either respect or reason of those things that are to come. For whatsoever they be that spend their many and unexhausted labours in their service, those do they first preferre: and afterwards when they have loaden them with the burthen of dignities, they through envie not onely deprive of those dignities; but through slander also do oftentimes oppress them, not

The year of the world, 2883.  
before Christs Nativity, 1081.

v. 9.  
Doeg telleth Saul how he saw David in Nob with Achimelech.  
v. 10, 11, 12, 13.  
Saul reproveh Achimelech for furnishing David with victuals and arms.

v. 14.  
Achimelechs apologie to Sauls accusation of treason.

v. 15, 16, 17.  
The unjust slaughter of Achimelech with his whole family.  
Noba the city of the Priests is burnt, and all the inhabitants slain.  
Sup. li. 5. ca. 1.  
1. King 2. & 3.

v. 18, 19.  
A manifest exemplification of that proverb, Honours change manners.

Note diligently.



The year of the  
world, 2833.  
before Christs  
nativity, 1081.

v. 20, 21.  
Abiathar e-  
scaping from  
Sauls hands,  
tellet David  
of the slaugh-  
ter of Achime-  
lech his father,  
and of the  
Priests.

David defend-  
eth Cilla a-  
gainst the in-  
cursions of the  
Palestines  
1. Sam. 23. 1,  
23 3, ad 7.

v. 7, 8.  
Saul seeketh to  
besiege David  
in Cilla.

v. 9, 10, 11, 12.  
David admon-  
ished by God,  
fleeeth from his  
danger.

v. 13, 14.  
David came  
with his army  
to Cerna or  
Ziphia, where  
Jonathan  
cometh unto  
him, comfort-  
eth him, and  
reneweth his  
covenant.

v. 19.  
The Ziphians  
certifie Saul of  
Davids abode  
in their coun-  
try.

v. 26.  
David hearing  
of the kings  
coming, fleeeth  
to save him-  
self.

considering how deservedly they oppress, but onely giving credit without prooffe to rash G  
and scandalous detractions, executing and satiating their rage, not on those they ought to  
punish, but those that may most easily be depressed and overthrown. The manifest example  
hereof appeareth unto us in *Saul* the sonne of *Cis*: who after the government of the Nobil-  
itie was extinct, and the supreme magistracie of Judges was disannulled, being the first crea-  
red King of the Hebrews, onely for that he suspected *Achimelech*, he slew three hundred  
Priests and Prophets, and after he had slain them, destroyed their Citie with fire; and as  
much as in him lay, deprived the high Temple of God, not onely of Priests, but sacred Mi-  
nisters; and after so hideous a slaughter, neither spared their country nor any of their of-  
spring to be left alive. But *Abiathar Achimelechs* sonne, who onely escaped with life amidst  
all his slaughtered familie, flying unto *David*, declared unto him both the overthrow of his H  
familie and the death of his father. *David* answered him, that he expected no lesse then  
that which happened, at such time as he espied *Dag* there, who as his minde gave him,  
would not fail to reprove and scandall *Achimelech* to *Saul*: yet took he it on him that the  
misfortune happened unto his friend by his means: he therefore prayed him to remain  
with him, because he could not be concealed or secured in any place better then with  
himself.

About the same time, *David* understanding that the Philistines made a road into the  
country of Cilla, and preyed the same, determined to assault them, if after the Prophet  
had asked counsell of God, he should be by the Oracle animated to the performatce there-  
of: which accordingly falling out, he sallied out accompanied by his friends, and set upon I  
the Philistines, and made a great slaughter of them, and recovered a very rich prey, and  
gave convoy to the Cillans, till such time as they had safely gathered in and housed all their  
corn and fruit. The rumour of this his exploit was presently brought unto *Saul*: for this  
noble act and happie execution was not onely not shut within the limits of the place  
wherein it was performed, but the renown thereof was dispersed every where both in other  
mens eares as also in the Kings, and both the action and the author thereof were highly  
commended. *Saul* was very joyfull to hear that *David* was in Cilla, and said thus: God  
hath delivered him into my hands, by inforcing him to shut up himself within a Citie  
inclosed with walls, gates, and barres: whereupon he suddenly gave commandment  
that all the people should march against Cilla, and besiege the same, and surprize or kill K  
*David*.

But *David* having intelligence hereof, and advertised by God, that if he stayed among the  
Cillans, they would deliver him into the hands of *Saul*, he took with him his four hundred  
men, and retired himself from the Citie into the desert, and encamped on a defended hill  
called Engaddi: so that the King being advertised that he was fled from the Cillans, ceased  
to issue out in arms against him. From thence *David* departed to a certain place of the Zi-  
phians, where *Jonathan Sauls* sonne met with him, and after he had embraced him, he exhort-  
ed him to be of good cheer, and to conceive an assured hope of future good fortune, and  
not to give place to his present miseries, by reason that he should obtain the kingdome, and  
should have the whole power of the Hebrews subjected unto him; but that such things were L  
not wont to happen, except they were accompanied with great travels: and after they had  
once more renewed the oath of mutuall and lasting amitie and faith between them, during all  
the time of their lives, calling God to witnesse with imprecations against him, that should  
contradict or in any sort change those conventions, *Jonathan* left *David* somewhat eased in  
heart, and disburdened of his conceived fear, and that done, returned to his own home.  
But the Ziphians intending to gratifie *Saul*, told him that *David* was amongst them, and  
promised him to deliver him prisoner into his hands, if so be he would issue out against him:  
insomuch as if he would seize all the streights of the country, it should be impossible for  
him to flee into any other place. The king praised their forwardnesse, and promised them M  
to requite their loyalty, and to remunerate them shortly for this their good affection, and  
withall sent out certain men to seek out *David*, and to beak over the Forrest, promising them  
that shortly he would follow after them. Thus did the Governours and Princes of the Zi-  
phians offer themselves unto the King to search out and apprehend him, expressing their  
affection therein, not onely in outward shew, but also with their whole power labouring  
what they might, that surprising him, they might deliver him to the kings hands. But their  
injust desire had as unfortunate successe: who being to incur no perill by concealing him  
from pursuit, promised to betray into the Kings hands through adulation and avarice, a  
man that was both vertuous, and wrongfully persecuted to death by his enemies. For  
*David* being made privie to their malice, and ascertained of the Kings approach, leaving  
those



**A** those narrow straights wherein they then incamped, escaped to a certaine rock which is situate in the deserts of Simon: Neither desisted *Saul* to pursue him; for knowing by the way that he had overcome the straights, he came to the other side of the rock, and *David* had surely both bene taken and circumvented, had not the King been revoked by fearfull tidings, which assured him that the Palestines had forcibly entred and spoyle his kingdome. For he thought it more convenient to revenge himself on those his hostile and sworne enemies, and to give succour to his countrey and people, being ready to be spoyle and wasted, then under desire to lay hands on a private enemy, to betray both his countrey and subjects to their swords; and thus was *David* saved beyond all expectation, and retired himselfe to the straights of Engaddi. But after that *Saul* had repulsed the Palestines, certaine news was brought him that *David* dwelt in the straights of Engaddi: whereupon, presently taking with him three thousand of the choyselt men in all his armie, he led them speedily to the forenamed place; and being not farr from thence, he perceived neer unto the high way a deepe, hollow, large, long and open cave, whereas *David* with his foure hundred men might be hidden, and descended himselfe alone into the cave to disburthen the necessities of nature. This was presently discovered by one of *David*s followers, who told him that *GOD* had presented him a fit opportunitie to revenge him on his enemy, and counselled him to cut off *Saul*s head, and to discharge himselfe thereby of much trouble and torment; who arising and finding him out, onely cut off the lap of the vesture wherewith *Saul* was attired, and presently thereupon repented himselfe, saying, that it were a wicked deed in him to kill his Lord, whom God by election had raised to the estate of Majestie and Empire. For (said he)

**C** although he be unjust toward me, yet ought I not to be injurious towards him.

The year of the world, 2883.  
before Christ.  
Nativity, 1081.

v. 27, 28.  
Saul persueth David, and having circumvented him, had taken him, had not he received news that revoked him.

1 Sam. 24. 5.  
David cut off the lap of Sauls garment.

David upbraided Saul for his subtilities to seek his death who was innocent.

v. 10, ad 19.  
Saul acknowledged his malice and David's innocency, and requested him that when he hath obtained the kingdome, he would be favourable to his family.

Samuels death and buriall.  
1 Sam. 25. 1.

But when *Saul* was issued out of the cave, *David* went out after, and cried with a loud voice, beseeching *Saul* that he would give him audience: who turning back unto him, he cast himselfe prostrate before his feet, and humbled him on his face according to the custome, and spake after this maner; How unworthy is it for thee, O King, that opening thy eares to scandalous backbiters, and giving trust and credit to vaine and loose men, thou suspectest thy most tried friends, whom thou rather oughtest to judge by their sincere and upright actions? for words may be either false or true, but the minde may be discovered by none more apparent arguments then by mens actions: as at this present thou maiest judge, whether thou hast rashly beleevd them, that make me guilty before thy Majesty of that crime, that was never yet so much as thought upon, and have so much exasperated thee against me, that day and night thou thinkest on nothing more then my destruction: Seest thou not now how vaine thy opinion is, whereby they perswade thee, that I am an enemy of thy house, and earnestly desirous of thy death? Or with what eyes thinkest thou doth God behold thy cruelty, who requirest his death, who having occasion and opportunitie offered him to be revenged on thee, spareth thy life, whose life were it in thy hands, were assuredly lost? for as easily might I have cut off thy head, as this lap of thy garment (and therewithall, in confirmation of his words, he shewed it him) yet did I forbear this just revenge: yet contrariwise art not thou afraid to exercise thy unjust tyrannies against me. But God shall beare witnesse hereof, and shall approve which of us both are of more peaceable behaviours. *Saul* amazed to see how strangely his life had been preserved, and ravished to consider the naturall mildnesse and moderation in *David*, began to weep, and *David* wept also: but *Saul* said that he had greater cause to lament then he. For, said he, by thy means have I received many benefits, and thou at my hands hast been repayed with infinite injuries. This day hast thou testified that thou retainest the ancient justice of thy progenitors, who commanded that their enemies should be dismissed with life, at such time as they were surprized in the desert: now am I thorowly perswaded that God hath reserved the kingdome for thee, and that the Empire of all the Hebrews attendeth thee. Assure thou me therefore by an oath, that thou wilt not exterminate my race, neither remember thee of those injuries I have done unto thee, but that sparing my posteritie, thou warrantize and keepe them under thy protection. *David* swore unto him according as he had required, & suffered him to return into his Realme, and both he & his companies retired themselves to the straights of Maspha. About the same time died *Samuel* the Prophet, a man who by his merit was in great estimation amongst the Hebrews, the famous testimonie of whose vertue, and the peoples observation towards him, was expressed in this, in that they celebrated his funeral, and set out his sepulchre with great pompe: and when they had performed his rites, they buried him in *Ramath* his Countrey, and lamented him many dayes, not after the maner of a common or forraigne misery, but as if each one of them had in particular a prejudice and losse to lament for. For, he was a man that was naturally framed to all justice and goodnesse, and for these his vertues most acceptable



The year of the  
world, 2883.  
before the nati-  
vity of Christ,  
1081.

Nabals flocks  
spoiled by Da-  
vid. v. 6.

v. 7, ad 11.  
Davids em-  
bassage to  
Nabal to re-  
quire reliefe,  
and his curth  
answer.

v. 13, ad 17.  
David falleth  
out against  
Nabal with  
400. armed  
men.

v. 18, ad 35.  
Abigail Na-  
bals wife ap-  
peareth David  
with presents.

v. 35.  
Nabal signifi-  
a fool.

v. 35, 37, 38.  
Davids pro-  
phesy of Na-  
bal.

able unto God. He governed the people after the death of *Eli* the high Priest, first in his owne person, for the space of twelve yeers, and afterwards during the reign of *Saul* eightene yeers, whose death hapned (as I said) about this time. But in those places where *David* at that time remained, there was a certaine Ziphian in a town called Emma, a man very rich, and Lord of much cattell. For he had a troupe of three thousand sheep, and a heard of a thousand Goats. On these did *David* command his people to commit no waste; neither through desire, nor necessitie, nor hope of concealement, they should doe him any hurt. Charging them moreover, that they should offer no wrong unto any man; because that to violate and take another mans goods, was both unlawfull and wicked, and contrary to Gods commandment. He instructed them in this sort, imagining with himselfe, that he should gratifie a good man, and such a one as deserved to be in like sort favoured: but *Nabal* (for such was his name) was a rude and currish person, leading his life in hunting; yet had he a wife that was good, wife and faire.

To this *Nabal* did *David* send ten of his servants about the time of his sheep-shearing, both to salute him, as also to wish him all good, and to beseech God, that for divers yeers he would grant him grace to do the like. Mean while he requested him, that he would impart unto him somewhat of that which was in his power, when as his shepheards could informe him, that having long time remained in the desert, we have (said they) been so far off from doing your flocks any harme, as we have rather seemed to be their shepheards and keepers: they promised him likewise, that whatsoever courtesie he should shew unto *David*, he should bestow it on a mindefull and thankfull personage. Thus spake the messengers unto *Nabal*: but he answered them very discourteously, and rudely, demanding of them what that *David* was? and being informed that he was the sonne of *Iesse*: Now, (said he) these fugitives and slaves forsaking their Masters, live proudly and insolently.

*David*, hearing of this report, was grievously displeased, and commanded foure hundredth of his men to take up their weapons and follow him, commanding two hundredth to keep the baggage (for at that time he had fixe hundredth) and in this equipage marched he forward against *Nabal*, swearing, that that very night he would utterly exterminate and root out all his race, and ransack all his riches. Neither was he onely displeased for that *Nabal* was ingratefull towards them, without respect of that humanitie which they had shewed towards him, and his: but also, for that without any cause of injurie offered, he had injured and outraged him in words.

In the meane while, certain shepheards that attended *Nabals* cattell, told their Mistresse their Masters wife, that *David* having sent unto her husband to require some small courtesie, had not onely obtained nothing, but also received insupportable injuries, whereas till that day he had suffered his flocks to be untouched: telling her that that insolency of their Lord, might breed them all much woe and misery. Which when *Abigail* heard (for so was the woman called) she loaded divers Asses with all sorts of presents (without making any motion to her husband, who was so drunk that he was insensible) and went towards *David*. As therefore he descended the straights of the mountaine, *David* encountred her, marching towards *Nabal*, accompanied with foure hundred men. As soone as *Abigail* perceived him, she leaped from her Steed, and falling upon her face, she prostrated herselfe before him, beseeching him to forget *Nabals* words, knowing that *Nabals* nature was answerable to his name. For in the Hebrew tongue *Nabal* signifieth folly: she excused her selfe likewise, saying, that she saw none of them that were sent unto her husband. For which cause she said, I beseech thee grant me pardon, and give God thanks, that by my means he hath hindred you from polluting your hands in innocent blood: for if thou remaine pure and innocent from bloudshed, he shall exact a punishment at their hands that have hurt thee. For those misfortunes that attend on *Nabal*, shall fall on the heads of thine enemies: onely be thou favourable unto me in accepting these my humble presents, and for my sake remit that wrath which thou hast justly conceived against my husband: for clemency and humanitie becometh him whom the Fates have destinated a kingdom. *David* accepting her presents, gave her an answer after this manner: Woman, said he, G O D of his goodnesse hath this day brought thee higher, otherwise thou haddest not lived, or seen the next morning. For I have sworne, that this night I would overthrow thy house, and leave none alive of that ungratefull mans family, who hath so contumeliously abused both me and mine: but now God hath put thee in minde wisely to prevent and pacifie my wrath.

As touching *Nabal*, although at this present he be exempted by thy means from punishment, yet shall he not escape, but he shall loose his life: for his maners upon another occasion shall be the cause of his ruine. This said, he dismissed *Abigail*: who returning to her house,

and



**A** and finding her husband amidst his other companions, loden and overwhelmed in wine, told him nothing at that time of that which had hapned: but the next day when he was sober, certifying him thereof, he lost all his forces, and his body became mortified through the griefe he conceived at her words, so that some ten dayes after and no more, he departed out of this life. Which when *David* understood, he said that he was deservedly punished by God, because that his own wickednesse was the cause of his punishment, and that he was afflicted, and yet his hands who received the injurie were undistained with blood. and by this example he learnt, that no wicked man can escape Gods judgement, and that all humane affaires are not rashly disposed, as if neglected by God, but that the good are rewarded with goodnesse, and the wicked punished according to their wickednesse. He afterwards sent messengers to his wife, and caused her to come unto him, to the intent he might marry her, and take her to his wife. She answered the messengers, that she thought her selfe unworthy to lie at his feet: notwithstanding she repaired unto him with all her furniture and means whatsoever, and was married to *David*, having obtained that degree of honour, both in that she was modest and just, as also for that she was beautifull. Now *David* had a wife before her, whom he had married out of the citie of Abesar.

As touching *Michol* the daughter of *Saul*, and other-whiles his wife, *Saul* gave her to wife at Lissa to the son of *Phalti* of the city of Gethla. After this, certaine Ziphians coming unto *Saul*, told him that *David* was returned again into their countrey, and that if it pleased him to assist them, they might easily apprehend him. Whereupon *Saul* issued with three thousand armed men, and being surprized by night, he encamped in a certain place called Siceleg.

**C** When *David* was certified that *Saul* was issued forth against him, he sent out certain Spies, whom he gave in charge to bring him intelligence into what place at that time *Saul* was retired, who ascertaining him that he was at Siceleg, he watched all that night without the knowledge of any of his followers, and went into *Sauls* campe, attended onely by *Abisai* his sisters *Sarvis* sonne, and *Achimelech* the Chittite.

Now whilest *Saul* was asleep, and both his Generall *Abner* with all his souldiers wholly devoured in drowinesse, *David* entred into the Kings campe: and although he knew the Kings pavilion, by reason of his Javelin that stood at the door thereof, yet slew he him not, neither permitted he *Abisai*, who was both willing and addressed to execute the slaughter, to performe it. But this he said, that although the King were evill, yet notwithstanding it were a strange and undecent thing for him, to slay him who was Gods elected: for that it was Gods right to take revenge on him, who had given the kingdome: and thus restrained he the others unbridled furie. Yet to the intent he might certifie the King, that having the opportunitie to slay him, he spared his life; he bare away with him his Javelin, and the pitcher of water that stood by *Saul* whilest he slept, without the witting or knowledge of any of the campe: so much were they devoured and overhauled with sleep. He therefore departed thence in all assurance, having executed all that which either the time or his courage would permit him to doe. But after he had passed the river, and had attained the top of a mountaine, from whence he might be easily heard, he cried out to *Sauls* souldiers, and their Generall *Abner* so strongly, that he awaked them from their sleep; and calling vpon *Abner* as well as the common sort of souldiers, the Generall asked who it was that called him? to whom *David* answered, It is I, the sonne of *Iesse*, your fugitive: but, said he, How cometh it to passe, that thou who art so great, and in chiefeest authoritie about the King, hast so small respect and guard of his person? Thy sleep is more pleasant unto thee then thy watch for his conservation. Assuredly this act of thine deserveth a capitall punishment, because thou neither hast discovered me, nor any others before we entred the campe, or approached the King. Seek for the Kings javelin and his pitcher of water, and thou shalt perceive in what great danger he hath been even in the midst of you, without any notice or discovery of yours.

**E** *Saul* perceiving that it was *David*s voyce, and conceived how that being in his hands (whom he had surprized in the depth of sleep, through the negligence of his guard) he had not slain him, but pardoned his life, although it justly lay in his power to take his head from him: he said, that he gave him thanks, and acknowledged his life from him, exhorting him to be assured, and without suspect of any evill to returne home unto his house, because he was perswaded, that he loved not himselfe so much, as he was intirely affected by *David*; notwithstanding that he had pursued him, and for a long time past had chased him like a fugitive, constraining him also by divers afflictions and great torments of spirit, to be abandoned from his dearest parents and friends: yea from *David* himselfe, who might have preserved him, and who had given him divers demonstrations of his good will towards him, and by whom he had been oftentimes preserved; whom notwithstanding he ceased not to pursue

The year of the world, 2889, before Christs Nativity, 1075.

v. 28, 29. Nabal conceiveth so much sorrow and feare for his immoderately against *David*, that he dieth Apoplectique. An example of Gods providence, that no sinne can escape unpunished.

v. 39 ad finem. *David* marryeth *Abigail*. Nabal's wife. *Saul* marryeth his daughter *Michol* to another husband. 1 Sam. 26. v. 12 ad 9.

The Ziphians one more labour to betray *David* in their countrey. v. 7, 8 ad 13. *David* once more attended by two, entering into *Sauls* campe, stole away his dart and his pitcher of water.

v. 14 ad 18. *David* upbraided *Abner* King *Sauls* Generall, for suffering his Kings javelin and pitcher of water to be taken from him.

v. 21, ad finem. *Saul* praiseth *David*, and willeth him to be of good courage, and exhorteth him to returne to his owne house.



The year of the  
world, 2889.  
before the nativ-  
ity of Christ,  
1075.

1 Sam. 27. v. 1,  
2.

David decla-  
reth his inno-  
cency to Saul.  
Saul desireth  
to persecute  
David.

28. 8. ad finem.  
David with  
six hundred  
men and his  
two wives  
went into Pa-  
lestine to A-  
chis King of  
Gitta.  
David requi-  
reth a certain  
place at the  
Kings hands  
to make his  
habitation in.  
The King gi-  
veth him Si-  
celeg.  
David spoiled  
the Sarrites &  
Amalechites,  
and giveth  
part of the  
prey to the  
King, perswa-  
ding him that  
he took it  
from the Jews  
that inhabited  
the South  
plaine,

pursue unto the death, who contrariwise desired nothing more then his life. Hereupon *Da-  
vid* willed him to send some one of his servants to bring back his javelin and pitcher of wa-  
ter: protesting that God should be Judge of both their natures, maners and actions, who  
knew that that day also he had spared his enemy, whom if he had so thought good, he might  
have extinguished.

*Saul* having this second time escaped from *David's* hands, returned to his royall house.  
But *David*, fearing lest if he sojourned in that place, he should be intrapped by *Saul*, thought  
good to retire himselfe into the countrey of the Philistines, and sojourn there. So that ac-  
companied with six hundred men which he had with him, he transported himselfe to *Achis*  
King of Geth, one of their five cities; who received him with all his people, and gave him a  
place to dwell in: so that he abode in Geth, having with him his two wives, *Achimaas* and  
*Abigail*. Which when *Saul* understood, he made no more account to send or fall out against  
him, because that two severall times he had been in danger of his life, at such time as he per-  
sued him to intrap him. *David* held it not convenient to remaine in the citie of Geth, and  
therefore requested the King of the Philistines, that sith he had courteously entertained  
him, it might please him likewise to doe him the favour to assigne him a certaine place in his  
countrey, where he might make his habitation, because he feared to be chargeable to  
him, if so be he remained in the citie. *Achis* assigned to him a village called *Siceleg*, which  
*David* after he obtained the kingdome, loved and honoured, holding that for his own de-  
maine, as his own children and heirs did after him. But hereof will we speak in another place.  
The time that *David* lived amongst the Philistines and in the town of *Siceleg*, were foure  
moneths and twenty dayes; during which time, by severall and secret excursions against the  
bordering *Sarrites* and *Amalechites*, he spoyleth their countrey and returned back again with  
a great booty of oxen and camels: yet brought he thence no bondmen, lest *Achis* by their  
means should have intelligence of his enterprize. He sent likewise a part of the prey unto  
the King, and when he demanded from whom he had taken the same, he answered that he  
had taken it from the Jews that dwelt Southward and in the Plaine, perswading him that he  
had done no losse: so that *Achis* conceived an opinion, that since *David* warred against his  
own nation all the time of his aboad with him, he would be a faithfull servant unto him. A-  
bout the same time, the Philistines having determined to lead forth their armie against the  
Israelites, sent out to their allies, requiring them to assist them in that warre, and to make  
their *Rendezvous* at *Reinga*, to the intent that being there assembled, they might dislodge  
and assaile the Israelites. Amongst the other their auxiliarie companies, *Achis* had request-  
ed *David* to assist him, with his sixe hundred souldiers: which he promised willingly to per-  
forme, telling him that the opportunitie was now come wherein he might requite his cour-  
tesie, and the hospitalitie he had shewed him. *Achis* promised him that after the victory,  
when as all things had succeeded according as he desired, he would preferre *David* to the  
guard of his person; thinking by the promise of this honour and trust, he might augment  
*David's* forwardnesse and affection toward him.

#### CHAP. XV.

The Philistines renew their warre against the Hebrews, and obtaine the victory: and  
SAUL with his sonnes, are slaine in the battell.

The year of the  
world, 2890.  
before Christ's  
nativity, 1074.

1 Sam. 28. 3,

7, 8, 9.

Saul banish-  
eth all divi-  
ners and en-  
chanters out  
of his King-  
dome.

v. 6.  
Saul hearing  
the Philistines  
made head a-  
gainst him,  
asked counsell  
of God.



UT *Saul* about this time had banished all Diviners and Inchanters, and in gene-  
rall, all such as were tellers of fortunes, reserving none within his countrey, but  
the Prophets. When as therefore he understood that the Palestines were already up in armes, and strongly encamped neer to the Citie of *Sonna*, situate in the  
Plaine, he marched forward and made head against them with all his forces.

And as soon as he drew neer to the mountaine of *Gelboa*, he encamped right over against  
the enemy. Now when his armie discovered their great forces, they were much discom-  
forted, and no sooner beheld it but were amazed. Being therefore fore troubled herewith,  
he sought counsell at Gods hands as touching the event of the battell: and seeing he re-  
turned him no answer, his heart more and more failed him, in that he manifestly perceived  
what sinister successe would betide him, if God should not assist him in the conflict. He there-  
fore commanded that they should search him out some Pythonissa or cunning enchantresse,  
who invocated and raised the spirits of the dead, to the end that by her meanes he might  
know if his warres should have that successe which he pretended (for the Diviners which  
gave answer by the belly, which the Greeks call *Engastrimythes*, declare their adventures  
to



**A** to those that ask them.) And when as by the report of a certain familiar friend of his, he was advertised that there was such a one at Endor, unwitting to his whole armie, and laying aside his royall habits, and attended onely by two, whom he esteemed for his most faithfull servants, he repaired to Endor to this woman, requiring her to divine and raise up the spirit of him whom he should name. The woman denied, and said, that she ought not to contradict the Kings edict, who had driven out of his Realme all such sort of Soothsayers, telling him that he did not well, that having received no wrong at her hands, he should thus found her and seek to bring her in lapse of the Kings laws, and cause her to be punished. But *Saul* swore unto her, that no man should know thereof, and that he would not discover her divination to others: briefly, that she should incur no danger thereby.

After then, that by his oathes and protestations he had perswaded her, that she should have no cause to feare, he commanded her to raise the spirit of *Samuel*. She not knowing what *Samuel* was, called him from hell, and he suddenly appeared. But when she perceived that it was an honourable man, and of divine semblance, she was sore troubled; and being wholly discomfited with this vision, she turned and said unto the King: Art not thou *Saul*? for *Samuel* had certified her no lesse. *Saul* confessed that it was he, and asked her for what cause she seemed to be so much troubled? She answered, that she saw a man ascend that resembled God. *Saul* commanded her to declare unto him his shape, habit, and age: and she gave him to understand that he was a reverend old man, attired in the vestment of an high Priest. By these marks *Saul* knew that it was *Samuel*: whereupon, prostrating himselfe on the earth, he adored and saluted him. The spirit of *Samuel* asked him for what cause he had troubled and raised him? To whom he complained and lamented that he was inforced thereunto by necessitie: for that a grievous hoast of his enemies were at hand, and that void of counsell, he was forsaken by God, having from him no prediction, either by prophetic or dreame: for which cause, said he, I made my recourse unto thee, who hast alwayes had care both of me and my fortunes. But *Samuel* foreseeing that the Kings death was hard at hand,

**C** answered him that it was in vaine for him to question with him, as touching those things that should happen, since thou knowest that thou art forsaken by God. Know therefore, said he, that *David* shall possesse the Kingdome; and that it is he that shall establish the estate by armes: but as concerning thy selfe, thou shalt lose both thy Kingdome and thy life, because thou hast disobeyed God in thy warre against the Amalechites; and hast not observed his commandements, according as I foretold thee at such time as I was alive. Know therefore, that thy people and hoast shall be discomfited by the enemy, and that both thou and thy sonnes shall be to morrow slain in the battell, and be with me. When *Saul* understood these things, he became speechlesse, through the sorrow wherewith he was seized, and fell down on the pavement, either for that his forces failed him through sudden griefe, or for his want of meat; because that neither that night, nor the day before, he had vouchsafed his body any refection or sustenance.

At length, hardly recovering himselfe out of his swoone, the woman importuned him to receive some sustenance, beseeching him to doe her that favour in recompence of her unexpected divination; which though interdicted, she had adventured to performe for his sake (before she were ascertained that it was he that had forbidden them) in consideration whereof, she prayed him, that sitting down at the table, he would refresh himselfe with some sustenance, to the end he might be the more able to return unto his armie. And although he resisted and utterly refused to eate, in that he had no appetite, and was utterly desperate; yet so effectually importuned she, that finally she perswaded him to receive some little nourishment. And whereas she had but one calfe which she bred up in her house with some particular care (for she was but a poore woman, and had no other riches) yet spared she not to kill it, and dresse the flesh for *Saul* and his servants. Thus refected, *Saul* returned back again into his campe. The courtesie of this woman deserveth to be praised: for, although she knew that the King had prohibited her art, whereby both she and her family sufficiently maintained themselves: and although before that time she had never seen *Saul*; yet so it is, that without remembring her that it was he by whom her art had been condemned, she entertained him not as a stranger, or like the man she had never seen before; but had compassion on him and comforted him, exhorting him to eate, although he refused it, and presented him willingly and heartily with that little which she had in her povertie. All which she did not under hope of recompence, or expected preferment (knowing well that *Saul* should shortly lose his life) nor according to the ordinarie course of men, that naturally honour those that have bestowed some dignity upon them, and become serviceable to those from whom they pretend to draw some profit hereafter. She therefore ought to be imitated, and in her appearance

The year of the world, 2890.  
before Christs Nativity, 1074.

Saul repaireth to Endor, to aske counsell of a Sorceresse. v. 8, 9.

Saul commandeth the witch to raise Samuels ghost. v. 10, 11.

v. 15.  
Saul complaineth of his miseries to Samuel, and asketh his advice.

v. 16, and 20.  
Samuels ghost certifieth Saul of the event of his battell against the Philistines. v. 20, 21.

Saul through sudden sorrow fell in a swoone.

v. 22, &c.  
The Enchanresse increaseth him to refresh himselfe, and take some refection. An example of courtesie and liberality in the Enchanresse.



The year of the  
world, 2890.  
before the nati-  
vity of Christ,  
1074.

1 Sam. 21. 3. 4.  
Josephus prai-  
seth Saul for a  
worthy and  
valiant King,  
in that fore-  
knowing his  
danger and  
death, he ex-  
posed himselfe  
to assured pe-  
ril.

peareth an excellent example of bounty, approving that there is nothing more worthy G  
praise, then to relieve those that are in necessitie, neither any thing more becoming men, or  
whereby we may obtaine Gods favour and graces, better then by it. Thus much sufficeth  
at this present, in respect of this woman. But now me thinketh I shall do well if I insert in  
this place, and in these my writings, an other example both profitable to people and Nati-  
ons, and in especiall an incitation to Noblemen, and such as are borne unto glory, to follow  
vertue; which also shall expresse what honour is, and exemplifie how a man may eternize  
his memory, which ought to engender in the hearts of Kings of Nations, and of Govern-  
ours of Common-weales, a singular desire and affection to addict themselves to noble acti-  
ons, and to encourage them to entertaine dangers, yea death it selfe; and teach them to en-  
dure all difficulties whatsoever, for their Countries cause. To which intent, the history of H  
*Saul* the King of the Hebrews yeeldeth me matter most accident to this purpose. For, al-  
though he knew that which should befall him, and that his death was at hand (according as  
it had been foretold him,) yet resolved he not to avoid the same, neither so loved he his  
life, that for the conservation thereof, he would deliver up his people into the hands of  
their enemies, nor dishonour his Royall dignitie: but himselfe, with his children and all his  
household, exposed themselves to danger; thinking it more honourable to die with them  
in fighting for his subjects, and farre more expedient that his children should die like val-  
iant men, then to leave them alive in incertitude of estate whereinto they might fall, sup-  
posing that he should have sufficient successours of his race, if he left behind him a perpetuall  
memory and praise both of him and his. For which cause (in my opinion) he was both just, I  
strong, and prudent, and if any one either is or hath been like unto him, I suppose that it  
becometh all men to give testimony of such a mans vertue. For I think that the Historians  
and ancient Writers, have not worthily intituled them with the style of valiant men, who  
attaining some worthy actions, attempted warre under assured hope of victory and safety,  
but they onely that imitate *Saul* may deservedly be called just, praise-worthy, couragious,  
hardie, and contemners of all dangers. For what great thing is there in undertaking of the  
common hazard of warre, and tossed twixt hope and feare, to use Fortunes favour if she  
favne upon us? But contrariwise, I account it an assured signe of a valiant man, when as with-  
out conceit or hope of any goodnesse, and knowing his death at hand, and assured in his con-  
flict, he is not affraid nor dismayd with such apprehensions, but seeketh out with an invinci- K  
ble courage his most assured hazard.

This is the praise of our *Saul*, who is an example to all true lovers of glory, that if they  
have regard to leave an honest memory to their posteritie, they should upon the like oppor-  
tunitie propose the same resolution to themselves: but in especiall Kings, who, by reason of  
the excellency of their degree, ought not onely forbear to be evill, but also strive to be  
excellently vertuous. I could likewise say more of this generous argument of *Sauls* valour,  
but lest I should seeme too affectionate, I will returne to our former purpose.

1 Sam. 28. 1.  
ad 5.  
1 Sam. 29. 3.  
ad finem.  
Achis leadeth  
out David  
with him a-  
gainst the He-  
brews, and is  
reproved by  
the chieftaines  
of the Pale-  
stines for so  
doing.

After that the Philistines were thus encamped (according as hath been afore spoken)  
and had nymbred their forces according to their Nations, Kingdomes, and Governours,  
King *Achis* issued in the *Rereward* with his particular company, whom *David* followed, ac-  
companied with his six hundreth souldiers: whom when the Chieftaines of the Philistines  
beheld, they asked the King whence those Hebrews came, and what their Leaders name  
was? Who answered them that it was *David*, who fled from *Saul* his Master, and how he had  
entertained him being fled from him: againe, how *David*, in recompence of the good he  
had received at his hand, and to revenge him on *Saul*, was ready to fight for them against  
him. But the Chieftaines blamed him, because he had chosen an enemy for his associate,  
counselling him to dismisse him, for fear lest he should secretly performe some strange stra-  
tagem against his confederates, because (said they) he hath a fit opportunitie to reconcile  
himselfe to his Master. They therefore willed him to send *David* back with his fixe hundreth  
souldiers, unto the place which he had given him to inhabite, because it was the same *David* M  
of whom the damosels made songs, singing in praise of him, that he had slain many thousand  
Philistines. When the King of Geth understood these things, he thought their counsell to be  
laudable: for which cause, calling *David* unto him, he said unto him; I protest unto thee (said  
he) that I beare a most singular affection and good liking towards thee: and for that cause I  
have called thee out to assist us in this battell; but our Captains allow not of this resolution;  
for which cause, retire thy self to the place which I have given thee, without conceiving any  
evill suspition of me. There shalt thou be in garrison, to forestale the enemy from forrag-  
ing our country: and in so doing, thou shalt partly assist me in the warre. Hereupon, *David*  
departed unto *Siceleg*, according as the King had commanded him.

2. 10. 1. 1.  
Achis dismis-  
seth David.

But



**A** But during the time that *David* was in campe, and attended on the Philistines warre, the Amalechites arose and took *Siceleg* by force, and burned the City: and after they had gathered a great booty both in that place, and in other villages of the Palestines countrey, they retired back againe. Now when *David* arrived at *Siceleg*, and found it wholly and ruinately spoyled, & seeing likewise that his two wives, & the wives of his companions were prisoners together with their children: he presently rent his rayment, and began to weepe and lament with his companions; yea so much was he afflicted, that he had scarce any teares left him to bemoane himselfe: beside this, his companions amated with the captivirie of their wives and children, were ready to stone him to death; accusing him that he was the cause of all that which had hapned. But when as his griefe was after a maner asslaked, and he somewhat returned to himselfe, he lifted up his heart unto God, and commanded the high Priest *Abiathar* to put on the Ephod, and aske counsell of God; and that done, to declare unto him wherby by his assistance he might overtake the Amalechites, if so be he should pursue them; and whether he should recover his wives and children that they had led away, and revenge him of his enemies. As soone as the high Priest had certified him that he might pursue them, he sallied out with six hundred souldiers, and pursued the enemy: and drawing neer unto the river, he found a certaine stragler an Egyptian by nation, wholly discomfited and feeble thorow want and famine wherewith he was pressed, having for three daies space wandered in the desert without any sustenance, whom after he had refreshed with meat and drink, & recomfited, he asked him to whom he belonged, & what he was. The Egyptian told his nation; and how he had been left in that place by his master, because that through his weakenesse it was impossible for him to follow them. He confessed likewise, that his master was one of the number of those that had burned and sacked, not onely other quarters of Judea, but *Siceleg* also. *David* taking this man for his guide overtook them, finding some of them lying on the earth; others banquetting and following drunkennesse, and almost senselesse by overdrinking: so recovering both his booty and pillage, he suddenly set upon them, and made a great slaughter. For they being naked, and suspecting no such inconvenience, & wholly addicted to frolick drinking and feasting, were all of them easily defeated: divers likewise amongst them were slaine as they sate at their meat; others likewise were slaughtered whilest they caroused the one unto the other; and some of them perished being loaden with sleep, and gorged with wine.

**D** They likewise that were completely armed, intending to make resistance, were as easily slain, as they that lay naked upon the earth: Thus *David's* men abode with him from the first houre of the morning till the evening, doing nought else but kill and murder, so that onely foure hundred of the Amalechites escaped, who likewise fled being mounted on their Dromedaries. So recovered he all that which the enemy had ransacked, and amongst other things he released both his own wives and those of his companions. Whereupon they returned to the place where they had left the other two hundred, which might not follow them, because they were appointed to guard the baggage: To these, the abovesaid foure hundred would not grant a part of the booty and profit; because they had not (as they said) followed the enemy with them, but shewed themselves slack in the pursuit; alledging that they ought to content themselves with the recovery of their wives. But *David* said, that the sentence which was pronounced by them, was both evill and unjust: for since God had granted them the grace to defeat their enemies, all of them merited to have part in the profit, which ought equally to be divided amongst them, both amongst those that had fought, and amongst those likewise that staid behinde to guard the baggage. And from that day forward this ordinance hath bene held firmly amongst them, that they that keep the baggage, should have equall part and portion of the prey with those that should go out to the battell. But when *David* was returned to *Siceleg*, he sent unto all his familiars and friends of the tribe of *Juda*, a severall part of the spoile: In this maner was *Siceleg* sacked and burned, and thus were the Amalechites discomfited. But the Philistines assailed, and fought a bloody battell with *Saul* and his followers, wherein the Philistines had the upper hand, and slew a great number of their enemies. *Saul* King of Israel with his sonnes fought therein very valiantly, and with stout hearts, seeing that all their honour consisted in that onely point to die nobly, and to hazard themselves against all camifadoes of their enemies. For since the Philistines bent all their forces against them, they saw no means of recovery, so that encompassed by them, they died in the midst of the, & yet before their death, slew a great number of the Philistines. There were there present *Saul's* three sonnes; *Jonathan*, *Aminadab* and *Melchishai*: who being defeated, all the Hebrew armie turned their backs: so that being instantly pursued by the enemy, there fell a great disorder, slaughter and confusion amongst them.

The year of the world, 2890.  
before Christ's  
Nativity, 1074.

v. 1, 2, ad 6.  
The Amalechites in David's absence  
spoil and  
burne Siceleg,  
and carry a-  
way the prey.

v. 7, 8, 9.  
David taketh  
counsel of  
God, whether  
he will assist  
him to reco-  
ver his wives  
and goods out  
of the hands  
of the Amale-  
chites.

v. 11, ad 19.  
David guided  
by an Egyp-  
tian slave,  
overtaketh  
the Amale-  
chites.  
David assai-  
leth the Ama-  
lechites, and  
makes a great  
slaughter of  
them, and re-  
covereth the  
whole prey.

v. 20, ad 24.  
David com-  
promitteth  
the debate be-  
twixt those  
that pursued  
the chase, and  
those that  
kept the bag-  
gage touching  
the pillage.

1 Sam. 31. 1.  
23.  
Saul and his  
sonnes seeing  
their armie  
overcome by  
the Philistines,  
are desperately  
dismaid and  
slaine.

*Saul*



The year of the  
world, 2801.  
before the nati-  
vity of Christ,  
1073.

1 Sam. 31.

4. Rec.  
Saul striveth  
to kill himself:  
and being un-  
able with the  
assistance of a  
young Amale-  
chite.

2 v. 7. ad 10.  
The Hebrews  
that inhabite  
the valley be-  
yond Jordan,  
leaving their  
towns, flee to  
defenced cities.

v. 9.  
The Pale-  
stines hung up  
the bodies of  
Saul and his  
sonnes.

v. 11, 12, 13.  
The citizens  
of Jabes rescue  
the bodies of  
Saul and his  
sonnes, and  
both bury and  
lament them.

Saul fled also, although he had about him a strong squadron of men. And although the Philistines marshalled forth against him a multitude of archers, that shot many darts and arrows at him; yet were they all but a very few repulsed: and although he had fought very bravely, having received on him divers wounds, yet being unable to support the paine and griefe of his wounds, and travelled with shortnesse of breath, he commanded his Esquire to draw his sword, and to thrust it thorow his body before he should be surprized alive by his enemies: which his Esquire refused to doe, not daring to lay hands upon his Master. For which cause Saul drew his own sword, and settled the point to his brest and cast himselfe thereon: but unable to force it home enough, nor make it by goaring himselfe thereon to pierce quite thorow him, he looked back and perceived a young man hard behind him, of whom he demanded what he was: and hearing that he was an Amalechite, he requested him, that since himselfe was unable to pierce himselfe with his own hands, that he would leane upon him, and make the sword passe thorow him, and bring him to that death which he so earnestly desired: which he did, and having taken from him the gold which he had about his armes, and the Royall Crowne likewise, he fled away. The Esquire seeing Saul dead, suddenly slew himselfe: Not one of all the Kings Guard escaped, but all of them were slaine neer unto the mountain Gelboa. When they that inhabited the valley on the other side of Jordan and in the Plain, had intelligence that Saul and his sonnes were dead, and with them a great number of their Nation was slaine, they abandoned their Cities and fled to others that were more defended. The Philistines finding these Cities destitute of inhabitants, encamped therein. The next day whilest the Philistines spoyled the dead, they found the bodies of Saul and his sonnes, which they spoyled and beheaded: sending their heads round about the cuntry, to make it known that their enemies were defeated. They offered up their armes also in the temple of Ashtaroth, and as for their bodies they hung them on the wals of the Citie of Bethsan, at this day called Scythopolis. When they of Jabes a City of Galaad understood how the Philistines had thus cut off the heads of Saul and his sonnes, they were sore mooved, and thought it became them not to be so carelesse of them, but that they should be rescued. For which cause the most valiant and hardy amongst them (for that Citie bringeth up men both valiant in heart and strong in body) departed and marched all night long, so that they attained Bethsan, and approaching neer the wals, took down the bodies of Saul and his sonnes, and carried them unto Jabes, without any resistance of the enemy, in that they durst not attempt the rescue. These Jabesians lamented over their dead bodies, & made publike lamentations, and buried them in the fairest place of their cuntry, which place is called Arar. They mourned after this maner weeping, both men, and women and children, and beating their breasts, and lamenting the King and his sonnes, and tasting neither meate nor drink. This was the end of Saul, according as Samuel had foretold him, because he had disobeyed God in his warre against the Amalechites, and for that he had slaine the race of Achimelech, and Achimelech himselfe also, and destroyed the Citie of the Priests. He reigned during the life of Samuel, for the space of eighteen yeers, and twenty two yeers after his death. Thus finished Saul his life.

THE



# A THE SEVENTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the seventh book.

- B** 1 David is created King of one tribe in Hebron : over the rest, Sauls son obtaineth the soveraigntie.  
2 Isbofeth is slain by the treacherie of his domestick servants, and the whole kingdome commeth unto David.  
3 David having surprized the City and citadell of Ierusalem, driveth the Chanaanites from thence, and causeth the Iews to inhabite the same.  
4 David assailed by the Philistines, obtaineth a famous victory against them neer unto Ierusalem.  
5 David overcommeth the neighbouring nations, imposeth tributes on them.  
6 They of Damasco are overcome by David.  
7 How David overcame the Mesopotamians.  
8 How through the intestine warres of his family, David was expulsed out of his kingdome by his sonne.  
**C** 9 Absolon marching out with his armie against his father, is overthrowne.  
10 The happy estate of David restored againe into his kingdome.  
11 David in his life time, anointeth and createth his sonne Solomon King.  
12 The death of David, and how much he left his sonne towards the building of the Temple.

## CHAP. I.

- D** DAVID is created King of one Tribe in Hebron : over the rest, SAULS sonne obtaineth the soveraigntie.



His battell was fought on the same day that David returned conquerour to Siceleg, after he had subdued the Amalechites. But some three dayes after his returne, he that slew Saul and had escaped from the battel, having his garment rent, and cast ashes upon his head, came and cast himselfe prostrate before David: and being demanded from whence he came, he answered, From the battell of the Israelites; and certified David of the unhappy issue thereof: telling him how divers thousands

- of the Hebrews were slain, and how Saul himselfe and his sonnes were done to death in the conflict. He likewise gave him to understand, how he himselfe retrained amongst the Hebrews, and was present at the flight of the King: confessing likewise that he was the author of his death, under purpose to redeeme him from the hands of his enemy: For (said he) Saul having cast himselfe upon the point of his sword, was so weake, by reason of the agonie of his wounds, that he could not dispatch himself. Furthermore, he produced the testimonies of his death, the gold about his armes, & the royal Crown which he took & brought from him being dead. David perceiving no cause whereby he should suspect his death, wherof he had most evident and infallible testimonies, rent his garments, and spent the day in weeping and lamenting with his companions. And the more was he overpressed with sorrow, by reason of the losse of his most deare friend Jonathan, whom he acknowledged to be the author and conserver of his life: And so vertuous and affectionate shewed he himselfe towards Saul, that although he had oftentimes been in danger to have been slain by him, yet was he fore agrieved at his death: and not that alone, but he likewise executed him that slew him; telling him, that he himselfe had accused himselfe for slaying the King, declaring thereby that he was the sonne of an Amalechite, and commanded that he should be put to death. He composed likewise lamentations and Epitaphs in praise of Saul and Jonathan, which are as yet extant at this present time wherein I live. After that he had thus honoured the King, and performed his lamentation and obsequies, he asked counsell of God by the means of the Prophet, what Citie of the tribe of Iuda he would give him to inhabite in: who answered him

The year of the world, 2891.  
before Christs  
Nativity, 1073.

2 Sam. I. v. 1.  
ad 12.  
An Amalechite certifieth David of Sauls death, and in testimony thereof presenteth his bracelets and Crowne.

v. 12.  
David lamenteth Saul and Jonathans death.

v. 13, 14, 15.  
David commandeth the Amalechite to be slain that killed Saul,



The year of the  
world, 2803.  
before the nativ-  
ity of Christ,  
1073.

2 Sam. 2. 1.  
ad 7.  
David by  
Gods com-  
mandement  
cometh and  
dwelleth at  
Hebron, and  
is declared  
King of the  
tribe of Juda.  
David praifeth  
the Jabefites  
for burying  
Saul and his  
fonnes.

v. 8. ad 12.  
Abner the son  
of Net crown-  
eth Iſboſeth  
Sauls fonne.  
Abner leadeth  
out his army  
againſt the  
tribe of Juda.  
v. 13.  
Joab with all  
Davids army  
iſſueth out to  
meete him.

v. 15.  
Twelve ſoul-  
diers fight, and  
kill one ano-  
ther, and Ab-  
ners ſide are  
overthrowne.  
v. 17. ad 23.  
Azael Joabs  
brother purſu-  
eth Abner.  
Abner in his  
flight killeth  
Azael.

v. 25. ad 30.  
Joab and Abi-  
ſai purſued  
Abner till  
ſunne-ſet.

v. 30. ad finem.  
Joab ſounding  
a retreat re-  
ſtraineth his  
ſouldiers.

How many on  
each ſide died  
in the battell.  
2 Sam. 3. 1. 2.  
The begin-  
ning of civill  
warre amongſt  
the Hebrews.

that he would give him Hebron. For which cauſe he forſook Siceleg, and came and dwelt in Hebron, and brought thither his wife and ſouldiers. All the people of the aforeſaid tribe reſorted thither unto him, and proclaimed him King: where underſtanding how the Jabefites had buried *Saul* and his ſonnes, he ſent Embaſſadors unto them, both to praife and approve their actions, promiſing them that both he allowed their act, and would remunerate their devoure which they had extended toward the dead: giving them likewise to underſtand that the tribe of *Juda* had choſen him for their King. But *Abner* the ſon of *Ner* General of *Sauls* army, a man of execution, and of a noble diſpoſition, underſtanding that *Saul* and *Jonathan* and his two other brothers were dead, came into the campe, and bringing with him the onely ſonne of *Saul* that was left, whoſe name was *Iſboſeth*, he paſſed on the other ſide of *Jordan*, and proclaimed him King of all the people except the tribe of *Juda*. He appointed likewise for his royall ſeate and place of reſidence, a certaine countrey called in *Hebrew* *Machare*, that is to ſay, the campe. From thence went he with an elected band of ſouldiers, with a reſolution to fight againſt thoſe of the tribe of *Juda*, in that he was diſpleaſed with them, becauſe they had made choiſe of *David* for their King. Againſt him marched out *Joab* the ſonne of *Suri* and of *Sarvia* *David*s ſiſter, General of his armie, to encounter him, accompanied with his brothers *Abiſai* and *Azael*, and all *David*s ſouldiers: and arriving neere a certaine fountaine of *Gabaa*, he arranged his army in that place to enter battell. And when as *Abner* ſaid unto him, that he deſired to make triall whether part had the better ſouldiers, it was accorded between them, that twelve of either ſide ſhould be choſen out to determine the challenge: who marching out into a certain place betwixt both the hoatts and having darterd their javelins the one againſt the other, came at laſt to the ſword; where mutually affailing, hewing and butchering one another both in their heads, ſides and bowels, they all of them at laſt fell down dead, as if the plot had been determined between them. Which done, the two armies joyned in like ſort, and after a cruell battell *Abner* with his followers were diſcomfited: who ſpeedily flying were inceſſantly purſued by *Joab*, who in his own perſon iſſifted and exhorted his other ſouldiers to purſue them haſtily, without ſuffering any of them to eſcape. But amongſt the reſt, *Joabs* brothers were hot upon the chafe, and the youngſt of them called *Azael*, gave eſpecial teſtimony of his forwardneſſe, through that ſwiftneſſe in running wherewith he was endowed; for he ranne not onely more ſwift then other men, but outſtripped horſes alſo in their race. Whileſt thus he purſued *Abner* with great vehemencie and headlong courſe, without turning either on the one ſide or on the other; *Abner* turned back upon him, and intending to dignifie him for his forces; he firſt covenanted with him for one ſouldiers armour, and another time ſeeing that he could not be perſwaded to ſtay, he prayed him to arreſt himſelfe and purſue him no further, for feare left being inforced to kill him, he ſhould be deprived of the courage to behold his brother *Joab*. But perceiving that he made no account of his words, in that *Azael* inſtantly inſiſted to purſue him; *Abner* flying and turning himſelfe back, ſtrook him with a javelin which he had in his hand, in ſuch ſort as he preſently died. But they that purſued *Abner*, likewise arriving in the place where *Azaels* body unadventuſouſly fell dead, ſtaied round about him, and ſurceaſed to purſue the enemy any further. But *Joab* and his brother *Abiſai* outſtripping the body with ſwift running, and conceiving a more mortall hate againſt *Abner*, for that he had in this ſort ſlaine their brother; they purſued him untill ſunne-ſet, with admirable ſwiftneſſe, and incredible alacritie unto a place called *Dumaton*: There mounting upon a hillock, he ſaw *Abner* with the tribe of *Benjamin* flying from him; who began to cry out to him and ſay, that men of the ſame tribe ſhould not be ſo whetted and incenſed the one againſt the other: That their brother *Azael* was in the fault, becauſe that although he had exhorted him to ceaſe from running after him, yet could he not perſwade him; and that for the ſame cauſe he had both ſtricken and ſlaine him. *Joab* wiſely digeſting theſe his ſayings, and accepting of them as of wholeſome and friendly advertiſements and counſels, he commanded the trumpet to ſound retreat, and ſurceaſed to purſue them any more, and incamped for that night in the ſame place: during which time, *Abner* travelled without ceaſing, and having paſt over *Jordan*, returned to his campe to *Iſboſeth* *Sauls* ſonne. The next day *Joab* ſurvaied the dead, and cauſed them to be buried. Thoſe that were found dead on *Abners* ſide, were about three hundredth and ſixtie men; and on *David*s ſide nineteene, over and beſides *Azael*, whoſe body *Joab* and *Abiſai* took with them, and carried it unto *Bethlehem*, and after they had interred it in the tombe of their anceſtors, they repaired to *Hebron* unto *David*. From that time forward there aroſe a civill warre amongſt the Hebrews, that endured a long time, in which *David*s followers had alwaies the upper hand, and never adventured the hazard of the field without returning with ſome advantage,



**A** advantage; whereas the sonne of *Saul* and his partakers had almost every day the worse. *David* at that time had six sonnes by so many wives, the eldest of them was called *Ammon* the sonne of *Achimasis*, the second was *Daniel* the sonne of *Abigail*, the third was called *Absholon* the sonne of *Machama* the daughter of *Ptolemy* King of *Gessur*, the fourth was *Adonias* the sonne of his wife called *Aggite*: the fifth and the sixth were called *Gertheffa* and *Gala*. But after this civill warre was begun, and that the Kings on both sides had oftentimes encountered and fought together; *Abner* Generall of the armie of King *Sauls* sonne, a prudent man, and one that was beloved by the people, endeavoured all that in him lay, that the whole countrey might be commanded by *Isboseth*, and in effect they all submitted unto him for a certaine time: but when as it afterwards fell out that *Abner* was charged and accused to have kept company with *Rispa Sauls* concubine, the daughter of *Sibath*, and that *Isboseth* likewise had reproved him for the same cause, he conceived a great griefe and despight, supposing that he had great injurie done unto him, considering how carefull he had been, and was, of the Kings estate: for which cause he threatened him to establish the kingdome of *David*, and to make him know, that it was neither his vertue nor prudence that made him soveraigne over the tribes on that side *Jordan*, but that his faith & warlike conduct was the cause thereof. For which cause he sent unto *Hebron* to *David*, requiring him by an oath to accept of him as his confederate and friend, promising him to perswade the people to forsake *Sauls* sonne, and to proclaime him King of the whole region: *David* sware unto him, according as he had required, and was very glad of that embassage that *Abner* had sent unto him, and the rather for that under assured testimonie of their accords, he had preserved *Michol Davids* wife (whom he had purchased with the price of divers great dangers, and with six hundred heads of the Philistines presented to his father *Saul*, to the end he might enjoy her) which *Michol Abner* had sent him back, having taken her from *Phaltii*, who had since that time espoused her: whereunto *Isboseth* also was assistant, to whom *David* had written that it was reason that he should recover his wife. *Abner* therefore assembled all the elders and Governours of the people, and told them that at such time as heretofore they were ready to forsake *Isboseth*, and to submit themselves to *David*, he had dissuaded them from that intent; but at this present if they had the will, he would condescend unto them, because he was assured that God had chosen *David* (by the mouth of *Samuel* the Prophet) to be King over all the Hebrews; and had foretold that he should punish the Philistines, and should overcome them, and bring them under his subjection. Which when the elders and Governours understood, and were assured likewise that *Abner* would subscribe to their resolution as touching the estate, they all of them determined to submit themselves to *David*. *Abner* seeing the thus resolved, did afterwards assemble all the tribe of *Benjamin* (out of which the archers of *Isboseths* guard were chosen) and told them the like, and perceiving that they contradicted him no waies, but submitted themselves unto his pleasure, he gathered about twenty of his familiar friends, and resorted unto *David* to receive in his own person *Davids* oath: both for that each man in his own affairs reposeth greatest confidence in himselfe, as also to give him intelligence what speech he had held with the elders and the whole tribe. *David* received and entertained him very kindly, and magnificently and sumptuously feasted him at his table.

**E** for many dayes, praying him that he would depart, and return & bring the people with him, to the end that in their presence & sight, he might deliver him up the government. When *David* had dismissed *Abner*, some little time after his departure, *Joab* the Generall of *Davids* armie came to *Hebron*, and knowing that *Abner* had been with *David*, & that but some little time before he was departed from him, with accords and promises made unto him that he should be Governour; he fearing lest that if *David* should place him in honour and dignitie, and should make *Abner* (who was a man otherwise exercised in affairs, & politique to prevent occasions) as it were his companion in the kingdome, that the said *Joab* should be degraded and deprived of his office; he took upon him a cursed and froward resolution. For first of all he laboured to detract and make him odious in the Kings eare, counselling him to stand on his guard, and not to give eare unto *Abners* promises, who under colour and subtilty sought to establish the kingdome unto *Sauls* son: alledging that he came unto him under colour and cautele, intending then to leave him, when his hopes were satisfied and affairs disposed: But perceiving that these his subtilties took little effect with *David*, and considering with himselfe likewise that he mooved him in no sort, he attempted a more perilous exploit then the former. For resolving with himselfe to kill *Abner*, he sent out certain men after him, whom he gave in commission that as soon as they should overtake him, they should urge their interparley in the name of *David*, alledging that they had something to communicate with him as touching the estate, which he had forgot to certifie him of.

The year of the world, 2891.  
before Christs  
Nativity, 1073.

2 v. 2, ad 5.  
David had six  
sonnes borne  
in Hebron.  
2 v. 6, ad 17.  
Abner, brilled  
and governed  
the multitude,  
so that a long  
time they  
were subject  
to Isboseth.

2 v. 12, ad 17.  
Abner sendeth  
embassadors  
to David in  
Hebron, to  
make a cove-  
nant with  
him.  
David requi-  
reth his wife  
Michol at  
Abners hands;  
Abner consul-  
teth with the  
elders and  
Governours  
of the armie  
to revolt to  
David.

2 v. 20, ad 23.  
The elders  
Captaine  
perswaded by  
Abner follow  
David.  
The Benja-  
mines accord  
with Abner,  
he resorteth  
to David, and  
certifieth him  
thereof.  
Abner being  
kindly enter-  
tained by Da-  
vid, is friendly  
dismissed.

2 v. 24, &c.

2 v. 26.



The year of the  
world, 2899.  
before the natu-  
rity of Christ,  
1065.

v. 27.

Men inclined  
to ambition  
and avarice  
dare all things.

v. 31.  
David with  
the whole  
people be-  
waile Abner,  
and honour  
his funerals.

v. 33, ad 35.  
David salvech  
his honour,  
and avoideth  
the suspicion  
of Abners  
death.

When *Abner* had heard the words of these messengers (who overtook him in a place called *Befra*, some twenty furlongs off of *Hebron*) he strook out of the way without suspicion of his future dysalter, and *Joab* going before him, embraced him with great love, and like an affectionate friend (for such as enterprize any wicked action, do often and subtilly dissemble and make shew of honestie, to the end to expell out of the innocents minde all jealousie or evill suspicion) where singling him from his other company, and making shew to informe him of certaine secrets, and having drawn him into a by-way beside the wall, accompanied onely with his brother *Abisai*, he drew his rapier and thrust it into his short ribs: Of which wound *Abner* died, surprized by the treason of *Joab*; who pretended and coloured that act of his, with the revenge and death of his brother *Azazel*, whom *Abner* had slain upon the chase in the first war at *Hebron*; but in truth it was but the suspicion of his greatnesse and honour, fearing lest he should be deprived, and *Abner* infeated by obtaining the next degree of honour unto *David*. Hereby may a man conceive how many and how mighty things men attempt and hazard for their avarice and ambition sake, and to the end they may not be inferior unto any others in those matters. For when as they desire to attaine riches and honors, they achieve it by ten thousand mischiefs; and at such time as they feare to be dispossessed, they strive to continue their estates by means more pernicious, because they think it to be the lesse sinne, and that the calamity is lesse active, rather not to have obtained to any greatnesse and power, then after the possession thereof, to fall into disgrace. Thence it cometh, that all of them intend and practise many hazards and difficult encountries, through the fear they have to lose their degree. But it sufficeth to have briefly touched this point. *David* having notice of the murder of *Abner*, conceived a great griefe in his heart, and called all his assistants to witness, lifting up his hands unto God, and protesting that he was no partaker of the murder, and that *Abner* had been slain without his commandement or will. He likewise uttered most grievous curses against the murtherer, his house and accomplices, by which he wished them to be subiect to the fatal penaltie of murder: for he greatly suspected lest he should be held in suspicion to be a party in that which had hapned unto *Abner*, contrary to his faith, oath and promise, which he had past unto him. Moreover, he commanded that all the people should weepe and lament for him, and that the funerals of his body should be honoured according to the accustomed fashion, in renting of garments and putting on sackcloth: and that the same should be done, the coffin being carried before, which both he and the chiefeest Governours of the Israelites followed, beating on their breasts, and shedding teares, and testifying the love which they bare unto him during his life, and their displeasure to see him dead, who had been murdered contrary to their will and intention. He was entombed in *Hebron* with great magnificence, and Epitaphs composed in his praise by *David* himselfe, who setting himselfe on the tombe first of all lamented, and gave others cause of lamentation. And so much was he confused at the death of this *Abner*, that he swore to forbear all kinde of meat untill the sunne-set, notwithstanding all the instances of his friends, who urged him to take refection: which act of his purchased him much good will and love amongst the people. For they that loved *Abner*, were very glad to be witnesses of that honour which he did him in his death, and that faith which he maintained in honouring him, every way according to the custome, as if he had been his kinsman or friend, and not embasing him with a vile and contemptible tombe, as if he had been his enemy. And in generall, all of them were so glad of the courtesie, sweetnesse and royall nature of King *David*, that they esteemed in like case, that he would have the like estimate of them, as they saw him have of deceased *Abner*. And by this means *David* happily maintained his credit, and increased the peoples good opinion of him, escaping thereby the suspicion and conceit that he might in some sort have been accessary to his death. He protested also unto the people, that he conceived no small griefe at the losse of so good a man, declaring thereby that it was no small staine unto the state of the Hebrews to be deprived of him, who had the means to maintaine their peace by his good advice, and to ratifie the same by his executions and warlike valour: But God (said he) who hath care of all things, shall not suffer him to die unrevenge: And he it is that shall beare me witness, that it lyeth not in my power to punish *Joab* and *Abisai*, who have greater credit in the armie then my selfe; yet shall they not escape Gods justice for this fault. Thus ended the life of *Abner*.



A

## CHAP. II.

ISBOSETH is slain through the treason of his friends and followers: the whole kingdome descendeth to DAVID.

The year of the world, 2899. before Christs Nativity, 1067.

Hedio & Rufinus, chap. 2. 2. Sam. 4. 1. ad 6.

**W**HEN *Isboeth*, *Sauls* sonne, had notice of *Abners* death, he was sore displeased, not onely for that he perceived himself to be deprived of his neer kinsman, but also of so great a personage as had setled the crown on his head. Neither did he himself long time remain alive after him: but by the sonnes of *Ieremon*, *Banaoth* and *Thannus*, he was traiterously done to death. These two being Benjamites, and of the chiefeft nobilitie amongst them, made their reckning that they would make away *Isboeth*, and thereby obtain great recompence at *Dauids* hands, supposing that such an act of theirs, would get them the chiefeft place and dignitie in the armie, or some other credit. For which cause, finding *Isboeth* alone in his house about mid-day, laid on his bed and asleepe, and unassisted by any of his guard, and perceiving likewise that the Porter was fast, who through his travell and other businesse (by reason of the extreme heat) was laid down to rest: they entred into his lodging whereas *Isboeth* was asleepe, and slew him: and having cut off his head, they travelled all the night and day long, as if they fled from those whom they had offended, and sought their rescues from them, who would succour and assure them from perill. And when they came to Hebron, they presented *David* with *Isboeths* head, offering themselves as his most dutifull liegemen to do him service, who had delivered him of an enemy, and made away an adversarie against his royaltie. But *David* allowed not their act in such sort as they hoped, but spake thus unto them; O cursed men, said he (on whom I intend presently to execute justice) have you not heard how I punished him that murdered *Saul*, and brought his royall crown unto me? Yea, although he slew him upon his own instant request, and to the intent the enemy should not surprize him alive. Were you of that opinion that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your mischiefs, or that I will countenance them, as if these acts of yours (who are murderers of your master) were laudable in you? in you, I say, who have slain a good man on his bed, that injured no man, but was your benefactor, and who had both cherished and honoured you: nay, rather assure your selves, that you shall be punished in his behalf, and shall yeeld me satisfaction by the losse of your lives, because you have thought that *Isboeths* death would work my contentment: for, you could not in any sort dishonour me more, then by conceiving such an opinion of me. Which said, he adjudged them to die by the most cruell torments that might be imagined: and with all the honour that he might, he caused *Isboeths* head to be interred in *Abners* tombe.

v. 6. ad 12. *Isboeths* head is brought to David.

*Dauids* sharp invective against the murderers of *Isboeth*, and their punishment.

These murderers being thus done to death, all the chiefeft of the people repaired to *David* unto Hebron (both they that commanded over thousands, and such also as were Governours) and submitted themselves unto him, reckoning up the good affection they had born him, both during *Sauls* life-time, as also the honour which they had never discontinued to bear him, since the first time that he was Coronell over a thousand, especially for that he had been chosen by God through the mediation of the Prophet *Samuel*, to be their King, and his children after him, declaring unto him, that God had given him the countrey of the Hebrews, to defend the same, and discomfit the Philistines. *David* accepted their promptitude and affection, exhorting them to persist, assuring them that they should never repent themselves of their obedience: and after he had banquetted and entertained them, he sent them to assemble the people.

2. Sam. 5. 1. 2. 3. &c. The nobles of the Hebrews repair to David to Hebron and declare him king.

*David* entertained the nobles kindly.

Of the Tribe of *Juda*, there came together about six thousand eight hundred men of war, bearing for their arms a buckler and a javelin, who before that time had followed *Sauls* sons, and besides whom the Tribe of *Juda* had assigned the kingdome to *David*. Of the Tribe of *Simeon*, seven thousand, and a hundred or somewhat more: of that of *Levi* 4700. whose chieftain was *Iodan*, with whom was *Sadoc* the high Priest, accompanied with twentie and two Governours of the same lineage. Of the Tribe of *Benjamin* four thousand men of warre: for this Tribe were as yet of opinion that some of the heirs of *Saul* should raige. Of that of *Ephraim* 20800. both strong and stout men. Of that of *Manasses*, almost the half as many, namely eight thousand. Of that of *Issachar* two hundred who were skilfull in divination, and 20000. men of warre. Of that of *Zabulon* 20000. chosen fighting men: for onely this intire Tribe was wholly at *Dauids* command, who were armed in like manner as they of *Gad* were. Of the tribe of *Nephthali* there were a thousand chieftains, famous for their valour, and armed with shield and javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan* there

The armed souldiers that came to David



The year of the  
world, 1899.  
before Christs  
nativity, 1065.

Hedio & Ruf-  
finus, chap. 3.

v. 6, 7, 8, 9, 10.

The siege of  
Jerusalem un-  
dertaken by  
David.

David surpris-  
eth the lower  
Town.

David getteth  
the upper  
Town.

The valour of  
Davids soldi-  
ers, and in  
especial of  
Joab.

there were 27000. chosen men. Of that of *Aser* 40000. Of the two Tribes on the other side of Jordan, and of the half Tribe of *Manasses* six score thousand armed men, with buckler, javelin, murrion and sword: The rest of the other Tribes also wore swords. All this multitude was assembled together in Hebron before *David*, with great provision of victuals and wine, sufficient to sustain them all, who all of them with one consent, appointed *David* to be their King. Now when the people had mustred, and banquetted for three dayes space in Hebron, *David* dislodged from thence with his whole host, and repaired to Jerusalem. But the Jebusites, who at that time inhabited the city, and were of the race of the Canaanites, shutting up their gates against his coming, and placing on their walls as many as were blinde and lame, or maimed in any other sort, in contempt of him, scoffingly jested, and said, that these were sufficient to keep out the enemy: so much trusted they to their fortifications. H Wherewith *David* being sore displeased, began to besiege Jerusalem, and using all diligence and industrie to surprize the same, he incontinently expressed how strong he was, checking thereby other mens pride, who perhaps would have done the like unto him, and afterwards took the lower Town. And for that the higher Town was as yet unsurprized, the King resolved to encourage his men of warre to shew themselves valiant, promising them honours and recompence; proclaiming that he would make him Generall over all the people, that should first of all scale, ascend, and seize the wall. Whilest thus they enforced themselves to mount without refusing any travell (through the desire they had to obtain the government that was promised) *Joab*, the sonne of *Sarvia*, was the forwardest amongst the rest; and having got upon the wall, cried unto the King, requiring him to grant him the generall government. I

### CHAP. III.

*DAVID*, having taken Jerusalem by force, casteth out all the Canaanites from thence, and delivereth the Citie to be inhabited by the Iews.

David expel-  
leth the Jebu-  
sites out of the  
town and city  
of Jerusalem.  
The league of  
friendship be-  
tween Hiram  
and David.



AFTER therefore he had cast out the Jebusites from the higher Citie, and repaired Jerusalem, he called it the city of *David*, and remained therein all the time of his raigie: so that the whole time that he ruled in Hebron, over the sole Tribe of *Inda*, was seven yeers, and six moneths. But after he had established Jerusalem for his royall Citie, his fortunes daily more and more increased, because K God both furthered and bettered them. *Hiram* also, king of Tyre, sent unto him, and made a league of amitie with him: he presented him likewise with presents of Cedar wood, and workmen and Mafons, to build him a royall house in Jerusalem. Now, when the king had seized the higher city, he annexed the rock thereunto, and made one body of twain; and having walled it in, he gave the government thereof to *Joab*. This King was the first that drove the Jebusites out of Jerusalem, and called the same by his name. For, from the time of *Abraham* our forefather, it was called *Solyma*: neither want there some that inferre, that Homer under that name intended Jerusalem. For, in the Hebrew tongue, *Solyma* is as much to say, as *Securitie*. All the time from the exploit of warre made by *Joab* against the Canaanites, and since the division of the countrey (during all which time the Israelites could L not drive the Canaanites out of Jerusalem) until such time as *David* took the same by force, were five hundred and fifteen yeers. But in this place, I will not forget one *Orphan*, a rich man amongst the Jebusites, who, for that he was well affected towards the Hebrews, was not put to death in the surprisall which *David* made of Jerusalem: but (as I will shortly declare) was graced and greatly honoured by the King. *David* espoused other wives besides those which he had, besides many other concubines: by them he had eleven sonnes, whose names are these which follow, *Amias*, *Emma*, *Ebamatha*, *Solomon*, *Iebar*, *Eliel*, *Phalna*, *Ennapha*, *Ienaah*, *Eliphal*: besides these, he had a daughter called *Thamar*. Nine of these were begotten of noble mothers, but the two last (which were named by us) were the sonnes of concubines. But *Thamar* was *Abshalons* sister by the same father and mother. M

How Jerusa-  
lem was called  
*Solyma*, and  
what mention  
Homer made  
thereof.  
The yeers  
since *Joshuahs*  
conquest to  
this time 515.  
*Orphan* a Je-  
busite, friend  
to David.  
2. King. 24.  
Davids sonnes  
born in Jeru-  
salem.

### CHAP. IIIII.

*DAVID* assailed by the Palestines, obtaineth a famous victory against them, neer unto Jerusalem.

2. Sam 5. 13.  
ad finem.  
Hedio & Ruf-  
finus, chap. 4.

NOW, when the Palestines knew that the Hebrews had created *David* King, they led forth their Army against him towards Jerusalem, where, encamping themselves in the valley of the Giants (which is a place not farre off from the Citie) they in that place expected the encounter. But the King of the Hebrews, who was wont to do nothing inconsiderately,



**A** inconsiderately, without Gods advice, commanded the high Priest to prophesie & foretell, what successe and event the warre should have; who after he had informed him that God smileth on, and favoureth their attempts, he presently drew out his army against the enemy: and striking the battell, he suddenly assailed the enemies on their backs, and partly slew them, and partly put them to flight. But let no man suspect, that the armie of the Palestines was either small in number, or weak in courage, which at that time assailed the Hebrews, in that he conjectureth in his minde, that they were easily overcome; without their attempting or performing any noble or memorable action. For he is to know, that all Syria, Phenicia, (and all other warlike Nations beyond them) bare arms with them, and were confederates in this warre: which was the onely cause, that notwithstanding they were so many times overcome, and had lost divers thousands of men, that they desisted not to assail the Hebrews with more great force: and that which is more, having been defeated in the battels before recited, yet forbore they not to assail *David* anew with thrice as much power as before, and to incamp in the same place. For which cause, *David* took counsell of God once more, what the issue of this battell should be: and the high Priest told him, that he should encamp in the Forrest called Teats, because it was not farre off from the enemies camp, and that he should not depart from thence, neither attempt them in battell, before the trees did shake without any agitation or breath of winde. Whereupon, as soon as the trees shook, and the time which God had appointed was come; without any delay, he issued out, to enjoy a prepared and manifest victorie. For the squadrons of the enemy were disarranged, and incontinently betook them to flight, and were swiftly followed and slaughtered, untill the citie of *Gerar* (which is a frontire town of their countrey) and their camp was thorowly ransacked, wherein there were found great riches; and amongst all other things, their gods were bearene to pieces.

The year of the world, 2899.  
before Christs  
Nativity, 1065.

The Palestines  
moving warre  
against David,  
are partly slaine  
or put to  
flight.

The Palestines  
invaded the  
Hebrews with  
a mighty army  
gathered out  
of sundrie na-  
tions.

The Palestines  
flight.

2. Sam. 6. 1.  
ad 5.  
Davids com-  
mand as touch-  
ing the transpor-  
tation of the Ark.

The battell being brought to this end, it seemed good unto *David* (by the counsel of the Elders and Coronels over thousands) that all the flower of their youth should be assembled from all the parts of the countrey, every one according to his Tribe. Secondly, that the Priests and Levites should repair to Cariathiarim, and bring from thence the Ark of God; and convey it to Jerusalem; to the end that when it should be there, the service of God might thereafter be celebrated in that place, and other sacrifices and honours, agreeable to the divine Majesty, might be performed. And had the same been done during the life of *Saul*, no inconvenience had fallen upon them. When as all the people were assembled (according as it was decreed by him) the King came forth to transferre the Ark; which the Priests carrying out of *Amundabs* house, they laid it upon a new Wain, which (together with oxen) their brothers and children drew.

The King marched foremost, and after him all his people, praising God, and tuning all sorts of melodie then usuall in that countrey, with diversitie of sounds of instruments, of Dances, and Shalms, Trumpets and Clarions: and in this manner conducted he the Ark into Jerusalem. But when they were come to the threshing floore of Chidon (which is a certain place so called) *Oza* died, thorow the wrath of God: for the oxen stumbling that drew the Chariot, and the Ark somewhat shaken, he stretched out his hand with intent to sustain the same; and because he was no Priest, God strook him till he died. The King and the people were sore aggrieved at the death of *Oza*, and the place where he died, is called to this day, *Ozas*-Striking. *David*, fearing lest if he should retire the Ark with him into the Citie, the like hap should attend him that had befallen *Oza*, (who was in that sort done to death, for that he had onely thus stretched out his hand) he placed it not with him in his own house within the citie, but commanded that it should be left in the possession of one called *Obed*, by descent a Levite, and in behaviour, a man good and vertuous: where it remained for three moneths space, during which time, his house was blessed with all worldly goods and goodnesse. The King being ascertained what advantages had befallen *Obed*, (who of a poore and needy man, was suddenly become very rich, so that all men had their eyes fixed on him, and they that heard speak of his house, envied him) he assured himself that no inconvenience would befall him; for which cause he retired the Ark into his own house, which was carried by the Priests, and seven quires of singing men, disposed by the King, went before the same. The King himself likewise touched, and played upon the Harp, so that *Michol*,  *Davids* wife and *Sauls* daughter, seeing him entertaining himself after that manner, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected and dressed by *David*, who offered most magnificent sacrifices of all sorts, and forgot not the sacrifices for prosperities: he feasted all the people likewise, both men, women, and children, distributing unto every one a cake, a morcell of roasted meat, a cake fried in the pan, and a portion of the sacrifice:

v. 6, 7, 8, 9.  
*Oza* stretch-  
ing out his  
hand to stay  
the Ark, is  
suddenly  
strooken dead.

v. 10, 11.  
David placeth  
the Ark in *O-  
bed* Edomis  
house, who  
prospereth  
there-through  
in all felicity.

v. 12.  
The Ark  
transported  
into Davids  
house, and pla-  
ced in a Ta-  
bernacle.  
David is mock-  
ed by his wife  
*Michol*.

v. 13, 14, 15;  
16.



The year of the  
world, 2900.  
before Christs  
nativity, 1004.

2. Sam. 7. 1, 2, 3  
David decreeth  
to build a  
Temple unto  
God.

v. 5. ad 17.  
God certifieth  
David by Na-  
than, that So-  
lomon should  
build the  
Temple.

v. 18. ad fine m.  
David giveth  
God thanks  
for the blef-  
sings which  
were promised  
him by Na-  
than.

sacrifice: and after he had thus feasted the people, he dismissed them, and retrained himself into his own house. But *Michol* his wife and daughter to King *Saul*, drawing neer unto him upon his return, besought God for him, that it might please him in all other things she might expresse unto her husband all that, which became her intire and unequald love towards him: but in this she blamed him, because that being so great and mighty a King as he was, he had dishonoured himself in dancing, despoiling himself, and discovering partly that which became him not, doing all this in company of his servants and handmaids. To whom *David* answered, that he was not ashamed in performing a thing so acceptable unto God as that was, who had honoured him more then her father, and placed him above all others, assuring her that he would play and dance oftentimes after that sort, without care whether his demeanor pleased either her or her chambermaids. This *Michol* (of whom we entreat) had no children by *David*, but being married again to another (to whom her father had betrothed her after he had ravished her from *David*) she bare five sonnes, of whom we will speak in their place. The king perceiving how by Gods assistance his affairs prospered daily more and more, thought that it should be a hainous offence in him, if he should dwell in houses made of Cedar, high and well builded, and neglecting the Ark, suffer it to remain under a pavilion: for which cause he conceived a desire to build a Temple unto God, according as *Moses* had foretold: and to this intent consulted he with the Prophet *Nathan*, who willed him to perform all that which he was minded to accomplish, assuring him that God would be each way assistant unto him: for which cause he was very heartily affected towards the building of the Temple. But the same night God appeared unto *Nathan*, commanding him to certify *David*, that he accepted his will, and that his affection was agreeable unto him (considering in especiall that no one before him had a thought to perform the like: ) yet notwithstanding (although his deliberation were such) he permitted him not to finish the same, by reason he had followed many warres; and had embrewed his hands in the blood of many of his enemies. But after his decease (which shall happen after he hath lived a long and prosperous life) his sonne called *Solomon* (to whom he shall leave the kingdom after his death) shall cause a Temple to be built unto him, promising him to assist and favour the said *Solomon* (even as the father doth his sonne) and that he would continue the Royalty in his heirs and their successours: And that if they shall happen to offend him, he will onely punish them with sicknesse and sterilitie. *David* understanding these words which were delivered him by the Prophet, was very joyfull, by reason that the Royalty was firmly assured to his heirs, and for that his house should be famous and renowned; and presenting himself before the Ark, he prostrated himself and adored, and gave God thanks for all the benefits he had bestowed on him; for that from a poor and humble shepherd, he had raised him to so great a height of majestic and glorie, and for that he had promised to have care of his posteritie as erst he had had of the Hebrews and their libertie. This said, after he had sung hymnes unto God, he departed.

#### CHAP. V.

DAVID overcoming the neighbouring nations, imposeth tributes on them.

Hedio & Rufinus, chap. 5.  
David warreth  
against the  
Palestines and  
taketh a great  
part of the in-  
heritance from  
them.

2. Sam. 8. v. 1, 2  
A great slaugh-  
ter of the  
Moabites.

3. 4.  
David over-  
cometh the  
king of So-  
phona.

NOT long time after this, *David* thought it requisite to make warre upon the Philistines, partly, to the intent he might avoid the suspicion of sloth and idleness, and partly, that having (according as God had foretold) discomfited his enemies, he might leave a peaceable kingdom to his posteritie after him. He therefore assembled his armie anew, commanding them to be in a readinesse to march forward to the warre: when as therefore he supposed that the Armie was addressed, he departed out of Jerusalem, and made a road upon the Philistines, whom he overcame in battell, and took a great part of the country from them, by means whereof he enlarged the frontiers of the Hebrews, and translated the warre, and led forth his forces against the Moabites: whose armie being divided into two parts, was by him defeated and overthrown, and the rest were taken prisoners, and tributes were imposed on them, which they were bound to satisfie every year. Afterwards he led out his host against *Adarezer* sonne of *Ara*, king of *Sophona*: and waging battell with him neer unto the river of *Euphrates*, he slew about twentie thousand of his footmen, and some five thousand of his horse: he took also almost a thousand of his chariots; the greater part whereof was wholly consumed, and one hundred of them onely reserved to his own use.

#### CHAP.



## CHAP. II.

*They of Damasco are overcome by DAVID.*

The year of the  
world, 2904.  
before Christ  
Nativity, 1064.

2. Sam. 8. v. 6.  
738

Adad king of  
Damasco and  
Syria, is over-  
come by David  
in battell.  
Nicholaus the  
Historiograph-  
er maketh men-  
tion of king Adads  
warre with  
David.

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Of another  
king of Syria  
that spoiled  
Samaria.

2. Sam. 8. 1.

ad 4.

David impos-  
eth tribute on  
the Syrians  
whom he sub-  
dued.

Jerusalem  
spoiled by  
Sylfac king of  
Egypt.

3. Kings. 14.

The prey that  
was made in  
the warre.

2. Sam. 8. 6. &c.

The king of  
the Ama-  
thens requi-  
reth a league  
at Davids  
hands.

David com-  
pelled the I-  
dumeans to  
pay tribute by  
the pole.  
The distribu-  
tion of offices.

2. King. 9.

**A** DAD king of Damasco and of Syria, understanding that *David* had made warre on *Adarezer* (who was both his friend and confederate) issued forth with great forces to be assistant unto him, and to deliver him from his enemies according as he expected. But entering field, and waging battell with *David* neer unto the river of Euphrates, he was overcome and lost a great number of his souldiers: for in that battell there was slain on his side by the Hebrew enemy, to the number of twentie thousand, and the rest fled. Of this king, *Nicholaus* the Historiographer maketh mention in the fourth book of his histories, in these words. Sithence and long time after, a certain man of that countrey called *Adad* governed in Damasco, and over the rest of Syria (except Phoenicia) who making warre against *David* king of Judea, and having oftentimes fought with him, in his last encounter (wherein he was overcome neer unto the flood Euphrates) he shewed himself more resolute then all other kings in force and valour. Moreover he speaketh of his heirs; how after his death, they succeeded him both in royaltie and name, the one after the other, and saith thus: He being deceased, his sonnes reigned for ten generations after him, each of them receiving from their father, the same name and the same kingdome, after the manner of the Ptolomies of Egypt. The third of these being more mighty then the rest, and desirous to revenge himself in warre of these injuries, which were offered unto his grandfather, led forth his Armie against the Jews, and destroyed the countrey called at this day Samaria. Wherein he varied not any ways from the truth: for he of whom he speaketh, is that *Adad*, that made warre in Samaria, during the reigne of *Achab* king of Israel, of whom we will speak hereafter in his place. But when *David* had led forth his camp against Damasco, and against the rest of the countrey of Syria, he reduced them all under his obedience, placing garrisons amidst their countrey, and imposing tribute upon them, which they should pay unto him. He dedicated also to God in the citie of Jerusalem, the golden quivers and armors which *Adads* guard were wont to weare; which afterward *Sylfac* king of Egypt took at such time as he warred against *Roboham* his Nephew, and carried away great riches out of the Temple of Jerusalem, as it shall be declared hereafter, when as we shall come to intreat of that matter. This king of the Hebrews being inspired by God (who made him prosperous in all his warres) encamped before the goodliest cities *Adarezer* had, that is to say, Berthea and Machon, which he besieged, took, and spoiled: where there was found great store of gold and silver and of brasse, which was of more estimation then gold, whereof *Solomon* made that great vessel called the Sea, and other fair lavers, at such time as he adorned and furnished the Temple of God. When the king of Amath understood of all that which had hapned to *Adarezer*, and how his power and forces were destroyed, he grew afraid of his own estate, and resolved with himself to make a league and confederacie with *David*, before he might come out against him: and to that intent he sent his sonne *Adoram* unto him, to reitise and expresse that contentment he had received, for that he had defeated *Adarezer* his enemy, and to contract with him amitie and confederation. He sent him presents also, namely, vessels of antique work of gold, of silver, and of brasse: whereupon *David* made a league with *Thani* (for so was the king of Amath called) and received the presents that were sent unto him; and afterwards dismissed his sonne with convenient honour, both for the one and the other: and consecrated that to God which he had sent him (together with the gold and silver, which he had taken from other cities and nations that were subject unto him.) For God did not onely so farre favour him, as to make him victorious and happie in his own warres; but having also sent *Abisai* brother the Lieutenant of his Armie against the Idumeans, he likewise granted him victorie: for *Abisai* slew in the battell about eighteen thousand of them, and filled all Idumea with garrisons, challenging a tribute throughout the countrey by the pole. This king loved justice of his own nature, and exercised judgement according to veritie. He had for his Lieutenant generall in all his armies *Joab*, and appointed *Iosaphas* the sonne of *Achilles* chief over the Registers. After *Abiathar*, he established *Sadoc* of the house of *Phinees* for high Priest, who was his friend. *Sifa* was his Secretarie: *Banaia* the sonne of *Ioiada* was Captain over his guard; and all the Elders were ordinarily about him to guard and attend him. He remembring himself also of the conventions and oaths that were past twixt him and *Jonathan* the sonne of *Saul*; and of the amitie and affection that had been between them (for besides all other graces which he had, he most freshly retained them in memorie, from whom in times past he had received any friendship. He caused



The year of the  
world, 3900.  
before Christs  
nativity, 1064.

19. v. 1. & c.  
David maketh  
an enquireif  
any of Jona-  
thans kindred  
were left alive.

v. 7, 8.  
David giveth  
Mephiboseth  
his father Jona-  
thans house  
and Sauls in-  
heritance.

v. 9, 10, 11.  
David com-  
mitteth the  
disposing of  
Mephiboseths  
lands to Siba,  
& command-  
eth him to  
make the re-  
turn of his re-  
venues in Je-  
rusalem.  
Hedio & Ruf-  
inus, chap. 6.  
2. Sam. 10. v. 1,  
2, 3, 4.

David sendeth  
Embassadours  
to comfort the  
sonne of the  
king of the  
Ammonites,  
who are basely  
abused.

v. 5, 6.  
David is sore  
displeased with  
the injurie of-  
fered to his  
Embassadours  
intending re-  
venge.

The Ammo-  
nites hire their  
confederates,  
& prepare for  
the warre a-  
gainst David.

v. 7, 8.  
David sendeth  
out Joab with  
the choicest  
flower of his  
armie against  
the Ammo-  
nites.

caused a search to be made, if any one of the house and familie of *Iouathan* were left alive, to the intent he might remunerate the friendship which he had received at *Ionathans* hands. Whereupon a certain man was brought unto him (who was enfranchised by *Saul*) that might enform him what one of his race was alive: who asked him if he could name him any of *Ionathans* sonnes then living, whom he might make partaker of those courteous favours and graces, which in times past he had received by *Ionathan*. Who answered him, that he had one sonne remaining, whose name was *Mephiboseth*, who was lame of his legges; for that at such time as the news came that both his father and grandfather were slain in the battell, his nurse fearfully snatching up the childe and flying, suffered him unfortunately to fall from her shoulders, and so hurt him. When as then he was advertised where, and with whom he was brought up, he sent unto the citie of *Labath* to *Machir*, with whom *Mephiboseth* was kept, and commanded him to be brought unto him. Now when he came to  *Davids* presence, he cast himself prostrate on his face to do him reverence: but the King exhorted him to be of good courage, and to hope hereafter for better fortune, and gave him his fathers house with all the possessions that were purchased by *Saul* his grandfather, appointing him to sit and feed with him at his own table; yea to eat of his royall provision, not letting one day slip wherein he accompanied him not at meals. The young man did him reverence, humbly thanking him for the gracious words, and royall offers he had made unto him. At that time *David* called for *Siba*, and certified him how he had given *Mephiboseth* his fathers house and all *Sauls* purchases, commanding him to manure and husband his possessions, and to have care of all things, and to return the revenue to Jerusalem, for that *Mephiboseth* was every day to take his refection at his table, charging both him and his fifteen sonnes, and twentie servants, to do him service. After the King had thus disposed of him, *Siba* did him reverence, and after he had protested to perform whatsoever he had given him in charge, he departed, and *Ionathans* sonne remained in Jerusalem, where he lived at the Kings table, and was entertained and tended as carefully, as if he had been his own sonne: he had a sonne also called *Micha*. These were the honours that those children which survived after *Ionathan* and *Sauls* death, received at  *Davids* hands. About the same day died *Naas* King of the Ammonites, who during his life time was  *Davids* friend, and his sonne succeeded him in his kingdome, to whom *David* sent Embassadours to comfort him, exhorting him to digest his fathers death with patience, assuring him that he would expresse no lesse love towards him, then he did unto his father. But the governours of the Ammonites entertained this embassage verie contumeliously, and not according as *David* had kindly intended it, and murmured against their king, telling him that they were but spies sent by *David* to seek into his forces, and discover the strength of his countrey, under a pretext of humanitie, counselling him to stand upon his guard, and not to give eare to his protestation, lest being deceived, he should fall into some remediless inconvenience.

*Naas* king of the Ammonites, supposing that his governours spake nothing but truth, outraged the Embassadours that were sent unto him with great injuries: for causing the half of their beards to be shaven close by the chin, and cutting away the half of their vestments, he sent them back again, returning their answers not in words, but in deeds. Which when *David* saw, he was grievously displeased, and made it known that he would not suffer that mockerie and injurie so easily to be digested, but that he would make warre on the Ammonites, and revenge those indignities that were offered to his Embassadors. The friends and governours of *Naas* considering how they had violated and broken the peace, and how for that occasion they deserved to be punished; prepared for that warre, and sent a thousand talents to *Syrus* king of Mesopotamia, requiring him that he would be their confederate in that warre, and receive their pay: they requested the like of *Subas*: these kings had 20000. footmen in camp. They hired also with their money the king of the countrey called *Michas*, and the fourth called *Istob*, which two had with them twelve thousand souldiers.

#### CHAP. VII.

How *DAVID* overcame the Mesopotamians.

**B**UT *David* was nothing amated, neither with the confederacie, nor force of the Ammonites; but trusting in God, resolved that the cause of his warre was just: for which cause he continued in revenge of those outrages which he had received by them. Having therefore mustered under *Joab* the flower of his whole Armie, he commanded him to depart and make warre upon them: who came and incamped himself before their chieftest Citie called *Aramath*, which when the enemies perceived,



**A** perceived, they issued forth and arranged themselves in battell not all together, but in two severall parts. For their confederates and allies were incamped apart in the Plain, and the Ammonites stood in battell array neere unto their City gate, to make head against the Hebrews. *Joab* perceiving this, used this stratagemie to countervail their complot: for he chose out the ablest and stoutest of his men to serve under him against *Syrus*, and the other Kings confederates with him, and gave the rest to his brother *Abisai*, commanding him to oppose himself against the Ammonites whilest he charged the rest: willing him that if he perceived that the Syrians were stronger then he was, and did put him to the worst, to displace his Squadron, and to succour him; promising to do the like, if he perceived him to be over-pressed by the Ammonites; When as therefore he had exhorted his brother to behave himself valiantly and vertuously, and to take heed lest he should light on some dishonour, he sent him before to charge the Ammonites; and he on the other side assailed the Syrians, who valiantly resisted him for a little space: yet notwithstanding *Joab* slew many of them, and finally constrained them to turn their backs. Which when the Ammonites perceived (who were afraid of *Abisai* and his people) they retreated likewise, and (conforming themselves according to the example of their allies) they took their flight into the Citie. By which meane *Joab* having obtained the upper hand over his enemies, returned in triumph, and with victorie unto the King to Jerusalem.

Yet were not the Ammonites wholly weakened by this losse: for although they had by their lamentable experience a certain knowledge that the Hebrews were stronger then themselves, yet would they by no means listen after peace. They therefore sent unto *Chalchama* king of the Syrians on the other side of Euphrates, whose confederacie they attained by bribes and huge summes of money. This king had one, who was called *Sabecus*, for his Lieutenant Generall, and under him fourscore thousand footmen, and ten thousand horsemen. *David* understanding that the Ammonites drew to head, and intended anew to bear armes against him, he surceased to prosecute the warre against them by his Lieutenants, and himself in person with all his forces passed over the river of Jordan, and went out against them; and at last meeting and fighting with them, overcame them, killing welny forty thousand of their footmen, and seven thousand of their horsemen: he hurt *Sabecus* also, *Chalchamas* Lieutenant, who likewise died of that wound. The issue of this combate being thus, the Mesopotamians yeelded themselves unto *David*, and gave him many great and magnificent presents. He therefore, by reason of the winter retired himself for that time to Jerusalem, but incontinently upon the Spring time he sent out his Lieutenant *Joab* once more to make war upon the Ammonites: who overrunning their country, utterly spoiled it, and shut them up in Aramath their principall city, which he overcame and entred. About this time it so fell out, that *David* (notwithstanding he were a just man, and one that feared God, and an exact observer of all the laws and ordinances of his forefathers) fell, and offended God most grievously. For as he walked on the top of his royall Palace, from the time of mid-day untill the evening (for betwixt these times he used accustomedly to walk) he perceived a woman of incomparable beauty, and surpassing perfections, whose name was *Bethsabe*, who in her house

**E** bathed her self in a cleer and pleasant fountain: and being devoured and ravished with her beauty, he could not refrain his concupiscence, but sending for her, took the spoile of her beauty and chastity: and by that means got her with childe. Which when she perceived, she sent unto the king, beseeching him to bethink himself of some means whereby her shame might be concealed, and her life (which was in hazard by the law for her adultery) might be preserved. Who thereupon sent for *Vrias* (*Bethsabe*s husband, and one of *Joab*s souldiers, who at that time was at the siege of Aramath) and questioned with him upon his arrivall, as touching the estate of the siege & of the army: who answering him that all things were faine out according as he could wish, *David* took a portion of his own supper and gave it him, willing him to repair unto his own house, and repose himself with his wife. But *Vrias* did nothing lesse, but slept among his fellow souldiers neer unto the person of the King. Which when *David* understood, he asked him wherefore he repaired not to his own house, according to the custome of husbands that had been long time absent upon a long voyage, and why he entertained not his wife from whom he had been sequestred so many dayes? *Vrias* replied, That it became him not either to repose or take pleasure with his wife, whilest his companions and Generall lay upon the bare ground in the enemies country. Which said, *David* commanded him to sojourn there all the day long, to the end that on the next morrow, he might send him back again to *Joab*. That night the King invited him to supper, and although he were made drunk through the abundance of wine he received (which the King had

P

purposely

The year of the world, 2910, before Christs nativity. 1054.

Joab and Abisais armies. v. 9, 10, 11.

Joabs victory.

15, 16, 17, 18, 19.

The Syrians with the Ammonites assemble themselves against David.

The Mesopotamians submit themselves to David.

Aramath besieged. Hedio & Rufinus, chap. 7. 2 Sam. 11. 1, 2, 3, 4, &c.

Dauids adultery.

v. 5. Bethsabe certifieth the king that she is with childe.

v. 6, 7, 8. David sendeth for Vrias and willet him to repair home unto his wife, which he doth not.



The year of the  
world, 2910.  
before Christ's  
Nativity, 1054.

v. 14, 15, 16,  
17.

David writeth  
unto Joab to  
punish *Vrias*.  
Joab setteth  
*Vrias* in a dan-  
gerous place  
to encounter  
with the ene-  
mie.

*Vrias* is set  
with some af-  
fociates to at-  
tempt the  
siege: the Am-  
monites ally-  
ing ours his  
company for-  
sake him.

v. 18, 19, 20.

*Vrias* with  
some others is  
slain, and the  
King is certifi-  
ed thereof.

v. 20, 21.  
David is dis-  
pleased with  
the news of his  
overthrow.

v. 25.  
David is ap-  
peased, hearing  
of *Vrias* death.

v. 26, 27.  
David marry-  
eth *Bethsabe*,  
who beareth  
him a sonne.

2. Sam. 12, v. 1.  
2, ad 6.

purposely caused to be given him (yet notwithstanding he slept at the Kings gate, without any desire to repaire home unto his wife. Herewith the King was much despised, so that he wrote unto *Joab*, commanding him to punish *Vrias*, because he had offended him: and to the end that this intent of his should not be discovered, he suggested him both in the means and manner of the prosecution of his death, enjoying him to place him in the rank of greatest danger, and in face of the enemy, to the intent, that in the fight his person might be endangered, abandoned and left alone, whilst they that fought next unto him, retired when they saw him charged. When as he had thus written and sealed up the letter with his own seal, he delivered it to *Vrias* to bear unto *Joab*: who receiving the same, and conceiving the Kings pleasure, placed *Vrias* in that quarter where he knew the enemies would fight most desperately, appointing him out certain of his best souldiers to second him, with purpose, that he would come and succour them with all his power, to the end he might break thorow the wall and enter the City.

*Vrias* (who was a noble souldier, and for his valour had gotten great honour by the King, and reputation amongst all those of his Tribe, and took delight to be employed in hazardous attempts, and refused no danger) valiantly accepted the execution: But *Joab* gave private intelligence to those that were ranked next unto him, that when they should see the enemy fallie out with greatest furie, they should abandon *Vrias*. When as therefore the Hebrews drew neere unto the Citie, the Ammonites feared lest the enemy should speedily scale and enter the Citie on that side where *Vrias* was ranked: for which cause they picked out a squadron of the most resolute men amongst them, and setting open their gates, suddenly with swift course, force and violence, they cast themselves upon their enemies. They that were neere *Vrias* seeing them draw neere, retired back again, according as *Joab* had before hand commanded them: but *Vrias* being ashamed to flie, or forsake his ranke, expected the enemy, and valiantly encountering him, he slew divers of them; but at last being inclosed and shut in the midst of them, he was slain, and with him some others of his companions perished in the conflict. This done, *Joab* sent messengers unto the King to certifie him, that not enduring the delay of the siege, and assailing and scaling the wals, he was compelled to return back into his camp, with losse of some men, and repulse from the City, yet had he commanded the messengers, that if they perceived the King to be displeased with the news, they should give him to understand that *Vrias* was dead.

The King hearing this discourse (according as *Joab*s messengers had delivered it) made a shew to be displeased, saying, that it was a fault in him that he had so neerly approached the wall, alleading that he might have done farre better, to have taken the Town by Myne or engine: urging in way of example, the act of *Abimelech Gedeons* sonne, who intending to surprize by force a tower that was within the citie of Tebez, was strooken with a stone that was cast at him by an old woman: whereupon he that was a valiant man, for entering an action over rash and dangerous, shamefully died. In remembrance of whose disaster, they ought to have been more warie, and not to have approached the wall of the enemy so neerly. For it is a very point in warre, to have in memory both fatall and fortunate successes, to the end that when a man is in the like dangers, he may follow the one, and flie the other. Whilst he thus rebuked them, the messenger certified him of *Vrias* death, which did somewhat appease him: So that he commanded them to tell *Joab*, that it was but an humane accident, and that such was the nature of warre, that sometime the one had the better, and sometime the other: to conclude, that he should provide for the siege, and take care lest hereafter they should receive any further losse; counselling him by trenches and engines to ruinate the wall, and commanding that all those that were in the Town, should be put to the sword. The messenger thus dismissed, reported all these things unto *Joab*, according to the Kings commandment. But *Vrias* wife, having notice of the death of her husband, wept and mourned for him divers dayes: and when the dole and lamentation were finished and performed to the dead; the King espoused her incontinent, and she bare him a man-child: yet God beheld not this marriage with a favourable eye, but was wroth with *David*, and appearing to the Prophet *Nathan* in a dreame, he blamed the King very fore. Now *Nathan*, who was a wise and experienced man, knew well that when kings are displeased, they suffered themselves rather to be overcome by passion, then by reason: for which cause he determined to conceal the menaces and threatnings that God had made, for that time; and discoursed of other profitable matters with *David* after this manner, requiring the King that it would please him to censure and deliver his opinion in the same. Two men (said he) dwelt in one and the same city: the one of them was rich, having many troops of great and small cattell, the other that was poore, had but one onely sheep, which he nourished with his children,



**A** children, sharing him out a part of that whereon he fed, and loving her as tenderly as a man would do his onely daughter. It hapned that this rich man had a stranger that repaired to his house, for whose entertainment he would not suffer any one of his own beasts to be slain, but sent a violent messenger, who took away the poore mans sheepe, and caused it to be dressed to entertain his guest. This report of *Nathans* displeased the King very fore, inasmuch as he swore unto him, that he that had been so bold to commit such an act, was a wicked man, and that reason required that he should restore him fourfold, and that after he should be put to death. Whereunto *Nathan* replied, saying, That it was he that deserved this punishment, who had given sentence against himself, in that he had presumed to commit so grievous a sinne. Moreover, he certified him of Gods displeasure, who notwithstanding he had made him King over all the Hebrews, and Lord over all the Nations round about, which were divers and great; and who besides these things had warranted him from the hands of *Sauh*, and had given him wives, whom he had espoused justly and lawfully, was so despised and dishonoured by him, that he had espoused and kept by him another mans wife, and caused her husband to be slain, and betrayed him unto hisemie. For which sinnes of his, he pronounced that he should be punished by God, and his wives should be violated by one of his own sonnes, who should likewise lay a snare for him: so that he should suffer a manifest plague for the sinne he had committed in secret. Moreover (said he) the sonne which thou shalt have by her, shall shortly die.

After the king had received this message, he was sore troubled; and being confused, he powred forth tears and sighed for sorrow, confessing that he had done wickedly: for undoubtedly before this time he had alwaies feared God, and had never in his life offended him, but in that act with *Vriahs* wife, whereupon after his submission, God was appeased and took compassion of him, promising him to continue both his life and kingdome, and that he would be no more displeased with him, if so be that he repented him of the sinne he had committed. After that *Nathan* had declared these things unto *David*, he departed unto his own house. But God inflicted a grievous sicknesse on the infant that was born by *Bethsabe*: for which cause the King was fore aggrieved, and for seven dayes space would take no refecti-  
**C**on; notwithstanding that he was earnestly instanted thereunto by his household servants. He put on likewise a mourning habite, and laid himself on the ground upon a sack: beseech-  
**D**ing him that it would please him to grant him the childs life, towards whose mother he bare so exceeding love and affection. But when the infant was deceased about the seventh day of his sicknesse, his servants durst not certifie him thereof, supposing that if it should come unto his eare, he would the more obstinately abstain from eating, and the care of his person should be in danger by reason of his disordinate griefe for his childe, to procure and hasten his own death, considering he had so vehemently been afflicted and tormented for his onely sicknesse. But the King perceiving by their looks that his servants were troubled, and that they concealed some fatall harm, and gathering thereby that his sonne was dead: he called unto him one of his officers, who certifying him of the truth, he arose and washed himself, and put on a white garment, and presented himself before the tabernacle of God, and commanded his dinner to be made ready. Whereat his friends and servants were very  
**E**fore amazed, and wondred why he having done none of these things during the childs sicknesse, should now after his death do all these things at once; they besought him therefore that it might be lawfull for them to demand the cause of these his proceedings. To whom he answered, that he would teach and discover that unto them, of which they were ignorant. Understand you not (said he) that while the childe was alive, and I had hope of his recovery, I omitted no means whereby I might move God unto mercy: but now after that he is dead, it were in vain for me to spend myself with unnecessarie griefe. Which when they heard, they praised the wisdom and consideration of the king. After this he knew *Bethsabe* his wife, who became with childe, and was brought abed of a sonne, who (by *Nathans* direction)  
**F**was called *Solomon*. Mean while *Joab* pressed the Ammonites with a fore siege, and cut off their water and other commodities and things necessarie, so that they were wellny famished for want of victuall and provision: for they drew their water from a little spring in such sort, that they feared lest if they should use it to their own contentment, it would be suddenly drie. He therefore wrote unto the King, and certified him of the estate of the City, and exhorted him to come in person, and be present at the surprisall thereof, to the intent that the victory might be fained by his name.

The King understanding that which *Joab* had written, allowed of his readinesse, goodwill, and faith, and taking with him all the forces which he had, he came to the taking in of *Rabatha*, which being by him forcibly surprised and given in pillage unto his souldiers, he retained

The year of the world, 2910. before Christs nativity. 1054.

2.7. ad. 13. Nathan propheth of Davids punishment, and sharply rebuketh him: he is condemned by his own mouth, and repenteth himself.

cc  
cc  
cc  
cc

2.13, 14. David confesseth his sinne, and obtaineth pardon at Gods hands.

2.15, 16, 17, 18. David fasteth seven dayes, lamenting, & mourning for his sonne.

2.20, 21. David being certified that the childe was dead, ariseth, and washing taketh sustenance.

2.22, 23. David yeeldeth a reason why during the childes life he fasted, and why being dead, he took refecti-  
on.

2.24. Solomon was born by *Bethsabe*.

*Joab* by letters solliciteth the King to come to the surprisall of *Rabatha*.

2.27. ad. 28. David surprizing *Rabatha* by force, giveth it for a prey to his souldiers.



The year of the  
world, 2910.  
before Christs  
Nativity, 1054.

Herio & Ruf-  
finus, chap. 8.

The year of the  
world, 2912.  
before Christs  
nativity, 1052.

2. Sam. 13. 1.  
ad 19.

Jonathan  
counsell'd  
Amnon how  
he might enjoy  
his love.

v. 12, 13.  
Amnon per-  
swadeth his  
sister to sub-  
mit to his lust.  
Amnon not-  
withstanding  
his sisters resist-  
violateth her.

v. 20, 21.  
Absalon com-  
forteth his sis-  
ter Thamar.  
v. 24 ad 29.  
Absalon invi-  
ted his father  
and brethren  
to his sheep-  
shearing, and  
commandeth  
his servants to  
kill Amnon,  
being over-  
charged with  
wine & sleep.

retained for himself the crown of the king of the Ammonites weighing a talent of gold, in the midst whereof was enchased a Sardonyx of great value, which David wore upon his head. He found likewise in that citie divers spoils of great price: but as touching the inhabitants, he put them to the sword, and did the like in all the cities of the Ammonites which he took by force. But after that the king was returned unto Jerusalem, there fell a grievous accident in his family upon this occasion. He had a daughter at that time which was a virgin, faire and beautifull, and surpassed all other women in admirable perfections, whose name was *Thamar*, born by the same mother that *Abfalon* was. Of her, *Amnon* the eldest sonne of David became enamoured: and for that he could not enjoy her at his pleasure (by reason of her virginity, and the hand that was had over her) he grew so melancholy that his body dried up, and his colour changed through the very griefe that consumed him. A certain cousin and friend of his called *Jonathan* (a man of great reach and quick understanding) perceiving that his passion, and noting every day how *Ammons* beautie and strength decayed and wasted, came unto him and asked him the cause thereof, alledging that that indisposition of his seemed to proceed from some amorous affection. Which when *Amnon* confessed, and how he was grown passionate through the love he bare unto his sister by the fathers side, *Jonathan* suggested him both the means and invention to compasse his desires: for he perswaded him to counterfeit himself to be sick, and that if his father came to visit him, he should desire him to send his sister to minister unto him, by which means he should easily and speedily be delivered of his sicknesse. This counsell of his was plausible in *Ammons* ears, who presently counterfeited sicknesse, and laid him down on his bed (according as *Jonathan* had advised him:) and when David was come to visit him, he required him to send his sister unto him, which he did. She being arrived, he prayed her, that with her own hands, she would temper, and fry some fritters for him, because they would the more content him, if they were of her own making: for which cause she in her brothers presence tempered the flowre, and made certain cakes and fried them in the frying pan, and presented them unto him: but he tasted them not, but commanded all his servants to retyre themselves out of his lodging, because he intended to take his rest without noyse or trouble. As soon as this commandment of his was performed, he prayed his sister to bring the meat into his most retired and privie chamber: whereunto the damosel condescended: whereupon he suddenly surprised her, and began to perswade her, to grant him her company. But the virgin exclaiming, said unto him: Forbear, my brother, forbear to offer me violence: for it is a hainous sinne to perpetrate so foule a fact. Give over this thy most hatefull concupiscence, which will breed nought else but disgrace and infamie to our whole familie; or if thou hast not the power to resist the same, require me at my fathers hands, and extort not mine honour from me by force. But he enraged with love, neglected all these sayings, and wholly poisoned with the sting of disordinate passion, ravished and violated her, notwithstanding all her resist. And as soon as he had asslaked his lustfull desire, a certain hatred entred into his heart, which extorted from his mouth many injurious words against *Thamar*: so that he commanded her to arise and depart. She answered, that this second outrage was more hainous then the former; for that having violated her, he would not suffer her to remain there untill night time, but thrust her out incontinently by day time, and during the light, to the end she might meet with such as might testifie her dishonour: Notwithstanding all these just reasons of hers, he commanded his servant to drive her out of the doors. She strangely aggrieved at the outrage and violence that had beene offered her, tore her garment (which was such as the noble and princely virgins were wont to weare) and strewed ashes on her head, running thorow the Citie with cries and lamentations, wherein she exprest what wrong had been done unto her. With her thus distracted, her brother *Abfalon* met, enquiring of her what evill hap had befallen her. To whom she reported all the injurie which her brother *Amnon* had done her: whereupon he exhorted her to pacifie her self, and to suffer moderately whatsoever had befallen her; and not to suppose her self to be indignified by an act of her brother. Whereupon she condescended, forbearing her exclams, and surceasing to publish the injuries she had received in the ears of the people. And thus remained she a long time with her brother *Abfalon* in the qualitie of a widow.

David having intelligence of that which had hapned, was fore displeased, notwithstanding he loved *Amnon* very entirely, who was his eldest sonne, and would not disquiet him: but *Abfalon* hated him extremely, expecting (without any word speaking) for some fit opportunitie, wherein he might revenge himselfe on the ravisher. Now when as two years were expired since his sister was both derided and deflowred, it chanced that *Abfalon* intending a sheep-shearing in Bessophon, a Citie of the tribe of *Ephraim*, invited his father and brethren



A to come and banquet with him. But when the King refused to goe, for feare lest he might be chargeable unto him: *Abſalon* inſiſted and perſwaded him to ſend his brothers thither, which he granted. Hereupon *Abſalon* commanded his ſervants, that when they ſhould ſee *Amnon* charged with wine and ſleep, they ſhould ſuddenly (upon a ſigne given by him unto them) kill him without feare or regard of any perſon.

The yeer of the world; 2912.  
before Chriſts  
natiuity. 1052.

## CHAP. VIII.

*How through the Domestiſſall diſcord of his family, DAVID was baniſhed by his ſonne out of his kingdom.*

B FTER that *Abſalons* ſervants had thus executed his commandement, a trouble and feare ſeized all the reſt of his brethren, inſomuch as they ſuſpected their own perſons: for which cauſe mounting themſelves on horſe-back, they poſted all in haſte towards their father. But a certaine man out-ſtripping them in the way, reported unto *David* that *Abſalon* had ſlain all his ſonnes. Who ſurprized with a bitter and mortall feare, in ſuppoſing that ſuch a number of his children ſhould be ſlain, and that by their own brother, neither inquired the cauſe nor any thing elſe which might be ſitted out in ſo grievous an inconvenience that had hapned, but gave himſelfe over to extreme and ſtrange diſcomforts, and renting his garments, laid him down on the earth, bewailing all his children, both theſe that were ſlain, as him alſo that had ſlaine them. But *Jonathan* the ſonne of *Sama* his brother, exhorted him to moderate and bridle his paſſion, telling him that he could not be perſwaded that the reſt of his children were ſlain, in that he could conceive no probable cauſe of conjecture. But as touching *Amnon* there needed no queſtion, for that it was very like that *Abſalon* (by reaſon of the injury which was offered unto his ſiſter *Thamar*) would hazard himſelfe to kill him. Mean-while a great trample of horſes, and a conſuſed troupe of men brake off their diſcourſe. Theſe were the Kings ſonnes, who returned in poaſt from the banquet: Againſt theſe the father iſſued out, accompanying their dolefull teares with a heavy and ſorrowfull countenance: and ſeeing (beyond all hope) how they, whom a little before he ſuppoſed to be loſt, returned in ſafety, they were all of them on every ſide given over to tears & lamentations; the brothers bewailed their mangled brother, the King his murthered ſon. But *Abſalon* fled into *Geffur* (unto his grandfather on the mothers ſide, and Lord of that place) and ſojourned with him three whole yeers: at the end whereof *David* determined to ſend for his ſonne *Abſalon*, not to the intent to puniſh him, but to retire him unto him (by reaſon that the indignation he had conceived againſt him, was at that time aſlaked) *Joab* alſo furthered this his reſolution by all means that were to him poſſible: For he cauſed a certain old woman attired in mourning habite, to preſent her ſelfe before *David*, who ſaid unto him, that betwixt her two ſonnes that lived in the countrey, there hapned ſuch a difference, that falling to handieſtroks, they were ſo whet the one againſt the other, that not induring to be parted, the one of them in ſuch ſort wounded the other, that he died; and for that the kinfmen were ſore moved againſt the murtherer, and fought without mercy to deprive him of life, ſhe humbly beſought the King that he would give her her ſonnes life, and not deprive her of that hope that remained her to ſuſtaine her old yeers with; which he ſhould bring to paſſe, if ſo be he prohibited thoſe that would kill her ſonne from executing their intents: for that except it were for feare which they had of him, they would by no means be withdrawn from their fatal and bloody reſolution. Now when as the King had granted her requeſt, the woman began once more to break into theſe ſpeeches: I moſt humbly thank your maſtie (ſaid ſhe) who have had compaſſion of mine age, and doe ſo providently foreſee that I be not deprived of my ſonne; but to the intent I may be the better aſſured of thy humanitie, I beſeech thee (O King) firſt of all pacifie thy diſpleaſure conceived againſt thy ſonne, and be no more incenſed againſt him: For how can I perſwade my ſelfe that you will doe me this grace, if you your ſelfe even untill this day continue your diſpleaſure conceived upon the like occaſion againſt your ſon? For it is contrary to the rules of wiſedome, to adde to the remedieſſe loſſe of one ſonne, the hapleſſe death of a fathers living hope. Upon theſe words the King began preſently to ſuſpect that *Joab* had ſuborned this woman, and underſtanding no leſſe by the old womans report, he ſent for *Joab*, and told him that he granted him that which he deſired, commanding him to ſend for *Abſalon*, aſſuring him that his diſpleaſure was pacified, and choler aſſwaged, *Joab* caſt himſelfe down proſtrate before the King, and reverently receiving his word of reconciliation, went unto *Geffur* and ſet *Abſalon* from thence with him, and brought him to *Jeruſalem*. The King underſtanding that his ſonne drew neere, ſent

v. 30, 31.  
*David* is certified that all his ſonnes are ſlain by *Abſalon*.

v. 32, 33.  
*Jonathan* comforteth *David*, contradicting his feare in reſpect of all his ſons; and only upon juſt ſuſpectings *Ammons* death. *David*s ſonnes reſort unto their father.

v. 34.  
*Abſalon* ſleeth to his grandfather. 2 Sam. 14. 1. ad 25.  
*Abſalon* by the ſubtiltie of a woman and the ſetting on of *Joab*, is reſcued from baniſhment unto *Jeruſalem*.



The year of the  
world, 2913.  
before Christs  
Nativity, 1052.

v. 24.  
Absalon re-  
voked by his  
father, is com-  
manded for a  
time to flee his  
presence.

v. 27, 28.  
Absalons  
children born  
in Jerusalem.  
v. 30, 31, 32,  
33.

Joab urged by  
the burning of  
his houses, re-  
concileth Ab-  
salon to his  
father.

The year of the  
world, 2916.  
before the nati-  
vity of Christ,  
1048.

Hedio & Ruf-  
fianus, chap. 9.

2 Sam. 15, 1,  
ad 6.

Absalon sub-  
tily affecteth  
his fathers  
kingdome.

The year of the  
world, 2920.  
before Christs  
Nativity, 1044.

v. 10, ad 14.  
Absalon pro-  
claimed King.

v. 14.  
David depar-  
ted out of Je-  
rusalem.

v. 24, ad 30.  
David flying  
prohibiteth  
the high  
Priests to fol-  
low him, to  
the intent to  
give him in-  
telligence of  
that which  
did passe.

out a messenger to meet him, commanding that as yet he should not presume to presse G  
into his presence, because he was not disposed to behold him so suddenly. Who under-  
standing the will of his father, forbore to shew himselfe unto him, and went and dwelt a-  
mongst his own familiars and household servants: Neither was his beauty any way decreased  
by the sorrow he had conceived, or for that his entertainment was farre different from the  
bringing up and nourishing of a Princes sonne, but he rather exceeded & grew more famous  
thereby: so that for beauty and goodlineffe of personage, he excelled all those that lived  
more deliciously and daintily: his glibband or haire was so thick that it could scarcely be  
powled in eight dayes, and weighed two hundred sickles, which amount to five pound. He  
lived also two yeers in Jerusalem, and was the father of three sonnes, and one faire daughter,  
which *Roboam* the sonne of *Salomon* afterwards took to wife, of whom he begat a sonne called H  
*Abia*. In proceffe of time he sent messengers unto *Joab*, that now at length he would pacifie  
his father, and beseech him to admit him to his presence, that he might both see and submit  
himselfe unto him. But because *Joab* made small reckoning of these his motions, he sent of  
his servants, and commanded them to burn and spoyle *Joabs* possessions that abutted upon  
his: who hearing of that which had hapned unto him, resorted unto *Absalon*, accusing him  
and questioning with him for what cause he had done him this injurie. To whom *Absalon* an-  
swered: I have (said he) invented this stratagem to make thee come unto me, seeing thou  
madest small account of my commissions, whereby I have charged thee to reconcile me un-  
to my father. And at this present I beseech thee that thou wilt move my father in my be-  
halfe; otherwise I shall think my return more grievous then my banishment hath been, if so I  
be my father shall as yet continue his displeasure. *Joab* was perswaded through the compas-  
sion he conceived of the necessitie wherein he saw him, and went and solicited the King, I  
with whom he so effectually debated as touching *Absalon*, that altering his contrary disposi-  
tion, he graciously and speedily sent and called for him. As soone as he came unto his pre-  
sence, *Absalon* cast himselfe prostrate on the ground, demanding pardon for his offences:  
but *David* raised and lifted him up, and promised that from thence forth he would no more  
upbraid him with those mis-deeds. After all things had thus false out, *Absalon* within a little  
space assembled a great number of horses and Chariots, and entertained fifty men for his  
guard, and every day early in the morning presented himselfe before the Kings Palace, and  
talked with those that resorted thither about the tryall of their differences: and whereas K  
some of them were condemned, he talked with them according as he found them affected,  
alleading that his father had no good counsellors, and that perhaps he himselfe had in some  
things judged amisse: and by these means indeavoured he to get the good will of all men, tel-  
ling them that if he had the like authoritie, he would make them know by proove what his  
equitie was. Having by these plausible perswasions drawn the hearts of the common people  
unto him, he thought himself already seized of their services in whatsoever he intended.  
Some foure yeers after his reconciliation, he came to his father *David*, requiring of him that  
he might goe to Hebron and sacrifice unto God, according as he had vowed at such time as  
he fled from his presence: Which request of his when *David* had granted him, he resorted  
thither being attended with great affluence and concourse of all the people (by reason he L  
had appointed divers to meet him in that place, amongst whom was *Achitophel*, the Gelmo-  
nite, one of *David*s counsellors, and 200. others of Jerusalem, who altogether ignorant of his  
enterprize, assembled themselves in that place to be assistant to his sacrifice:) by all whom  
he was declared King, according as he himselfe had commanded them to doe. When the  
newes hereof came unto *David*s eares, and he was thorowly ascertained beyond all conceit,  
how his sonne had behaved himselfe; he suspected and doubted his impiety and arrogancy,  
wondring that he should so soone and so lewdly forget himselfe of the pardon, which he had  
obtained for his enormous and hainous crimes; and contrary to all law plunge himselfe and  
hazard his reputation in more grievous offences: as first of all to pervert the estate of the  
kingdome which God had established: and secondly, in complotting to deprive and degrade M  
his own father. For which cause he determined to flee to the other side of Jordan, conduct-  
ing with him his most inward and hearty friends, to whom he reported the unbridled fury of  
his sonne, remitting all things unto God who judgeth all things; and leaving the govern-  
ment of his royall house to the disposition of his six concubines, he departed from Jerusalem.  
With him issued an affectionate and great number of people, besides those six hundred  
fouldiers, who had followed him in his banishment during *Saul*s life-time. And although the  
high priests *Abiathar* and *Sadoc* with all the Levites had concluded to depart with him, yet  
perswaded he them to abide with the Ark, assuring them that God would deliver them; yea  
although the Ark were unremoved from his place. He commanded *Abiathar* likewise to  
send



A send him private intelligence of each occurrent that should happen; reserving with him for intire and inward counsellors *Achimasis* the sonne of *Sadac*, and *Jonathan* the sonne of the above-said *Abiathar*.

But *Ethens* the Gittite by no perswasions of the King could be induced to stay, but contrary to his command followed him; whereby he more manifestly expressed his affection towards him. But as he mounted and ascended on his bare feet upon the mountain of Olivet, and all they of his train followed him (intermixing their travell with bitter tears): a certain messenger came and certified him that *Achitophel* was with *Absalon*; and held on his side. Which report aggravated and increased his griefe: so that he besought God that it might please him to alienate the affection of *Absalon* from *Achitophel*, for feare lest if he should give him some sinister counsell, he might easily be perswaded thereunto; because that *Achitophel* was a man of ripe judgement, and ready execution in all that concerned him. As soone as he came unto the top of the mountain, he beheld the City: and as if he had utterly been banished from his kingdome, he began with abundant tears to call upon God. There met he with *Chusai* his sincere and unfained friend, whom when he beheld with his garments rent, with ashes on his head, and lamenting the unhappy change which he then beheld: *David* cheered him, and exhorted him to be no wayes discomforted; and finally, besought him to return unto *Absalon*, as under a colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himselfe against *Achitophels* counsels, because he might not so much please him in keeping him company, as in staying with *Absalon*. *Chusai* being after this manner perswaded by *David*, returned back to Jerusalem, where presently after he encountered with *Absalon*, who repaired thither. In the mean time *David* marching onward a little further, chanced to meet with *Siba* *Mephiboseths* servant, and Parveior of all those goods which *David* had given him (for that he was *Jonathan*'s son; who was the son of *Saul*.) This man drave before him two Asses loaden with victuals, which he presented to *David* and his company, to refresh themselves with; and being demanded where he had left *Mephiboseth*: In Jerusalem (said he) where he expecteth to be chosen King, through the occasion of those troubles that had hapned, and in memory of the benefits that divers men had received at *Sauls* hands. *David* displeased with that which he heard, gave *Siba* all those riches wherewith he had gratified *Mephiboseth* in times past, deeming him more worthy of the same then *Mephiboseth*. Wherewith *Siba* was very highly contented.

When *David* drew neer unto a place which is called *Choran*, a certain cousin of *Sauls*, called *Simei*, the son of *Gera*, came out against him, and cast stones at him, and reviled him; and the more *David*'s friends invironed & defended him, the more obstinately persevered he in his reprooves and scandalous railings: calling him murderer, and Captain of the wicked, charging him like an impire & execrable man to get him out of the Kingdom, giving God thanks for that he had deprived him of his kingdom by the means of his own son, and in punishment of those crimes which he had committed against his own master. This his so cruell and unbridled libertie, moved all *David*'s followers to displeasure; so that all of them were prepared to revenge them on *Simei*; and amongst the rest *Abisai* would have slain him: but *David* pacified his displeasure, willing him to forbear, for fear (said he) lest to our present miseries we annex a further and new occasion. For in as much as concerneth my self, I set light by this mad dog, and refer the matter unto God, who is the cause that he is thus desperately bent against us. Neither is it to be wondred at, that I suffer these outrages by him, sith mine owne son is so wicked, as he taketh a felicitie to disdain me: but it may be that God will have compassion on us, and if he please, we shall have the upper hand over our enemies. He therefore walked onward on his way, not caring what *Simei* said, who ran on the other side of the mountaine, railing and reviling at him. When *David* was arrived on the bank of Jordan, he mustered and refreshed his army, who were sore wearied: mean while *Absalon* entring Jerusalem with *Achitophel* his counsellor, was saluted and applauded by the whole concourse of the people; and amongst the rest, *David*'s friend came unto them, who prostrating himselfe before *Absalon*'s feet, wished him both prosperitie and perpetuities in his kingdome. Him did *Absalon* aske how it came to passe, that he who was reputed to be one of *David*'s most indeared friends, and esteemed alwaies to be most loyall and faithfull unto him, should at that time (when most occasion was proffered him to expresse his loyaltie) abandon him, and submit himselfe to his enemy? To him *Chusai* answered both readily and wisely, that it became him to follow God, and the good will of the people.

Sith therefore (said he, my Sovereigne) that both these are for you, it concerneth me to follow you, because you have received the Kingdome from God: If therefore you esteeme me to be your faithfull friend; I will approve unto you my loyaltie and true affection in like manner;

The year of the world, 2920, before Christ's nativity, 1044.

Ethens departed with David.

Achitophel revolteth from David,

and followeth Absalon,

whose counsels David striveth by prayer to make frustrate.

v. 3, &c. Chusai is perswaded to submit to Absalon, and to crosse Achitophels counsels.

v. 16, &c. Siba accusing his master wrongfully, is made owner of his riches.

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The year of the  
world, 2920.  
before Christs  
Nativity, 1044.

v. 20, 21, 22.  
Achitophel  
perswadeth  
Absalon to lie  
with his fa-  
thers concu-  
bines.

manner, as in your knowledge I have testified in effect unto your father, who ought not to be displeased at that which hath hapned, since the kingdome is not transported into another house, but remaineth in his own family, because he who was his sonne received the same. By such like words he reconciled himselfe to *Absalon*, whereas before that time he was inwardly suspected. Hereupon *Achitophel* was sent for to consult with him about their affairs in hand: who gave him counsell to abuse all his fathers concubines; and make them his own. For, said he, from that time forward, the people will beleieve that you and he will never be reconciled; and will be more ready to beare armes and invade your father for your sake. For hitherto (said he) they have unwillingly professed themselves to be his enemies, suspecting lest a peace should be concluded betwixt the father and the sonne. *Absalon* beleieving this advice of his, caused a Tent or royall Pavilion to be pitched in the sight of all the people, whereinto he entred, and had the company of his fathers Concubines. All which fell out, according as the Prophet *Nathan* had fore-told, at such time as he certified *David*, that his own sonne should make warre against him.

#### CHAP. IX.

*ABSALONS warre against his father: his death, and the discomfiture of his army.*

2 SAM. 17. v. 1.  
ad 14.  
Achitophels  
counsell per-  
swading Ab-  
salon to pur-  
sue David.  
Chusais oppo-  
sition.



WHEN *Absalon* had done that which *Achitophel* had instructed him in, he requested him once more to counsell him concerning that war which he had enterprized against his father: who required ten thousand chosen men at his hand, promising him to kill *David*, and to bring all the rest that were in his conduct under his subjection: assuring him that *Absalons* kingdome would be then established,

when *David*s head were cut off from his shoulders. When this advice of his had highly contented him, he sent for *Chusai*, who was the chiefeft amongst *David*s friends (for so *David* himselfe had tearmed him) to whom he discovered the advice which *Achitophel* had given him, and required him to give his opinion what he thought thereof: who knowing very well that if *Achitophels* counsell were followed, *David* should be in danger to be apprehended and slain, enforced all his arguments and counsels to the contrary. For, said he, my Liege, you are sufficiently informed both what your fathers valour is, and their vertue that accompany him; who hath fought many battels, and hath had the upper hand over all his enemies. It is to be feared also lest he at this present be encamped in the field. For, he is well exercised in leading armies, and to prevent any stratagems, whereby the enemy may invade him, and about the evening he hath perhaps left his men hidden in some straight, or in ambush behinde some rock: and if our men shall assaile him, his souldiers will by little and little retire, and afterward recovering courage, by reason that the King shall be neer unto them, they will charge us afresh; and during their medley, your father will suddenly break out of his ambush, and encourage his own men, and discomfort yours: wisely therefore examine mine advice, and if you finde that it be good, neglect that which *Achitophel* hath given you. Send me thorow all the countrey of the Hebrews, commanding every one to take armes and march out against your father: and when you have gathered together these forces, be your selfe in person the Generall of the armie, and commit it not to another mans charge, and assuredly expect to have an easie victory over him, if you assaile him in the open field, for that he is accompanied with a very few men, and your selfe are attended by many thousands, who at lest will if they love you, and will shew a good affection towards you, may easily rid you of that enemy. And if so be your father shut himselfe up in any Citie, we will and may subvert the same by Mynes and engines. This advice of his seemed to be better then that of *Achitophels*, so that *Absalon* preferred the same. For it was God that put this thought into his heart, to neglect *Achitophels*, and respect *Chusais* counsell.

v. 14.  
Chusais coun-  
sell accepted:  
Achitophels  
rejected.

Now when *Chusai* had thus prevailed, he presently repaired to the high Priests *Sadoc* and *Abiathar*, certifying them what *Achitophel* had comploted, and how he had contradicted him: finally, how his opinion had taken place, giving them in charge to send private intelligence unto *David* thereof, and to informe him of his sonnes resolution, wishing him with all speed to passe over the river of Jordan, for feare lest *Absalon* being informed of his aboad in that place, should make haste and pursue him, and overtake him before he might recover a place of securitie.

v. 15, 16.  
*Sadoc* and *Abiathars* sons  
sent unto *Da-  
vid*.

Now had the high Priests before-hand provided that their sonnes should lye hid without the City, of set purpose, to the end they might be sent unto *David* to informe him how matters went. They therefore sent a trusty servant unto these, who brought them news of *Absalons* deliberations, with expresse commandment to enform the King thereof with all speed, who



**A** who presently upon this intelligence, like good and faithfull ministers, posted withall speed to report their fathers news unto the King.

But scarcely had they travelled two furlongs, when certain horsemen discovered them, and brought news thereof unto *Absalon*, who presently sent out scouts to apprehend them: which when the children of the high Priests perceived, they forsook the high-way, and incontinently retired themselves into a certain village neer unto Jerusalem, which is called *Bocchura*, where they besought a certaine woman to hide them, and shut them in some place of securitie, who let them down into a pit, and covered the mouth thereof with bundles of wood. She being demanded by those that pursued them, whether she saw them, denied the same, saying, that as soone as she had given them drink, they departed from her presently; assuring them that if they presently and speedily pursued them, they might easily apprehend them: but after they had long time followed and could not find them, they returned from whence they came. The woman perceiving that they were departed, and that there was no cause of feare, lest the young men should be surprized, she drew them out of the pit, and set them onward of their way: who, with as great speed as was possible, resorted unto *David*, and declared unto him exactly what *Absalons* deliberation was. Hereupon *David* passed the flood Jordan presently with all his men, and although it were night, could not be withdrawn by reason of the darknesse.

But *Achitophel* seeing that his opinion had been reprooved, took his horse and suddenly repaired unto his countrey of *Gelmone*: there calling together his household servants before him, he discovered unto them what advice he had given *Absalon*; which since he had not accepted, he told them that shortly they should see him dead, alleadging that *David* would have the upper hand in the warre, and should returne into his kingdome. It is better therefore, said he, for me, with a great minde, and as it becometh a valiant man, to depart out of this life, then to submit my selfe to *David*s punishment for pertaking with *Absalon*, and giving him counsell. This said, he repaired himselfe into the most secret part of his house, and hung himselfe, being both his own Judge and executioner: after which, his kinsmen cut him down and buried him. But *David* (as we said) having past Jordan, came and incamped in a strong citie, the most defended in that Countrey: there was he entertained with great benevolence by all the noble men of that countrey, partly mooved thereunto by the mans present necessitie, partly through the reverence of his former felicitie. These were *Berzillai* the Galaadite, *Siphar* the Governour of the province of the Ammonites, and *Machir* the chiefe of the countrey of Galaad, who gave *David* and his whatsoever they wanted, in abundance: so that they lacked neither beds, nor bread, nor flesh, but were plentifully stored with all things. They that were sick and wearied also, wanted nothing that either might serve for repose or refectiō. In this estate remained he. But *Absalon* assembled a great multitude of people to make warre upon his father; and after he had passed Jordan, he pitched his tents neer unto his fathers, within the countrey of Galaad, and made *Amasai* Generall of his army, opposing him against *Joab* his cousin: for *Amasas* father was *Iethar*, and his sister was *Abigail*, sister to *Sarvia*, mother to *Joab*. When *David* had mustered and numbered his forces, and found that he had forty thousand fighting men, it was thought fit presently to hazard battell, and not to expect till *Absalon* should charge upon them.

He therefore ordained Coronels over thousands of his men, and divided them into three squadrons: the one of which he gave in charge to *Joab*; the second to *Abisai* his brother, and the third to *Ethaus* his familiar friend (who was of the city of Geth.) In this battell his friends would not admit his presence (and that upon good and deep consideration) for they said, that if they should be defeated in his company, they should utterly lose all good hope: but if one squadron should be overcome, the rest might have their recourse unto him, who might assemble unto them and strengthen them with greater force; the rather for that the enemies would alwaies think it likely, that he had some other army with him. This counsell of theirs seemed pleasing unto him, for which cause he remained within the Citie. But at such time as he sent out his friends unto the battell, he besought them (that in remembrance of all the benefits and favours he had bestowed on them) they would both shew themselves courageous and faithfull men in the fight, and that having obtained the victory, they would spare his sonne, for feare lest his death should increase, and redouble his discontents. Thus praying God to give them victory, he dismissed them to enter battell. But when as *Joab* had planted his armie right over against the enemy, and had extended them on the Plaine, having a wood upon their backs; *Absalon* also drew out his army against him. So that encountering, and valiantly fighting the one against the other, they performed many notable exploits on both parts: the one hazarding themselves in all dangers, and employing all their affections

The year of the world, 2920. before the nativity of Christ, 1044.

v. 17, 18, ad 22. The high Priests sonnes being pursued are hidden by a woman in a pit.

v. 22. David informed of Absalons deliberation, pasheth himselfe and his whole army over Jordan by night.

v. 23. Achitophel perceiving his counsell was despised, hung himselfe. v. 24, ad finem. David counsell to Mahanaim, where he is royally entertained by the Peeres.

Hedio & Rufinus, chap. 10. v. 24. Absalon pasheth over Jordan.

2 Sam. 18. 1, 2. The division Davids armie. v. 3. Davids friends dissuade his presence in the battell.

v. 4, 5. David commandeth them to spare his sonne.

v. 6, 7. The battell betwixt Joab and Absalon.



The year of the  
world, 2920.  
before Christ  
Nativity, 1044.

v. 8, 9.  
The flight and  
overthrow of  
Absalons  
armie.

2 v. 9, ad 15.  
Joab killeth  
Absalon.

v. 17, 18.  
Absalons  
marble pillar.

affections, to the intent that *David* might recover his kingdome: the others neither refusing to do or endure any thing, so that *Absalon* might not be deprived, or exposed to his fathers punishment and displeasure for his insolent attempt. Besides that, they held it an indignitie for them, that being so great in number as they were, they should be surmounted by such a hanfull of people as followed *Joab*: deeming it to be an utter disgrace unto them, that being so many thousands of them in arms, they should be discomfited by *David*s followers.

But *Joab* and his men being more skilful and trained in feats of arms then the rest, discomfited and brake *Absalons* army: so that they fled thorow woods and steep places. *David*s souldiers pursuing after them, took some, and slew other some: so that both in flight and fight, a great number of them were put to the sword: for there fell that day about twenty thousand men. But all *David*s troupes freshly set upon *Absalon*, who was easily known by reason of his absolute beauty, and high stature: he fearing to be surprized by his enemies, mounted upon his royall mule, and fled in great haste. And for that by swift motion of his body, his locks were scattered abroad, his bush of haire was intangled in a thick and branchie tree, where he hung after a strange manner, and his mule ranne onward with great swiftnesse, as if he had as yet borne her Master on her back: but he hanging by the haire amidst the branches, suddenly fell into his enemies hands. This when a certain souldier perceived, he brought news thereof unto *Joab*, who promised him to give him fifty sicles, if he would kill him.

The souldier answered, that if he would give him two thousand, he would not commit such a murther on the sonne of his Sovereigne, the rather for that in the presence of them all, *David* had requested them to spare him. Hereupon *Joab* commanded him to shew him the place where he had seen *Absalon* hang: who no sooner discovered him, but thrusting a Javelin to his heart, he slew him. That done, *Joabs* Esquires arrounding the tree, took him down; and casting him into a deep and obscure pit, they overwhelmed him with stones: so that in appearance it seemed to be a tombe, or some great, high, and stately monument. After this, when *Joab* had founded the retreat, he withdrew his souldiers from pursuite, supposing it to be an innaturall thing for one countreyman to flesh himselfe upon another. *Absalon* had erected in the royall valley two furlongs distant from Jerusalem a Marble pillar, which he had intituled by the name of *Absalons* Hand; saying, that when his children should be dead, his name should remaine in that pillar. Now he had three sons, and a daughter which was called *Thamar*, as we have said heretofore, who was married unto *Roboam*, *David*s Nephew, and had by him a sonne called *Abia*, who succeeded his father in the kingdome: of whom we will speak more conveniently in his place.

#### CHAP. X.

*The happy estate of DAVID being restored unto his Kingdome.*

v. 1, ad 32.  
Chusai sent  
to certifie  
David of the  
victory.



**A**FTER that *Absalon* was slaine, all the people returned privately to their owne houses: but *Achimaas* the sonne of the high Priest *Sadoc* drew neer unto *Joab*, requiring his licence to repaire unto *David*, and to certifie him of the victory, and how by Gods helpe and providence he had obtained the victory. This did the Generall deny him, telling him that it was not convenient that he, who before-times was wont to bring joyfull news, should now certifie the King of his sonnes death. He therefore commanded him to stay, and calling *Chusai* to his presence, he gave him commission to certifie the King of that which he had seen. *Achimaas* requested him the second time that he would suffer him to goe, promising him that he would make no mention but of the victory; and that as touching *Absalons* death, he would not utter any thing: whereupon he dimissed him also, who choosing the shorter way (which he onely knew) outstripped *Chusai*. Now as *David* sate in the gate of the Citie (expecting some messenger that might certifie him of the successe of the battell) one of the Sentinels perceiving *Achimaas*, that came running hastily, and unable to discover who it was, told *David* that he saw a messenger comming towards him: who answered that it was some one that brought joyfull newes. Anon after he told him that a certain other messenger followed: To whom *David* answered likewise, that it was one that brought glad tidings. And when the watchman perceived that it was *Achimaas*, *Sadoc* the high Priests sonne, and that he was neer at hand, he ran first of all and certified *David*, who was very glad thereof, saying, that he brought some good and desired newes as touching the event of the battell: and no sooner had the King spoken the word, but *Achimaas* entred and humbled himselfe upon his face before *David*, to whom he reported that his armie had the victory. Being afterwards demanded what was become



**A** become of *Abfalon*? He answered, that he incontinently departed from the Campe as soon as the enemies were put to flight, yet that he heard a certaine cry of souldiers that pursued *Abfalon*: and further then, that he knew nothing, because by *Joabs* commandement he was speedily sent away to bring tidings of the victory. When *Chufai* was come and had humbled himselfe before the King, and had declared unto him the successe of the battell, the question was asked how *Abfalon* did? Whereunto he answered: The like fortune happen to thine enemies (O King) as hath hapned to *Abfalon*. These words quite extinguished the delight and joy that *David* conceived in the victory, and wholly amated his faithfull souldiers: for as touching the King, he ascending the highest part of the City, bewailed his sonne, beating his brest, tearing his haire, and afflicting himselfe in all kindes, and after such a sort, as may not be exprest; and crying out in a mournfull manner: My son (said he) would God, my sonne, that I were dead with thee, that I might be with thee. For whereas of his own nature he was a very loving man, yet loved he *Abfalon* above all other most tenderly.

When the armie and *Joab* were informed that *David* lamented his sonne in this sort, they had this respect, that they would not enter the Citie after a triumphant and victorious manner: but they entred hanging their heads, and weeping all of them most tenderly, as if they had returned from some discomfiture. But when as the King having his head covered, persevered in his desire to bewaile his sonne. *Joab* entred in unto him, and said, O King, you consider not that in this behaviour of yours, you dishonour your selfe: for it is to be thought that you hate those that love you, and expose themselves to all perils for your love; yea, that you hate your selfe and your own succession: and that contrariwise, you love your most mortall enemies most entirely, sith you bewaile them that were no lesse, and who are justly deprived of their lives. For if *Abfalon* had had the victory, and had possessed the Kingdome in assurance, there had not any one of us been left alive that love you, but had all of us suffered a most hated death; nay, and in the first rank your selfe and your own children: neither would they being our enemies have lamented, but laughed at our deathts; yea they would punish them likewise who should have any compassion of our miseries: yet art thou not ashamed to lament after this manner, for such a man as most extremely hated thee, who notwithstanding he were thine own son, was so ungratefull and ungracious towards thee. Desist therefore from thy unjust lamentation, and offer thy selfe in presence to thy well-deserving souldiers, and give them thanks that by their vertue have obtained thee this victory: otherwise if thou continue as thou hast begun, this day will I translate both the Kingdome and the army from thee, and give thee occasion more grievously and truly to lament thee of thy misfortunes then thou didst before. By these words *Joab* pacified and allaied the Kings lamentations, and drew him to the care of his common-weale: for clothing himselfe in a royall habite, whereby he might seeme more gracious in the sight of his souldiers, he sate him down in the gate: so that all the people hearing thereof, flocked out to salute him.

Whilest these things past after this manner, they that remained alive of *Abfalons* army, returning home unto their houses, sent their messengers to every corporation, advertising them how many benefits they had received at *David*s hands, and how after many and grievous warres, he had brought them to a secure libertie, and how unjustly expelling him, they had committed the Kingdome unto another. For which cause it behooved them, sith he was dead whom they had chosen, to make their supplication and submission unto *David*, that dismissing his wrath, he would receive the people into his favour, and according as beforetime, so now also he would vouchsafe them his pardon and protection. Of these things sundry intelligences came unto the Kings eare, so that by expresse letters he commanded *Sadoc* and *Ahiathar* the chiefe Priests, that they would certifie the Princes of the tribe of *Juda*, that it should be a great indignitie for them, that other tribes should preferre *David* to the Kingdome before them, especially sith he was both of their tribe, and their kinsman also. In like maner he commanded them to speak with *Amasa* the Generall, and expostulate with him, why he who was his Nephew by the sisters side, did not perswade the army to recommend the Kingdome to his hands: willing them to assure him that he was not onely to hope for pardon for that which had happened, but also for the government of the whole army, according as *Abfalon* had granted him. Hereupon the high Priest not onely conferred with the Princes aforesaid, but also informed *Amasa* what the King had promised in his behalfe, whereby they drew him to their faction. And first of all, those of his owne tribe revoked *David* very instantly into the Kingdome: the rest of the Israelites, by their example and *Amasas* authoritie, did the like also; and these Ambassadors flocked unto him to receive him into Jerusalem. But wonderfull and praise-worthy was the diligence of the tribe of *Juda*, who went out as farre as the banke of Jordan to meet with him: with these came

The year of the world, 2920. before the nativity of Christ, 1044.

v. 33. David hearing of Abfalons death by Chufai, grievously bewaileth him.

2 Sam. 19. 2, 3, 34. Joab and his army enter the city in mournfull manner.

v. 5 and 8. David is taxed for lamenting his sonne, and upon Joabs Perswasion presenteth himselfe unto the people.

Hedio & Rufinus, chap. 11.

v. 9. The Kingdome of Israel is once more offered unto David.

v. 13. 14. David not onely giveth *Amasa* his pardon, but maketh him Generall also of the whole Army.

v. 15. The tribe of *Juda* cometh as far as Jordan to meet with David, and make a bridge over the floud.

Simci



The year of the  
world, 2920.  
before Christs  
Nativity, 1044.

Simei is par-  
doned.

2. 22, 23.

2. 24, ad 33.  
Mephiboseth  
purgeth him-  
selfe of Sibas  
slanders.

David pardon-  
eth Mephi-  
boseth, and re-  
storeth him to  
the halfe of  
his possessions.  
v. 31, ad 37.  
Barzillai ex-  
cuseth himselfe,  
and will not  
resort to Je-  
rusalem.

*Simei* the sonne of *Gera*, with a thousand men, which he had brought with him of the tribe of *Benjamin*. *Siba* likewise *Sauls* freeman came thither with his fifteene sonnes, and twenty servants: who made a bridge over *Jordan*, that the King might the more easily passe over, both himselfe and his army. As soone as he came unto *Jordan*, he was saluted by the tribe of *Juda*: and *Simei* marched onward on the bridge, and prostrating himselfe at the Kings feete, asked pardon of his offences, and besought him to remit his displeasure: and that in recovering his authoritie, he would not first of all doe justice on him, but that he should remember this also, that he being reduced by the repentance of his errour, did with the formost march out to meet him upon his returne. Whilest thus he besought and lamented, *Abisai*, *Ioabs* brother, spake after this maner: Why should he not die that hath thus villanously outraged the King, whom God hath established? But *David* turned back, unto him, and said: Ye sonnes of *Servia*, will you never cease to hatch new troubles; and to adde new divisions to your former commotions? Know you not that this is the first day of my raigne? for which cause I sware an oath that I will pardon all them that have committed any impiety against me, and that no one man shall depart from me in my dis-favour. For which cause be of good cheere, *Simei*, and feare thou not that I will seek thy blood. Whereupon he adored the King and marched onward before him. After this, *Mephiboseth*, *Sauls* nephew came out to meet him, clothed in a desolate and sorry raiment, having his haire hanging down, in a neglected and sorrowfull maner. For since the time that *David* fled and forsook the city, he had been in such fort distressed, that he neither had trimmed his haire, nor changed or cleansed his garment, supposing this calamitie and disposition to touch him as neerly, as it did the King: and further, in that by *Siba* his steward, he had been unjustly detracted and accused to the King. After he had prostrated himselfe, and adored the King, *David* asked him for what cause he forsook him in his troubles? and offered not himselfe to accompany him in his flight? Who answered, that it was the wickednesse of *Siba*, who was the cause thereof: for he, said he, being commanded to prepare my necessities for that journey, neglected the execution thereof, contemning both me and it, as if I had been some abject slave: Otherwise had I had the use of my feet, and the means to have waited on thee in thy journey, I had never endured to have forsaken thee. Neither was he contented (my Liege) to hinder my devout service toward thee, but furthermore, he hath maliciously incensed your Majesty against me: yet know I well, that your wisdom will not admit or give credit to his detractions, both for that you are just, as also for that God and truth which you onely aspire to, are onely beloved by you. For, whereas during my Grandfathers dayes, you were alwayes conversant amongst the most difficult dangers, and followed and attempted by him, and whereas all our posteritie by that means deserved to be utterly extinguished, yet have you used both moderation and meeknesse, especially in forgetting those indignities; at such time as the memory thereof afforded you means to punish them. And notwithstanding all these things, you have entertained me like your friend, feasted me at your daily table, and dignified me with no lesse honours, then if I had been one of your neereft and dearest kinsmen. When *David* had heard these things, he thought neither good to punish *Mephiboseth*, neither to examine whether *Siba* had wrongfully accused him; but after he had certified him that he had given *Siba* all his goods, yet did he pardon him, and promise him the restitution of halfe his possessions. Whereunto *Mephiboseth* replied: Let *Siba* (saith he) possesse the whole, it onely sufficeth me that I see your Majesty restored againe into your Kingdome. After this, *David* invited *Barzillai* the Galaadite (a vertuous man and of great authoritie, and by whose bounty during the time of his warre he was assisted, and who had attended him as farre as *Jordan*) to accompany him unto *Jerusalem*, promising him to make no lesse account of him then of his father, and assuring him liberally to allow him all things that concerned his honour and age. But he being desirous to live in private, besought his Majestie to dismiss him from the Court, because (as he said) his age was so extreme as it made him unapt for courtly pleasures, considering that he had attained to the age of fourescore years: alledging that it better became him to think of death, and the departure out of this world. For which cause, he besought *David* to favour him so much, as that he might govern himselfe according to his own desire, because that by reason of his age, he neither knew how to favour meat nor drink: besides, for that his hearing was lost, so that he could not distinguish nor discern the sound of instruments, wherein they who converse in Kings Courts, doe most usually take such delight.

To this *David* replied, Sith (said he) thou doest so instantly request me to give thee leave to depart from me, I dismiss thee: but leave thou thy son *Achimadas* with me, who shall be master of my many favours. Hereupon *Barzillai* left his son with him, and taking leave of the King



- A** King (with prayer that God would grant him the fulnesse of all his desires) he returned to his own house. But *David* went unto *Galgai* (having already the halfe part of the people with him, and the whole tribe of *Juda*.) Thither resorted then unto him the chiefe Governours of that countrey, attended by a great multitude of people, complaining unto the tribe of *Juda*, for that unwittingly to the rest they had resorted to him, when as by a mutuall consent they should all of them have met him together. But the Princes of the tribe of *Juda* requested them in no sort to misconstrue their prevention of them. For that by reason of their alliance they had done this office, whereby being tied unto him, they were bound with more fervent study to doe him service: for neither in respect of that diligence of theirs received they any rewards, whereby they that came after should think themselves prejudiced in profit. This answer of theirs the Princes of the Tribes took not in good part; but thus they spake unto their brethren: We wonder (said they) that you onely challenge the King to be your kinsman, as if he were not to be accounted an allie unto us all, whom God hath equally placed to be Governour over us all, when as therefore the whole people consisteth of eleven parts, you only are but one, besides, we are your elders: so that you have not dealt uprightly, in that you have secretly and covertly sought out the king. Whilest the Governours in this sort debated the matter with them, a certain wicked and seditious person called *Siba*, the son of *Bochri*, of the tribe of *Benjamin*, standing up in the midst of the people, began to cry out with a loud voice, and to exclaime after this manner: We have no part with *David*, nor inheritance with the son of *Iesse*. This said, he sounded a trumpet, and proclaimed war against the king, so that all men followed him, and forsook *David*. Onely the tribe of *Juda* remained with him, and established him in the royall Throne in Jerusalem: where remooving his concubines (which his son *Abialon* had known) out of his Palace, he never after that time had any company with them. After this he declared *Amasa* Generall of the army, and placed him in the same degree which *Joab* had, neer unto the person of the King; commanding him that he should assemble the greatest forces that he might out of the tribe of *Juda*, and that within three dayes he should return unto him, to the end that having delivered him both the army & the place of Generall, he might send him to make war upon the son of *Bochri*. After that *Amasa* was departed, and employed his time in gathering up his armie; the king seeing that he failed to return upon the third day, told *Joab* that it was not good to permit *Siba* to gather a greater head by delay, and thereby breed us more trouble and molestation then *Abialon* had done. For which cause (said he) stay thou nor, but take unto thee those forces which thou hast in readinesse, and my six hundred men with thy brother *Abisai*, and pursue thou the enemy, and in what place soever thou meetest him, by all means endeavour thy self to give him the battell. Hasten thee therefore, and overtake him, for fear lest he seize some of our strongest cities, and thereby procure us much travell and labour. *Joab* with all expedition obeyed his commandement, and took with him the foresaid six hundred, with his brother *Abisai*, and commanded all the forces that were in Jerusalem to follow after him; and in his array issued he after *Siba*. Now when he came unto *Gabaon* (a borough, some forty furlongs distant from Jerusalem) *Amasa* came and met with him, and brought with him great forces. *Joab* having his sword girt by his side, and his cures on his back, whilest *Amasa* came onward to salure him, subtilly and of set purpose let his sword slip out of his sheath, and taking it up from the ground with one hand, he drew neer unto *Amasa*, under pretence to kisse him on the chin, and suddenly thrust the sword that was in his other hand into his belly and slew him. Which action of his was both hainous and detestable, proceeding from a jealousy he had conceived against a good young man and his cousin, who had in no sort offended him, and onely by reason of the estate of Generall, which the king had given him; and because *David* had equalled him in honour with him: for which very cause before that, he had slain *Abner*. Notwithstanding this act of his seemed in some sort pardonable, by reason of the pretext which he pretended of the wrong done unto his brother *Aziel*, yet was not this a sufficient colour to excuse the murder of *Amasa*. When this was done, he pursued *Siba*, and left a certaine man to waite upon the body of *Amasa*, who had commandement given him to proclaime with a loud voice thorow the whole armie, that he was justly and deservedly slaine, commanding those that bare any favour to the kings title, to follow their Generall *Joab* and his brother *Abisai*. Now whilest his body lay thus in the way, and all the multitude (as it is usual in such like accidents) flocked round about it, he that had the charge of the body took it up, and bare it into a certain place out of the way, and covered it with a garment: which done, all the people followed *Joab*.

Now whilest he pursued *Siba* thorow all the region of the Israelites, a certain man told him that he had retired himselfe into a certain strong city called *Abelmachas*; where he no sooner arrived;

The year of the world, 2920.  
before Christs  
Nativity, 1094.

2. 42, 43, 44.  
The tribe of  
Judahs accusa-  
tion, and ex-  
cuse, for that  
without the  
knowledge of  
the other tribes  
they had gone  
out to meet  
the King.

2 Sam. 20. 13  
ad. 8.  
Siba a seditious  
person in-  
censeth the  
people to re-  
bell against  
the King.  
Davids con-  
cubines, whom  
Abialon had  
defouled, are  
requestred  
from him.

Joab by reason  
of Amasas  
delay is sent  
out against  
Siba by David.

2. 9, 10.  
Joab killeth  
Amasa.



The year of the  
world, 2920.  
before the nati-  
vity of Christ,  
1044.

Joab besiegeth  
and shutteth  
up Siba with-  
in Abelma-  
ch 21.

v. 16, ad 22.  
A woman re-  
buketh Joab  
for seeking the  
subversion of  
the city, which  
he rather  
ought to pro-  
tect.

Joabs condi-  
tions of peace  
proposed to  
the besieged.  
The punish-  
ment of Siba.

v. 23, ad finem.  
Officers dis-  
tributed by  
David.

Hedio & Ruf-  
finus. cap. 12.

2 Sam. 21. 12.  
A famine in-  
flicted on the  
Israelites for  
breach of oath.

v. 7, 9.  
Seven men of  
Sauls kindred  
delivered to  
the Gabeonites  
to be punished.

v. 16, 17.  
David in ha-  
zard of his life  
is delivered by  
Abisai.

David per-  
suaded to ab-  
stain from  
warre.

v. 18, 19, 20.  
Davids vali-  
ant Captains,  
Sibath.

arrived, but that he begirt the city, and entrenched it round about; commanding his souldiers to undermine and overthrow the wals: for he was sore displeased because they had shut the gates against him. But a certain honest and prudent woman, seeing her countrey in extreme perill, ascended the wals and called *Joab* and his souldiers to a parlee; who comming forth to confer with him, she spake after this manner: God (said she) ordained Kings and Generals of armies, to the end they might destroy the enemies of the Hebrews, and plant amongst them an universall and perpetuall peace; but you enforce your selves to destroy one of the mother cities of Israel, and that hath in no sort offended you. *Joab* prayed God to be favourable unto them, and said that for his own part it was not his meaning that any one of the city should die, neither his pretence to raze and deface so famous a city; his intent was onely, that if *Siba* the son of *Bochri*, and the Kings adversary was delivered into his hands to doe justice on him, he would levy the siege, and cause his army to retire from thence. When the Woman had heard what *Joab* had said, she prayed him to stay a little while, promising him incontinently to cast his head over unto him. Whereupon she came downe amongst the assembly of the Citizens, to whom she spake after this manner: Wretched men that you are, will you miserably suffer your wives and children to be slain for a wicked mans cause, and a stranger whom ye know not? will you admit him in place of *David* your King, from whose hands you have received so many benefits? think you that one onely City can resist so huge an Army? After this manner perswaded she them to cut off *Sibas* head, and to cast it into *Joabs* campe: which done, *Joab* commanded the retreat to be sounded, and levied the siege, and returning back into Jerusalem, was once more declared Generall of all the people. The King also appointed *Benaja* Captaine of his guards, and of fixe hundred souldiers. *Adoram* was made Treasurer to gather in the tributes, *Sabath* and *Achilais* had the charge of remembrancers. *Susai* was made Secretary. *Sadoc* and *Abiathar* were made the high Priests. After this it hapned that the Countrey was afflicted with a famine: For which cause *David* besought God that he would have compassion on his people, and that it might please him to manifest not onely the cause, but also the remedie of that malady. The Prophets answered him, that God would be revenged of the wrong done to the Gabeonites whom king *Saul* had deceived and traiterously slain, without respect of the oath, which the Governour *Iosuah* & the elders made unto them. If therefore he would suffer the Gabeonites to revenge the death of their slaughtered friends according to their desire, God had promised to be appeased, and to deliver the people from their eminent and present evils. As soone as he understood by the Prophets what God required, he sent for the Gabeonites, and asked them what it was which they required: who wished him to deliver into their hands seven of *Sauls* sounes to take their revenge on them: whereupon the King made search after them, onely sparing and protecting *Mephiboseth* the sonne of *Jonathan*. When the Gabeonites had laid hold of these seven, they executed them according to their pleasures: and thereupon God incontinently sent downe raine and disposed the earth to beare fruit; moistning and allaying the drouth forepassed, so that the land of the Hebrews recovered againe his pristine fruitfulness. Not long after, the King made warre upon the Philistines: and at such time as the battell was stricken, and the enemies turned their backs, it chanced that the King hotly pursuing the chase was left alone, and discovered in his wearinesse by one of the enemies called *Acmon*, the sonne of *Araph* of the race of the Giants, who beside his sword had a javelin, the point whereof waighed three hundred sicles, and a corselet tissued with chaines, who returning back charged *David* very violently, with an intent to kill the King of his enemies, by reason that he saw him spent with travell. But about the same instant, *Abisai*, *Joabs* brother, arrived in the place, who stept between them and preserved the King, and slew his enemy. The whole armie for a little space were grievously discomfited, in regard of the danger wherein the King had been, and the Governours swore that he should never afterwards enter into battell with them, for fear lest he might fall into some dysaster, by reason of his readinesse & valour, and by that means should deprive the people of those gifts which were in him, which he had already made them feele; and wherof hereafter they should be made pertakers, if God should vouchsafe him a long & blessed life. The King having intelligence that the Philistines were assembled in the city of *Gazara*, sent out an Army against them, in which *Sabath* the Hittite, one of *David*s redoubted and picked souldiers behaved himselfe very valiantly, and gat great reputation: for he slew divers of them that vaunted themselves to be of the race of the Giants, and that were very proud and puffed up with presumption of their valour, and was chiefe author of that victory which the Hebrews had.

After this last received losse, the Philistines once more hazarded their fortunes in warre, against



**A** against whom when *David* had sent out an army, *Nephtus* his kinsman shewed himselfe very valiant: For fighting hand to hand against him that was accounted the most valiant Champion amongst all the Philistines, he slew him, and put the rest to flight; of whom very many died in the battell also. In proceesse of time they re-incamped neer unto a City not far from the frontiers of the countrey of the Hebrews: In which army of theirs there was a man fixe cubits high, who had on either foot and either hand, a finger more then accustomed bequest of nature afforded him. Against whom *Jonathan* the sonne of *Sama* (one of those that were sent by *David* in this army) fought hand to hand and slew him: so that approving himselfe to be the means of that victory, he bare away the honour of the battell, and praise of his valour: for this Philistine boasted likewise that he was descended of the race of the Gyants. After this battell they warred no more on the Israelites. Hereupon *David*, delivered from warre and danger, and ever after enjoying a perfect peace, composed Odes and Hymnes in praise of God, in divers kinds of verse: for some are of three, other some are of five measures. He made instruments also, and taught the Levites to praise God upon them, on the Sabbath daies and other feasts. The forme of these instruments was after this manner. The Cinnare is composed of ten strings, and is plaid upon with a bow. The Nable containeth twelve sounds of cords, and is stricken with the fingers. The Cymbals were large and great, and made of brasse, of which it sufficeth in this sort to make some mention; lest the nature of those instruments should wholly be unknown. Now all those that were about the King were valiant men: but amongst all the rest, there were eight most notable and heroicke men. The noble actions of five of which I will declare, because they might suffice to exemplifie the vertues that were in the other that remained: for they were capable to govern a countrey, and to conquer divers nations. The first of them was *Issenius* the son of *Achemais*, who having very oftentimes thrust himselfe into the midst of his disordered enemies, never gave over fighting till he had slain nine hundred of them. After him was *Eleazar* the son of *Dodeias*, who had accompanied the king in Sarphat. He in a certain battell (whereon through the huge multitude of the enemies, the Israelites were affrighted and put to flight) onely kept his place and affronted the enemy, and rushing in among them made a great slaughter of them, so that thorow the great quantity of bloud which he shed, his sword stuck fast to his hand; and the Israelites seeing the Philistines put to flight by him, came down and ran upon them, and obtained a marvellous and great victory over them. For *Eleazar* slaughtered those that fled, and the rest of the army followed & spoiled those that were slain. The third was the son of *Ilus* called *Sebas*, who fighting against the Philistines, in a place called the Jaw (and seeing the Hebrews to be afraid of their power, and almost out of heart) resisted them alone, as if he had been an arraunged army, and slew some of them, and pursued and put the rest to flight, in that they were unable to sustaine his force and violence. These three exploited with their own hands these executions of war. About that time that the King lived in Jerusalem, the army of the Philistines came out to make war upon him, and *David* as we have declared heretofore) was gone up into the higher citie to aske counsell of God, what the event of that war should be; and the enemies being incamped in that valley (that extendeth it selfe as far as Bethleem, a City some twenty furlongs distant from Jerusalem) *David* said to his companions: There is very good water in the place where I was borne, and especially that which is in the pit which is neer unto the gate, if any one will bring me of that water to drink, I shall esteeme it more then if he gave me great riches. These three men hearing these words, instantly ran out, and past thorow the enemies camp, and went to Bethleem: where having drawn water, they returned back unto the King, sallying thorow the midst of their enemies, bringing news that the Philistines being afraid of their hardnesse, and great courage, kept themselves upon their guard, not daring to charge them; notwithstanding their small number. But the king tasted not of this water which they brought him, saying that it was bought with the danger of mens lives, and therefore that it was no reason that he should drink thereof, but he powred it out as an oblation unto God, giving him thanks because he had delivered his servants; After these three followed *Abisai* brother, who slew fixe hundred of the enemy in one day. The fifth was *Banaja* of the race of the Levites, who being desired by certain brothers, famous amongst the Moabites for their vertue, overcame them. Moreover, a certaine Egyptian of a wonderfull stature, having desired him (notwithstanding the said *Banaja* was naked and the other armed) yet charged he him, and tooke away his javelin and slew him. To these foresaid acts of his, a man may annexe this as the most valiant, or very neerely equalling the rest. For it came to passe, that after a certain snow, a Lion tossing amidst the flakes thereof, fell into a pit (whose mouth was so narrow, that a man could not discern where it was,

The year of the world, 2924. before Christs Nativity, 1040

Nephtus.

Jonathan.

2 Sam. 22. per totum.  
David a Poet.  
Davids instruments of Musick.

2 Sam. 23. 8, 9.  
Davids thirty eight Champions.

Issenius.

Eleazar.

Sebas.

v. 13, ad 16.  
Three Champions passe thorow the enemies campe and drew water in Bethleem, and brought it unto David.

Abisai.

Banaja.

v. 18.  
Banaja slew an Egyptian with his owne speare.



The year of the  
world, 2924.  
before the nati-  
vity of Christ,  
1040.

v. 20.  
Banaja slew a  
Lyon.  
Hedio & Ruf-  
finus, chap 13.  
2 Sam. 24. 1,  
ad 10.  
David sendeth  
Joab to muster  
the people.

v. 9, 10.  
The summe of  
the Israelites  
that were  
numbered.

v. 12, 13, 14.  
David having  
election of  
three sorts of  
punishment,  
chose the  
plague.

v. 15, 16.  
A huge slaugh-  
ter of those  
that died of the pestilence  
that was in-  
flicted by  
God.

v. 17.  
David prayed  
for the inno-  
cent people.

v. 18.  
A comman-  
dement to  
build an Altar.

especially for that at the same time it was covered with snow) where being inclosed, and seeing no meanes to escape, he roared out amaine: which when *Banaja* who passed that way heard, he followed the voyce, and drew neere unto the place; and afterwards went down into the pit, where with a staffe he bare in his hand, he fought with, overcame and slew the Lion. The thirty three other were of like valour and vertue. But King *David* being desirous to know how many thousands of men he could number amongst the people, and forgetting the commandement ordained by *Moses* (who had given order that if the people had bene numbred, there should be paid unto God for every head halfe a sicle) he commanded *Joab* to goe and number all the people: and although *Joab* had manifestly proved unto him that it was a thing no wayes necessary, yet could he not perswade him, but that he enjoyed him with all expedition, to set forward on his way, and muster the people of the Hebrews.

Hereupon *Joab* took with him the principals of the Tribes and Scribes, and after circuited all the countrey of the Hebrews, to know how many men there were: and at the end of nine moneths and twenty daies, he returned to Jerusalem to the King; and presented him with the list of the people, the tribe of *Benjamin* onely excepted (for he neither numbred that tribe, nor the tribe of *Levi*.) This done, the king perceiving that he had displeased God, was very sorrowfull and pensive. The rout of the other Israelites was of 900. thousand men able to beare arms, and to follow the warre, besides that the onely tribe of *Juda* contained 400. thousand men. When the Prophets had certified *David* how God was displeased with him, he began to pray and beseech him that it might please him to appease his wrath, and to pardon his offence. Hereupon God sent the Prophet *Gad* unto him, who brought him the choice of three things, willing him to make election which of the three he would endure: either that famine for seven yeers space should raigne in his countries; or that warre for three moneths space should afflict the same, wherein he should have the worst; or that the plague and pestilence should for three dayes space range amongst the Hebrews. Being thus distraught and troubled by reason of his difficult election, amidst these imminent miseries; and the Prophet urging him to return a short answer, whereby God might be satisfied: the King bethinking him that if he should aske famine, he should rather seeme to respect his own securitie, then the Common-weale, in that no danger might by that means touch him, for that he had great store of corn in his barn, & they unfurnished; and if for three moneths he should make choice to be overcome by the enemy, in that case also he might seeme to have care of himselfe, in that he had many strong Castles and a valiant guard of men to attend his person: he therefore made choice of a plague, that was both as incident to the Prince, as the subject; wherein each man was touched with equall and eminent feare: saying, that it was better to fall into the hands of God, then into the hands of his enemies. When the Prophet had received this answer from him, he reported it unto God; who sent a plague and mortalitie amongst the Hebrews, whereby they died after divers maners: so that it was very hard to discern the maladie; which being but one kinde, yet notwithstanding seized the people by ten thousand causes, and unknown occasions. For one of them died after another, and the sicknesse surprizing them at unawares, brought a sudden dissolution of the spirits, and swooning upon them; so that some of them gave up the ghost with grievous torments, and most strange dolours. Others were presently parched up through the burning agonies they endured, and (unrecoverable by any counsell or remedy) consumed away amidst their languishing fits and tortures. Others died strangled, having their eyes suddenly darkned and blinded. Othersome giving order for the buriall of their household servants, died before they were thorowly interred; and from the day-break (at which time the pestilent mortalitie began to rage) untill dinner time, there died seventy thousand persons. And now had the Angel of God stretched out his hand over Jerusalem, ready to inflict punishment thereon, when as the King put on sackcloth and prostrated himselfe on the ground, beseeching and praying God that it would please him to surcease his wrath, and be pacified with the number of those that were already consumed by the pestilence. Whilest thus he prayed, lifting up his eyes, he beheld the Angel of God hovering in the ayre over Jerusalem, with his naked sword: whereupon he besought God and said, that it was he that was the shepherd, who had deserved to be punished, and not his flock; who ought to be favoured in that they had not any wayes offended, praying him to satisfie his displeasure upon him and his posteritie, and to spare the people.

Hereupon God accepting his prayer, surceased the plague, and sent the Prophet *Gad* unto him, commanding him that he should presently repaire to the threshing floore of *Oranna* the Jebusite, and there build an Altar, on which he should offer sacrifice unto God.

Which



**A** Which when *David* understood, he neglected not this ordinance, but went presently to the appointed place. When *Oronna* (who threshed his corne) saw the King (accompanied by his sonnes) comming towards him, he ranne out to meet him, and humbled himselfe before him. This man was by nation a Jebusite, and one of the greatest friends that *David* had (by meanes whereof he left him unspoiled at such time as the fortress of the Jebusites was taken, as we have heretofore declared.) *Oronna* asked him for what cause his Lord came thus unto him, who was his servant? *David* answered him that it was to this intent, that he might purchase his threshing floore, to the intent that he might build an Altar in that place, and offer sacrifice unto God. *Oronna* replied, that both his floore, Chariots, and Oxen were the Kings to offer up for a burnt sacrifice, beseeching God that he would graciously accept that offering. To this the King answered, that he highly esteemed his simplicitie and magnanimitie, and that he favourably respected the offer he had made him, yet that it was his pleasure that he should receive the price of the same, because he held it inconvenient to offer sacrifice unto God upon other mens charges. To this *Oronna* answered, that his Majestie might doe as best pleased him. Hereupon he bought the foresaid floore of him for fifty shekels. Then erected he an Altar in this place and offered sacrifice thereon, as well burnt offerings as other sacrifices for prosperity: and by this meanes the divine majestie was appeased, and ever after shewed himselfe favourable. (Now this place was the very same, whereto *Abraham* in times past had brought his sonne *Isaac* to offer up for a burnt sacrifice unto God, and as he was about to sacrifice him, a Wether upon the instant presented it selfe unto the Altar, which *Abraham* offered up in stead of his sonne, as we have heretofore made manifest.) *David* seeing that God had heard his prayer, and favourably accepted his sacrifice, decreed that in that place the generall Altar of the people should stand, and that on the very same floore he would build a Temple unto God: which words of his, God afterwards ratified. For sending his Prophet unto him, he certified him that his sonne that should succeed him, should build a Temple. After this propheticall declaration, the King commanded to number the inhabitants of Jerusalem, and it was found that there were one hundred and fourescore thousand men: of which number he appointed eighty thousand to intend the hewing of stones; and ordered that the rest of the common people should beare stones unto them: and he appointed three thousand and five hundred, who should govern them, and have the overseeing of the works. He gathered also a great quantity of yron and brasse, to work upon, with store of huge and mightie Cedar trees which they of Tyre and Sidon sent him, whom he had put in trust to furnish him therewith; telling his friends that he made that preparation at that time, to the intent that when his sonne should fortune to governe after him, he might have stufte in a readinesse for the building of the Temple: and to the intent that he being as yet young and unexperimeted, should not be troubled with the gathering thereof, but having all things in a readinesse, might finish the building of the Temple.

The year of the world, 2930. before Christs Nativity, 1034.

v. 20, 21. Oronna the Jebusite. Supra 1. 7. c. 2. called Orphona.

v. 22, 23. Oronna giveth David his floore.

The summe that was paid for the threshing floore. The place of the Altar that was built. Gen 22. Supra, l. 1. c. 13.

Hedio & Rufinus, chap. 14. The workmen allotted for the building of the Temple 1 Chron. 22. v. 14. David gathered great store of yron, brasse and wood.

## CHAP. XI.

DAVID during his life time, surrendreth the Kingdome to SOLOMON.

**T**HEN calling unto him his sonne *Solomon*, he charged him that after his decease, and his instatement in the kingdome, he should build a Temple unto God: telling him that though he had both a will and intent to performe the same; yet that he was contradicted by God, for that he had been soyled with slaughters, and brought up in warre. Adding further, that it was fore-prophecied unto him, that the finishing of that edifice was by Gods ordinance reserved to his younger sonne that should be called *Solomon*, whom God should not lesse tender and care for, then the father doth his sonne: and how the whole land of the Hebrews should be made happy under this Prince; and among all other benefits, that they should have peace (which is an especiall prerogative and blessing) and not onely be freed from forraine wars, but also from civill dissensions. For which cause (said he) since by God thou wert appointed King before thou wast born, indeavour thy selfe to be capable and worthy to be conducted by his providence, by honouring piety, justice and fortitude, and keeping those his ordinances and laws, which he gave us by *Moses*, and not permitting others to transgresse the same. And as touching the temple (which he wil that thou shalt build when thou shalt obtain the kingdom) enforce thy selfe to discharge that duty towards God: neither be thou dismaid or afraid at the greatnesse of the work. For

v. 5, 6. The building of Solomons Temple is commanded.

v. 7. ad finem. David counselleth Solomon to honour God.



The year of the  
world, 2930.  
before the nati-  
vity of Christ,  
1034.

2 v. 1. ad 5.  
The treasure  
that was ga-  
thered towards  
the building of  
the Temple.  
The assistants  
that Solomon  
had in build-  
ing the Tem-  
ple.

The command-  
ment as touch-  
ing the Ark, and lay-  
ing up all o-  
ther sacred u-  
tensils within  
the Temple.  
Hedio & Ruf-  
inus, cap. 15.  
1 King. 1. 152,  
34.

David grow-  
eth old and  
numbe.  
Abisace  
warmeth him.

2 v. 5.  
Adonias af-  
fecteth the  
Kingdome.

The year of the  
world, 2931.  
before Christs  
Nativity, 1033.

7. 11. ad 19.  
Bethsabe by  
Nathans per-  
swasion certi-  
fieth David of  
Adonias usur-  
pation.

before I shall depart out of this world, I will set all things in a readinesse for thee. Know there-  
fore that I have already gathered ten thousand talents of gold, and an hundred thousand ta-  
lents of silver; of brasie and iron there is as much, which is a thing innumerable; of stone  
and of wood, a matter most incredible. Moreover, thou shalt have many thousands of Ma-  
sons and Carpenters, and if ought be defective besides these, thou shalt thy selfe make pro-  
vision thereof: when thou hast performed this, thou shalt be gracious in Gods fight, who  
shall be thy sovereign and safe conductor. He exhorted also the governours of the people to  
set to their helping hand, and yeeld their assistance to his sonne in finishing this work, and  
in furthering the service of God without suspicion of any inconvenience, assuring them that  
they should enjoy a firme peace, and a flourishing estate (such blessings as God bestoweth  
upon those that studie after piety and justice.) Moreover he charged him to place the Ark  
within the Temple at such time as it should be finished, with all other sacred utensils, for the  
receit whereof the Temple should long since have been builded, had not their forefathers  
neglected Gods command, who had enjoyed them, that at such time as they should pos-  
sesthe their enemies land, they should build him a Temple. These were *David*s exhortati-  
ons, not onely unto his sonne, but also to the other Princes.

Now when *David* was very old, so that by reason of his yeers his body was cold and be-  
num'd, that notwithstanding the many coverings and clothes they laid upon him, yet could  
he not be het or warmed: his Physicians assembled themselves together and consulted, and  
at last concluded, that one of the fairest virgins that was in the countrey, might be chosen  
out to lie with the King: because by this means she might warme his chillimbes, and com-  
fort his decaying heat. Whereupon after search made, they found out a Damosell called  
*Abisace*, which surpassed all other in beauty, who slept with him and warmed him: for by rea-  
son of his age, he was unable to have the use of a woman. But of this virgin hereafter we shall  
make further mention.

The fourth son of *David* was a goodly tall young man, called *Adonias*, the son of *Aegistha*,  
who (resembling *Abisalon* in complexion and ambition) began to usurpe, with a deliberation  
to make himselfe king: and amongst his ordinary discourfes which he used to his friends, he  
said that it behooved him to take possession of the kingdome. To this intent he prepared  
many chariots and horses, and fifty men to attend him for his guard. His father certified of  
these his proceedings, reprooved him not, neither crossed this his deliberation; neither de-  
manded of him likewise, wherefore he presumed to attempt such unseemely actions. Of this  
his revolt he had for his coadjutors *Ioab* the Generall, and the high Priest *Abiathar*: but they  
that contradicted him, were the high Priest *Sadoc*, and the Prophet *Nathan*, and *Benaja* the  
Captaine of the guard, with *Simei*, *David*s friend: besides all other the valiant men at arms.  
Whereas therefore *Adonias* made a banquet out of the Citie, and in the suburbs neere unto  
the fountaine of the Park royall, he invited all his brethren unto the same, except *Solomon*;  
and took with him *Ioab* and *Abiathar*, with the Governours of the tribe of *Juda*: but as touch-  
ing *Sadoc*, the Prophet *Nathan*, *Benaja*, and the rest of the contrary party, he called them not  
unto the banquet. This did the Prophet *Nathan* tell to *Bethsabe*, *Solomons* mother, certifi-  
ing her that *Adonias* was made King without the knowledge of *David*, advising her both to  
have care of her owne securitie, and the estate and Majesty of her sonne (who by reason of  
*Adonias* usurpation was like to be supplanted) wishing her in person to certifie the king there-  
of: and further promising, that while she debated these things with the King, he would come  
in the meane while and confirme that which he had said. *Bethsabe* being thus perswaded by  
*Nathan*, came unto the King, and humbling her selfe before him (and afterwards requiring  
licence to speak unto him) she certified him of all those things that had hapned, according  
as she had beene advised by the Prophet: particularly deciphering unto him what banquet  
*Adonias* had made, and what guests he had invited (namely *Abiathar* and *Ioab*, with the rest  
of his sonnes, except *Solomon* and his particular friends) urging this furthermore, that the  
people expected who it should be, whom *David* would nominate to succeed him: for  
which cause she earnestly besought *David*, that he would provide and foresee, that he who  
should succeed him in the government, should neither seek her blond, nor the death of  
her sonne *Solomon*. Whilest *Bethsabe* discoursed after this manner, the Chamberlaines  
gave the King to understand that *Nathan* attended to speak with him. Whereupon, *David*  
commanded that he should be called in, and as soon as he was entred, he asked the King if  
that day he had appointed *Adonias* to govern & succeed in the kingdome after him? for that  
(said he) he hath made a sumptuous feast; whereunto he hath invited all thy sonnes, but *Solo-  
mon*; thither also hath he called *Ioab*: where, after the great cheere and banquetting, they  
have proclaimed and cried, Long live King *Adonias*. Furthermore (said he) he hath neither  
invited



**A** invited me, nor the high Priest *Sadoc*, nor the Captain of the guard *Banaia*. It therefore be-  
hoveth thee to let us know, if this be done by thy approbation and allowance.

As soon as *Nathan* had made an end of his speech, *David* commanded that *Bethsabe* should be called in (who had retired her self out of the Kings chamber, at such time as the Prophet entred into the same.) As soon as *Bethsabe* re-entred the chamber, *David* said unto her, I swear unto thee by that great God, that thy sonne *Solomon* shall reigne after me, according as before this time I have already sworn unto thee, and he it is that shall sit upon my throne, yea even this present day. Upon these words, *Bethsabe* humbled herself, and besought God to grant the King long life. Whereupon he called for *Sadoc* the high Priest, and *Banaia* Captain of the guard, and gave them in charge to take the Prophet *Nathan* with them, and all the men at arms that attended him in court; charging them to mount his sonne *Solomon* upon the royall Mule, and to conduct him out of the Citie neer unto the fountain of *Gehon*: in which place (after they had anointed him with holy oyle) he willed them to proclaim *Solomon* King, commanding the high Priest *Sadoc*, & the Prophet *Nathan* to see his will performed; charging those that followed him thorow the Citie, with sound of Trumpet, and a loud voice to cry out, that *Solomon* was seated for ever on his fathers throne, to the intent, that all the people might understand, that by his fathers consent he was declared King. But as touching *Solomon*, he gave him instructions how he ought to behave himself with pietie and justice, in the government of all the people of the Hebrews, and of the Tribe of *Juda*. After this, *Banaia* besought God that it would please him to be favourable unto *Solomon*, and with all expedition *Solomon* was mounted upon the Kings mule, and conducted out of the

**C** Citie neer unto the fountain; where (after he had been anointed with oyle) they brought him back again into the Citie with joy and applause, wishing him a long and prosperous government: then reconducting him to the Kings palace, they placed him in his throne; and on the instant all the people began to celebrate banquets and feasts, and to disport and rejoyce themselves with dances and instruments of musick: So that by reason of the multitude of instruments, both the earth and the aire resounded therewith. So that *Adonias* and they that banqueted with him, hearing the noise, were all of them sore troubled, and *Joab* in particular said, that those tunes and trumperings did no waies content him.

Whilest thus they sate at the banquet, and every man through amaze forbore to eat his meat (being distracted through varietie of thoughts) *Jonathan* the sonne of *Abiathar* came **D** hastily in amongst them. This yong man did *Adonias* most willingly behold, and said that he was a messenger of some glad tydings: but contrariwise he recited unto them all that which had befallen *Solomon*, or had been decreed by *David*. Whereupon, *Adonias* and all his guests forsook the banquet, and suddenly fled every man unto his own house. But *Adonias* fearing the Kings displeasure (by reason of his ambition and arrogancy) ranne unto the Altar, and laying hold of it after the manner of a suppliant, hung thereon, according as he in reason had cause to do.

Now when these tidings were brought unto *Solomon*, and what he had done, and how he required that *Solomon* would assure him, that he would never more call to memory that which had hapned, but pardon his offence: *Solomon* answered him graciously and moderately, and pardoned him that fault, notwithstanding with this caution, that if hereafter it should appear that he intended or acted any rebellion, it should be *Adonias* himself, who should be the author of his mischief: with this answer he sent some to deliver him from the Altar.

**E** When as therefore he came into *Solomons* presence and had saluted him, he was commanded to repair home unto his house, without suspect of any inconvenience: yet by the way was he admonished to behave himself uprightly for the time to come, "if in any sort he either respected his credit or profit.

But *David* willing that his sonne should be accepted for their known and anointed king among the people, assembled the governours in Jerusalem, with the Priests and Levites: and first of all taking the number of them, he found thirty three thousand men that were above thirtie three years old; 23000. of which, he appointed to take charge of the building of the Temple, six thousand to be Judges and Scribes, with the like number of Musicians to play upon instruments, who were furnished by *David* (as we have heretofore declared) and distributed by him according to their families. So that separating the Priests from the rest of their Tribe, he found four and twenty families of them; sixteen of the house of *Eleazar*, and eight of the house of *Ithamar*, giving order that one onely familie should for the space of eight dayes perform Gods service. And thus were all the families distributed by lot in the presence of *David*, of the high Priests *Sadoc* and *Abiathar*, and of the Governours. The first familie that ascended the Temple was written first, the second next, and so successively the

The year of the world, 2931. before Christs Nativity, 1033.

v. 30. The kingdom is confirmed to Solomon by an oath.

v. 33. ad 40. Solomon is anointed king, and placed in his fathers throne.

v. 40, 41. ad 50. Adonias for fear of the kings displeasure, flyeth from his banquet, and taketh hold of the horns of the Altar.

1. Chron. 23. 3. 4. David numbeth the Levites, and distributeth their offices.

1. Chron. 23. 6. ad 24. The division of the Priests into 24. kindreds. 2. Chron. 24. 5. 27.

rest



The year of the  
world, 2931.  
before Christs  
nativity. 1033.

He divided the  
Levites into  
24. parts.

v. 13. 14.  
Moses posterity  
appointed to keep the di-  
vine treasure.

1. Chron. 26. 1.  
ad 11.  
The army di-  
vided into 12.  
parts.

1. Paral. 27.  
David assembling  
the governors of the  
Tribes, commeth  
his son Solomon  
to them.

1. Chron. 28. ad  
facm.

2 v. 11. ad 19.  
David giveth  
his sonne the  
module of the  
Temple.

1. Chron. 29. 5.  
ad 9.

The Princes  
of the people  
gave a huge  
sum of gold,  
silver, brasse,  
and precious  
stone towards  
the building of  
the Temple.

rest to the number of four and twenty (and this law remaineth in the same sort even unto G  
this day.) He made also twenty and four divisions of the Tribe of *Levi* (who ascended ac-  
cording as they were chosen by lot, in the same manner as did the Priests, every eight day.)  
He honoured in particular those of *Moses* posterity: for he appointed them to be keepers  
of Gods treasury, and of those presents which the kings should offer. He enacted also, that  
all (as well Levites as Priests) should serve God day and night, according as they were com-  
manded by *Moses*. That done, he distributed his whole armie into twelve companies, with  
their Governours, Centurions, and Conductors: every Squadron contained four & twenty  
thousand men, whom he appointed to guard and attend King *Solomon*, for the space of thirty  
dayes (continuing from the first unto the last, with their Captains over thousands, and Cen-  
turions.) He likewise established those men in office and authoritie over every Squadron, H  
whom he knew to be most resolute and vertuous. He appointed also Surveiors, who should  
have the charge of the treasure, of the burroughs and fields, and of the cattell (whose names  
in mine opinion it were unnecessary to declare.) After that every one of these things were  
in this manner disposed, he summoned all the Governours of the Hebrews (and in generall,  
all those that had any commission over the affairs or demaings of the kings) to a generall as-  
sembly, and seating himself in a high erected throne, he spake after this manner: My bre-  
thren and countrey men, I am desirous that you should know, that having determined with  
my self to build a Temple unto God, I have made provision of a great quantitie of gold and  
silver, the summe whereof amounteth to a hundred thousand talents: but God by the Pro-  
phet *Nathan* hath forbidden me to build the same, by reason of your warres, and for that my  
hand hath been soiled with the slaughter of enemies, and hath commanded that my sonne  
25 (who shall succeed me in my kingdome) shall erect a Temple unto him. Now therefore,  
26 sith you are ascertained, that amongst the twelve sonnes of *Jacob*, *Inda*, by the generall con-  
27 sent of them all, obtained the principality; and that I amongst my six brethren have been  
28 preferred and placed by God in the kingdome, and notwithstanding no one of them suppo-  
29 seth himself to be injured: so do I also request that *Solomon* having obtained the Empire, my  
30 other sonnes, neither in respect of him, nor amongst themselves nourish any unnaturall ha-  
31 treds and seditions, but knowing that he is chosen by God, they may willingly subject them-  
32 selves to his dominion. For whereas if God so pleaseth, it is not to be misliked to submit  
33 your selves to forrain subjection; how much more are ye bound to congratulate and favour K  
34 your brother no otherwise, then if you were partakers of the same honours with him? Truly,  
35 I desire nothing more then that Gods promises may be brought to effect, and that that fe-  
36 licitie which attendeth this region (under the government of *Solomon*) may presently be  
37 dispersed, and perpetually indure in this countrey. Which without doubt will so fall out,  
38 and all things shall happily succeed, if thou my sonne be a maintainer of piety and justice,  
39 and the ancient laws and ordinances of thy progenitors: otherwise, if these be neglected,  
40 there is no other thing to be expected but mortality and miserie. After he had finished these  
sayings, he gave his sonne the plot and module of the building of the Temple, with all the  
foundations both of the houses and chambers, together with the number, height & breadth  
of the same. He also limited the weight of those vessels that were to be fashioned either of L  
gold or of silver, exhorting him to employ all his care and diligence in performance of the  
same. He encouraged likewise the Governours and the Tribe of *Levi* to assist him, both for  
that his yeeres had not as yet obtained their ripe maturity, as also for that by Gods divine  
providence he was admitted and elected king, and was appointed to build the Temple, assu-  
ring them that the building would be very easie, and no wayes laborious; considering that  
he had prepared a great number of talents of gold, and farre more of silver, and wood, be-  
sides a great multitude of Carpenters, and hewers of stone, a great quantitie likewise of  
Emeraulds, and other sorts of precious stones. Lastly, he told them, that now also for the  
present he would bestow on them to that use, other three thousand talents of pure gold, out  
of his own treasury to adorn the holy place, and the Chariot of God, and the Cherubins, that M  
should stand upon the Ark, and cover it with their wings.

Now, when the King had spoken after this manner, all the Governours, Priests and Le-  
vites according together, shewed a greater readinesse, and made many signall and heroicall  
offers. For they tied themselves to bring five thousand talents of gold, and ten thousand sta-  
teres, of silver a hundred thousand, and of iron many thousand talents; and if any one of  
them had a precious stone, he brought it and delivered it to the treasurers custody, who was  
called *Ialus*, being one of *Moses* posterity. This thing highly contented all the people, and  
*David* (seeing the affection and readinesse of the Governours and Priests, and in generall of  
all the rest) began to blesse God with a loud voice, calling him the Creator and Father of  
this



**A** this whole world, the fashioner both of divine and humane things, and the President and Governour of the Hebrews, and their felicitie and the kingdome by him committed unto him. After this, he prayed for all the people that they might be bountifully blessed, and privately he besought God to give his sonne a good and just minde, furnished and adorned with all vertue. He commanded the people likewise to sing praises unto God: which they performed, and prostrated themselves upon the earth, and afterwards gave thanks unto David, for all those benefits they had received during the time of his government. The next day, in way of sacrifice unto God, they offered up a thousand calves, a thousand rammes, and a thousand lambs for sacrifice and a burnt-offering: in way of peace-offerings also, they slew many thousand other beasts. The King celebrated a feast all that day with the whole people, and Solomon was anointed with oyl the second time, and proclaimed King. Sadoc also was established high Priest of all the people, and Solomon was conducted into the Kings house, and placed in his fathers throne, and from that day forward they obeyed him.

## CHAP. XII.

*The death of DAVID, and how much he left his sonne towards the building of the Temple.*

**N**OT long time after this, David fell sick through age: and knowing that he should depart out of this world, he called for Solomon his sonne, and spake unto him after this maner following; My sonne, I must now depart and sleep with my fathers, and enter the common way, which both they that now live, and those which come after shall tract; from whence we may not return, neither behold and revisit those things that are done in this life. For which cause, whilest I yet live and draw onward to my death, I earnestly exhort thee (as heretofore I have counselled thee) that thou behave thy self justly towards thy subjects, and devoutly towards God, that hath honoured thee with this kingdome; charging thee to keep his precepts and laws which he hath given us by Moses, and to take heed lest either surprized by flattery, or misled by favour, or seduced by covetousnesse, or any other sinister affection, thou be drawn to neglect and forsake the same: for thou canst by no means continue in Gods favour, except thou keep his laws, for otherwise he will withdraw his providence from thee. But if in such sort as it becometh thee, and we wish, thou behavest thy self towards him, thou shalt continue the kingdome in our family; and no other house at any time but our own, shall obtain the dominion over the Hebrews. Remember likewise the iniquitie of Joab, who through emulation slew two good and just Generals, Abner the sonne of Ner, and Amasa the sonne of Iethram; punish him according as thou thinkest meet, for that hitherto he hath escaped punishment, by reason he was stronger and more powerfull then myself. I commend also unto thee the sonnes of Berzillai the Galaadite, whom for my sake advance to honour, and adorn with dignities: not in bestowing any benefits on them, but in repaying those courtesies I have received, which their father with a liberall hand bestowed upon me during the time of my banishment, and for which he made us indebted to him. As touching Simei the sonne of Gera, of the Tribe of Benjamin, who during the time of my flight, and at such time as I retired my self into my camp, injured me with great outrages, and afterwards came out to meet me neer unto Jordan, and took assurance of me, that for that time I should not punish him; at this present seek you after him, and do justice upon him.

After he had thus exhorted his sonne, and had communicated with him all his affairs, both as touching his friends, as those also whom he thought worthy of punishment, he gave up the ghost (after he had lived seventy yeers, and reigned in Hebron a citie of Juda for the space of seven yeers and a half, and thirtie three in Jerusalem over the whole Nation.) He was a just man, adorned with all vertue, requisite in a King that should have the government of so many Nations. For he was valiant beyond comparison, and in those battels which he fought for his subjects, he was the first that thrust himself into danger, and exhorted his souldiers to behave themselves valiantly, not commanding them like their Governour, but travelling and fighting with them as their fellow souldier. He was sufficient both in knowledge and foresight, both how to accept of the present, and how to manage his future occasions: he was moderate and just, courteous, and favourable to those that were afflicted, and both just and gentle, which are those ornaments wherewith Princes ought to be beautified: and in this great authority wherein he was placed, he stepped not any wayes awry, but in respect of his wife. He left as much or rather more riches behinde him, then any other king of the Hebrews, or other Nations had done. His sonne Solomon buried him most royally in Jerusalem,

The year of the world, 2931. before Christs Nativity, 1033.

1. Paral. 29. The sacrifices and festivall solemnized upon Solomons coronation.

Hedio & Rufinus, chap. 16. 1. King. 2. 1. ad 4. Davids last counsell to Solomon.

v. 5. David willeth Solomon to punish Joab.

v. 7. David commendeth Berzillai's sonnes to Solomon.

v. 8. How Simei should be punished.

v. 10, 11. The yeers of the age and raigned, together with the vertues of David.



The year of the  
world, 2923.  
before Christs  
nativity, 1033.

The sumptuous  
sepulchre  
of David.  
Hircanus taketh a huge  
sum of money  
out of Davids  
Tombe.  
Herod spoileth  
Davids sepulchre.

Jerusalem, with all those ceremonies which were accustomed in royall obsequies, and amongst other things, he buried a great and huge value of riches with him: the incredible estimate whereof may be conjectured by that which followeth. For one thousand three hundred yeers after, the high Priest *Hircanus* being besieged by *Antiochus* surnamed the wicked (who was *Demetrius* sonne) and willing to gratifie him with some summe of money (to the intent he might levie the siege, and transport his Army some other wayes) and unable to levie money by any other means, he opened one Cabinet of the monuments of *David*, from whence he drew three thousand talents, which he delivered to *Antiochus*, and by this means delivered the City from the siege (as we have declared in another place.) And again a long time after this, *Herod* also opened another Cabinet, from whence he took out a great summe. And as touching the Tombes of Princes, no man defaced them, because they were most magnificently builded, for fear lest they should be esteemed destroyers of Monuments. But for the present it sufficeth that I have certified thus much.

## THE EIGHTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the eighth book.

- 1 How Solomon obtaining the kingdome, expelled his enemies.
- 2 Of the riches, prudence and wisdom of Solomon, and how first of all he builded the Temple in Ierusalem.
- 3 How Solomon being dead, the people revolted from Roboam his sonne, and made Hieroboam King of the ten tribes.
- 4 How Sufac King of the Egyptians sacking Ierusalem, carried away the riches of that City into Egypt.
- 5 The warre of Hieroboam against Abiam, Roboams sonne, and the slaughter of his army, and how Basanes the rooter out of Hieroboams posterity, occupied the kingdome.
- 6 The irruption of the Ethiopians into the land of the Hebrews under Ala, and the overthrow of their armie.
- 7 Basans stock being wholly rooted out amongst the Israelites, Zamri ruled in Israel with his sonne Achab.
- 8 Adad King of Damasco and Syria, encamping and fighting two severall times against Achab, is overthrown.
- 9 Of Josaphat King of Ierusalem.
- 10 Achab being provoked to warre by the Syrians, is overcome and slain in battell.

### CHAP. I.

How SOLOMON obtaining the Kingdome, expelled his enemies.



The year of the  
world, 2931.  
before Christs  
nativity, 1033.

1. King. 2.  
Solomon king  
of Israel after  
Davids death.

We have declared in the former Book what *David* was, how great his vertue hath been, what profits and benefits those of his Nation received by him, what warres and battels he worthily exploited, and how happily at last (through extremitie of age) he departed out of this life. But after that *Solomon* his sonne (being at that time very young) had obtained the kingdome, and was placed in his Fathers Throne (according as *David* had determined, and the divine power had decreed) the whole people (according to the common course in the election of new Princes) with happy acclamations wished him perpetuall felicitie in all his affairs, and after his well governed estate and royaltie, long, many and prosperous yeers. But *Adonias*, who during his Fathers life time, thought to possesse and seize himself of the royall estate, came unto the Kings mother, and with all humilitie and reverence saluted her. To whom *Bethsabe* laid, that if there were any thing wherein



**A** she might stead him, he should manifest it unto her, and that she would grant it him willingly. Whereupon he began to say, that it was a thing very well known, that the kingdom appertained unto him, both in regard of his age, as also in respect of the favour and good liking of the people: but since that it had been transferred unto *Solomon* her sonne by the will of God, he was content therewith, and would be his servant, being very glad of the fortunate successe of his affairs. He therefore besought her that she would sollicite *Solomon* in his behalf, and perswade him to give him *Abisace* to wife, who had slept with *David*, for that he had not any carnall company with her by reason of his age, and that as yet she was fully possessed of her virginity.

The year of the world, 2931.  
before Christs Natiuitie, 1033.

v. 17. ad 24.  
Adonias requireth *Abisace* to wife.

*Bethsabe* promised him to further his suit to the utmost of her power, and willingly to imploy her self toward the accomplishing of the marriage, both for that the king was willing to gratifie her in whatsoever she should desire, as also for that she would instantly intreat him: so that he departed from her with assured hope of good successe in respect of his marriage. Hereupon presently did *Bethsabe* addresse her self to the King, intending to certifie him both what *Adonias* had requested, and what she had granted. When tydings came to *Solomon* that his mother came to visit him, he went out to meet her, and embraced her, and afterwards conducting her into the place where the royall treasure was, he sate him down, and commanded his servants to place a seat on his right hand, for his mother: who settled by him, spake unto him after this manner: My sonne, vouchsafe me one favour that I shall request at thy hands, and send me not hence discontented, and confused through thy refusall. *Solomon* answered her, that she should command him, by reason that duty tied him to the satisfaction and favour of his mothers suits, reproving her for that insinuation she had used, by reason that thereby she evidently expressed that she was not thorowly assured to obtain her demand; but that she feared the refusall and repulse in the same: she therefore required him to give the damosel *Abisace* for wife to *Adonias* his brother. The King displeased at this her suit, dismissed his mother, alledging that *Adonias* hammered high thoughts in his head, and that he wondred that in requiring *Abisace* to wife, he had not requested *Solomon* likewise to give him place in the kingdom: for *Adonias* was elder then he, and had more mighty friends then he had; namely, the Generall *Ioab*, and the high Priest *Abiathar*. For which cause he incontinently sent *Banaia* captain of his guard to kill *Adonias* his brother. Then calling unto him the high Priest *Abiathar*: The pains (said he) that thou hast indured by accompanying my father *David*, and attending and bearing the Ark with him, make thee escape from death: yet notwithstanding, for that thou hast been assistant to *Adonias*, and followed his faction, I condemne thee to depart from my presence, charging thee not to see my face any more, but to retire thy self to thine own house, and there to live in thy country untill thou hast ended thy dayes: for having in this sort neglected me, it is not convenient that thou shouldest be in honour with me. For this cause was the house of *Ithamar* deprived of the priestly dignitie (according as God had fore-prophecied to *Eli*, one of the ancestors of *Abiathar*) and translated to the race of *Phinees*, and established in *Sadoc*. Those of the race of *Phinees*, who led a private life all that time that the Priesthood remained in the familie of *Ithamar* (whereof *Eli* was the first) were these; *Boccias* the sonne of *Ioseph*, *Toathan* the sonne of *Boccias*, *Maraoth* the sonne of *Toathan*, *Aroph* the sonne of *Maraoth*, *Achitob* the sonne of *Aroph*, *Sadoc* the sonne of *Achitob*, who was the first high Priest under King *David*.

v. 25.  
Adonias is slain.  
v. 26, 27.  
Abiathar is dispossessed of the Priesthood.

v. 35.  
The genealogie of the high Priest *Sadoc*.

*Ioab* having having tydings of the death of *Adonias*, was seized with sudden and extreme fear: for he loved him more then King *Solomon*, and by reason of that friendship which he bare unto him, he justly and upon good grounds apprehended his own danger, and in this respect he fled unto the Altar, hoping in that place to be secured in regard of that reverence which the King bare unto God. But when *Ioabs* resolution was made known unto the King, he sent *Banaia* unto him with commission to bring him from the Altar, and to conduct him to the judgement seat, that he might in that place iustifie his actions: But *Ioab* said that he would never abandon the Temple, but that he had rather die in that place then in another. When *Banaia* had certified the King of this his answer, he commanded him to cut off his head in the same place, according as he required, and that in that sort he should be punished by reason of the two murders, which he had cursedly committed upon the persons of *Abner* and *Amasa*: commanding that his body should be buried in the same place, to the end that his sinnes should never depart from his race, and that both *David* and *Solomon* might be held guiltlesse of the death of *Ioab*. This command of his *Banaia* executed, and was afterward made Generall of the men of warre. Moreover, the King established *Sadoc* solely in the place of *Abiathar* whom he had deposed. He commanded *Simei* also to build him an house

v. 28. ad 33.  
*Ioab* is slain.  
*Banaia* is substituted in his place.

in



The year of the  
world, 2931.  
before Christs  
nativity. 1033.

v. 35.  
Sadoc obtain-  
eth Abiathars  
place in the  
Priesthood.  
Semei's punish-  
ment and  
death.

v. 38. ad finem.

Hedio & Ruf-  
sius, chap. 2.  
1. King. 3. 1.  
ad 4.  
Solomon mar-  
rieth the king  
of Egypts  
daughter, and  
establisheth  
the kingdome.

in Jerusalem, to keep himself therein, without passing the flood of Cedron: for if he chanced to break that commandment, the penaltie which he should incurre, should be no lesse then death; and to the more serious performance of this his injunction, he tied him by a solemne oath. *Simei* thanked *Solomon* for the charge he had imposed on him, and swore that he would fulfill the same: so that forsaking his own countrey, he came and dwelt in Jerusalem, where after he had sojourned for the space of three yeeres, it happened that he had news that two of his fugitive slaves had fled, and retired themselves into Geth: whereupon he went to finde them out, and no sooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and that which is more, that he had broken that oath which he made unto God: wherewith he was wroth. For which cause calling him unto him, he spake after this maner; Hast thou not sworn (said he) that thou wilt no wayes abandon or issue out of this Citie to depart into another? Truly thou shalt not escape the penaltie of thy perjurie, but I will see justice done upon thee for the same, and for those outrages thou didst offer unto my father during his flight, at which time thou didst shew thy self to be a wicked man in all things: to the end that thou mayst understand that the wicked receive no priviledge, although that their punishments be for the present deferred, but at such time as they suppose themselves to be assured (because they have suffered no punishment) their punishment is augmented and made more grievous, then it had been, if they had presently been executed for their offences. Whereupon *Banaia* slew *Simei*, according as he was commanded. From that day forward *Solomon* had his royall estate secured, and after that his enemies had received condigne punishment, he took to wife the daughter of *Pharaoh* king of *Egypt*, and afterwards builded the walls of Jerusalem, farre greater and more stronger then they were before: and all the rest of his life, he governed his Common-weal in peace; so that his youthfull yeers hindred him not from the observation of justice, and the maintenance of laws, neither excluded the remembrance of that which his father had charged him at the houre of his death: but behaving himself in all things exactly, he executed the affairs of his kingdome with that circumspection, that such as excelled him in yeers, and were advanced in prudence, could not surpasse him.

## CHAP. II.

Of the wisdom, prudence, and riches of SOLOMON, and how first of all he builded the Temple in Jerusalem.

v. 5. ad 8.  
God appeareth  
to Solomon by  
night in a  
dream, and  
willeth him to  
ask that which  
most of all he  
desired.

v. 9. ad 15.  
Solomon re-  
quireth wise-  
dome at Gods  
hands, who  
with it giveth  
him riches and  
honours also.



AS soon as he came to Hebron, he determined to pay his vows unto God, on that brazen Altar which was erected by *Moses*, and sacrificed thereon in burnt-offerings a thousand head of cattell, which honourable devotion of his was most acceptable unto God. For the very same night, after he had appeared unto him in a dream, he commanded him to ask whatsoever blessing (as he imagined) sufficient to recompence this his pietie. But *Solomon* required a most high and excellent thing, which God doth most liberally bestow, and men in like sort very happily receive. For he demanded neither gold nor silver, nor any other kinde of riches (such as a youthfull man would require) for these are onely affected by the common sort, when the other are onely worthie of the divine magnificence: But give me (said he) O Lord, a ripe judgement, and a good understanding, to the intent that by these means, I may administer justice to this people with truth and equitie. With this demand of his, God was greatly delighted, and promised him to give him all other things whereof he had made no mention, namely, riches and glorie, and above all these, such an understanding and wisdom, as no one man either King or private hath had before him. Moreover, that he would continue the kingdome in his familie for many ages, if so be that he continued in the wayes of justice, and obeyed God in all things, and walked in his fathers wayes in imitating his chiefest vertues.

After that *Solomon* had received these blessings from God, and was made happy by these promises, he forsook his bed, and worshipping God returned unto Jerusalem, where he offered great sacrifices before the Tabernacle; and magnificently feasted all those of his household. About the same time a very difficult judgement was brought him to decide, the resolution whereof, was very hard to be discovered. And I have thought it necessarie to declare the occasions whereon at that present the debate was grounded, to the end that the Readers may understand the difficultie of the cause in question, and that if they happen at any time to be assistant in such like affairs, they might draw as it were from the counterfeit of this



**A** this Kings wisdom, a perfect module whereby they may directly shape an answer to such demands as shall be offered them. Two women of loose and lustfull conversation came unto him, one of the which (who seemed to have suffered the injury) began after this maner: I, O King (said she) and this woman dwell together in one chamber; but so it fortuned, that both of us on one day, and at the same houre, bare each of us a son: some three daies after we were brought abed, this woman lying by her infant, hath in sleep overlaid it, and stifled it, and hath taken my childe from between my knees and laid it by her, and settled the dead childe, whilst I slept, in my bosome. Now on the morrow when I thought to offer the teat unto mine infant, I found not mine own, but perceived that her childe lay dead by me: for I knew it, because I had exactly marked it. This my childe I have demanded at her hands, & because I could not recover it, I have made my recourse unto your Majesties justice, O King: for in

The year of the world, 2937.  
before Christs  
Nativity, 1033.

Two women  
accuse one an  
other for ex-  
change of their  
children,  
a v. 16. ad  
finem.

**B** that we were sole women, and she is obstinate and feareth not to be convicted by any, she persisteth in her obstinate denial of the same. After the King had heard this her demand, he inquired of the other if she had any thing to answer unto this accusation. But she denying the act, and averring that the childe which remained alive, was hers; and that the dead one appertained to the other: and besides that, since no man appeared that might determine the controversie, but all the assistants were amazed at the obscurity and difficultie of the debate, the king at last bethought him of this policy: He commanded that both the children should be brought before his presence, as well the living as the dead; and calling one of his guard unto him, he commanded him with his naked sword, to cut both the children into two parts, to the intent that both of them might take the half of the living, and the other, half of the dead childe. This sentence of his was secretly condemned by all the people, accounting it very childish. In the mean time the true mother began to exclaim, and desire that the matter might not passe so farre, but rather that they should give the whole childe that was alive, unto the other: for that it sufficed her, so as she might see him alive, that he might be supposed to be anothers. The adverse part offered her self to behold the division of the infant: and moreover required that the true mother should be punished. But the King conjecturing by the discourse, both of the one, and of the other, which of their meanings was most unfained; adjudged the infant unto her that cried first, (for that in equitie she was the true mother) and condemned the wickednesse of the other, who had murdered her own childe, and laboured as much as in her lay, to procure the death of her companions innocent infant. All the people took this judgement for an assured proof and signe of the Kings prudence and wisdom; and from that time forwards they respected and honoured him as one that was endowed with a divine spirit. The chieftains and governours under him thorow all the king-

v. 24. 25.  
Solomon com-  
mandeth both  
the children to  
be divided into  
two parts.

**C** dome were these: *Uri* governed the countrey of Ephraim, wherein was comprised the rule of Bethlehem. *Aminadab* commanded over the quarter of Dura, and the Sea coast, and had espoused the daughter of *Solomon*. The great Plain was subjected to *Bahain* the sonne of *Achiba*, who governed likewise all the countrey that extended towards Jordan. *Gaber* commanded the Galaadites, and Gaulonites, as farre as the mountain Libanus, and had under him sixtie great Cities, and Forts: *Achinadab* governed all Galilee as farre as Sadon, and had espoused also one of *Solomons* daughters called *Basima*: *Banacat* had the countrey that consisteth the Sea neer to the citie of Arce: *Saphat*, the mountains Itabyr, and Carmel, and the land of Galilee as farre as Jordan: *Senbeia* governed the whole land of the Benjamites: *Tabar* had all the government on the other side of Jordan, and was elected governour generall over them all. Thus about this time did the Hebrews wonderfully increase in riches, and the Tribe of *Juda* waxed opulent, by reason that the people addicted themselves wholly to the tilling and manuring of their lands. For their peace was under such assurance, that being distracted by no warlike tumults, and besides that fruitfully enjoying a most desired liberty, they especially intended this thing onely, to increase their private and particular estates. The King also had other governours who ruled the Syrians, and commanded other strange

v. 27.  
Solomon by  
the speech and  
gesture of the  
women disco-  
vereth the true  
mother.

**D** Nations, which are extended from Euphrates as farre as *Aegypt*, who gathered the tribute of those Nations for the King. These Barbarians every day furnished the King for his own Table, and the maintenance of his household, with thirtie Cores of fine floure, and sixtie of the courser: ten fat oxen, and twentie grasse beeves, with an hundred fat lambes. All which things, besides venison and buffaltes taken in chase, birds, and fish, were furnished daily by the Barbarians to serve the Kings household. He had likewise a great number of chariots; so that he had fourtie thousand mangers wherein his coach-horses fed; and besides these he had twelve thousand horsemen, half whereof kept alwayes about the King in Jerusalem, the rest were billeted in divers villages belonging to the King, & remained there. And they that had the charge to furnish the kings expences, provided likewise necessary provender

Solomons go-  
vernours and  
captains.  
1. Reg. 4. 1. ad  
21.

**E** Nations, which are extended from Euphrates as farre as *Aegypt*, who gathered the tribute of those Nations for the King. These Barbarians every day furnished the King for his own Table, and the maintenance of his household, with thirtie Cores of fine floure, and sixtie of the courser: ten fat oxen, and twentie grasse beeves, with an hundred fat lambes. All which things, besides venison and buffaltes taken in chase, birds, and fish, were furnished daily by the Barbarians to serve the Kings household. He had likewise a great number of chariots; so that he had fourtie thousand mangers wherein his coach-horses fed; and besides these he had twelve thousand horsemen, half whereof kept alwayes about the King in Jerusalem, the rest were billeted in divers villages belonging to the King, & remained there. And they that had the charge to furnish the kings expences, provided likewise necessary provender

The happy  
peace of the  
Israelites in  
Solomons  
time.

v. 28.  
Solomons da-  
ly expences.

**F** Nations, which are extended from Euphrates as farre as *Aegypt*, who gathered the tribute of those Nations for the King. These Barbarians every day furnished the King for his own Table, and the maintenance of his household, with thirtie Cores of fine floure, and sixtie of the courser: ten fat oxen, and twentie grasse beeves, with an hundred fat lambes. All which things, besides venison and buffaltes taken in chase, birds, and fish, were furnished daily by the Barbarians to serve the Kings household. He had likewise a great number of chariots; so that he had fourtie thousand mangers wherein his coach-horses fed; and besides these he had twelve thousand horsemen, half whereof kept alwayes about the King in Jerusalem, the rest were billeted in divers villages belonging to the King, & remained there. And they that had the charge to furnish the kings expences, provided likewise necessary provender

v. 26.  
Solomons cha-  
riots & horse-  
ment.



7 he year of the  
world, 2931.  
before Christs  
Nativity, 1033.

Solomons pru-  
dence and  
wisdome.  
Solomons me-  
thod in con-  
juration, where-  
by he cast out  
devils.  
The author in  
this place abu-  
seth the gifts of  
God bestowed on  
Solomon, in ex-  
tending them to  
those Arts which  
are forbidden by  
the express word  
of God.

A few casteth  
out devils.

1. King. 5. 1. ad  
11.  
Hiram Em-  
bassadors to  
Solomon.

v. 6.  
Solomon re-  
quireth car-  
penters and  
workmen from  
Hiram.

v. 7. ad 10.  
Hiram promi-  
seth Solomon  
wood, and in  
stead thereof  
requireth corn.

for the horses, conveying it to that place wheresoever the King sojourned. But so great was the wisdom and prudence which God had bestowed upon *Solomon*, that he surpassed all his progenitors: and the Egyptians likewise, who are esteemed the wisest of all men, were farre behinde him in wit. For he excelled all those that in that time were in the greatest account amongst the Hebrews, whose names I will not omit; and these they were, *Ethan*, *Eman*, *Chalt* and *Dodan* the sonne of *Imaon*. He composed also a thousand and five hundred books of Odes and Canticles, and thirtie thousand books of Parables and Similitudes; for to every kinde of plant he alluded the parable from Hyssope, unto the Cedar. The like did he of all living creatures that feed on the earth, swim in the waters, or flie in the aire; for none of their natures was he ignorant of: neither had he omitted to search their faculties in particular, but examined and discoursed on them all, and had an inward speculation and knowledge of their severall and secret properties. He obtained also by inspiration the Art of Magick, for the profit and health of men, and the exorcising and casting out of devils: for he devised certain incantations, whereby the diseased are cured, and left the method of conjuration in writing, whereby the devils are enchanted and expelled; so that never more they dare return: And this kinde of healing to this day, is very usuall amongst those of our Nation. For I saw a certain popular and private man amongst the Hebrews, in the presence of *Vespassian*, his sonnes, tribunes, and other souldiers, that cured divers that were possessed. And the maner of his cure was this: He applyed to the nose of the Demoniack a Ring; under the seal whereof, was a root of those things that *Solomon* had declared, which drew the devill out of the nostrils of the sick, as soon as he smelled the root: and as soon as the man was false, he adjured him never more to return, intermixing some mention of *Solomon*, and rehearsing those incantations that were invented by him.

After this, the said *Eleazar* being desirous to shew unto them that were present, the efficacy of his Art, he set a pot or pitcher of water not farre from the place where the possessed stood, and commanded the devill at such time as he forsook the man, to overturn the pot, and thereby to give a signe unto the assistants, that he had forsaken the possessed: which act of his manifestly declareth how great the science and wisdom of *Solomon* was. For which cause I thought good in this place to make mention thereof, that the worthy nature of this King might be known unto all men; and how beloved he was of God, and how surpassing in all kinds of vertue. When *Hiram* king of Tyre understood that *Solomon* succeeded his father in the kingdome, he was glad thereof (for he was *David*'s friend) for which cause he sent messengers unto him to salute him, and to congratulate with him of that good which had hapned to him: by whom *Solomon* returned an answer in these tearms: *Solomon* to *Hiram* the King: Know thou, that my father having a will to build a Temple unto God, hath been withdrawn from the performance thereof, by the continual warres and troubles he hath had: for he never took rest before he either had defeated his enemies, or made them tributaries unto him. For mine own part, I thank God for the peace which I possesse, and for that by the means thereof, I have opportunitie (according to mine own desire) to build a Temple unto God: for he it is that foretold my father that his house should be builded during my reigne. For which cause I pray you send some one of your skilfullest men with my servants to the wood Libanus, to hew down trees in that place: for the Sidonians are more skilfull in hewing and preparing timber then our people are, and I will pay the cleavers of wood according to your direction. When *Hiram* had read this Letter, he was very glad to peruse the contents of the same, and wrote back again unto him to this effect:

The King *Hiram* unto King *Solomon*: Thou hast cause to thank God, in that he hath delivered thy fathers kingdome into thy hands, to thee I say, who art a man wise and full of vertue. For which cause since no news can come unto me more gracious, nor office of love more esteemed then this, I will accomplish all that thou requestest: for after I have caused a great quantitie of Cedar and Cyprus wood to be cut down, I will send it thee by sea by my servants, whom I will command (and furnish with convenient vessels of burthen) to the end they may deliver the same, in what place of thy kingdome it shall best please thee, that afterwards thy subjects may transport them to Jerusalem. You shall provide to furnish us with corn, whereof we stand in need, because we inhabit an Island.

The copies are yet at this day kept, not onely by those of that nation, but also by the Tyrians: so that if any man desire exactly to know what they be, let him search the publike Records of the Tyrians, and he shall finde in them matters accordant to that we have said. All which I say, to the end that the readers might be assured, that I outstrip not the truth in any fort, and that I insert not in this history matters that are merely apparant and deceitfull, and onely fashioned for delight; neither fear I that any man shall examine my writings; neither

desire



**A** desire I likewise that every man give credit at the first sight to the same, or that I be held blamelesse in suffering my self any wayes to varie or improperly dilate ought in this history: but contrariwise, if I cannot approve the truth by demonstration, and sufficient testimonies, I desire not to be allowed. As soon as *Solomon* had received these letters from the king of the *Tyrrians*, he praised his facilitie and benevolence, and presently sent him that which he demanded: every yeer therefore he sent him two thousand Cores of wheat, and the like number of Bads of oyl (this Bad containeth seventy and two sextaries.) He gave him also the like measure of wine. From that time forward the friendship betwixt *Hiram* & *Solomon* increased more and more, so that both of them protested that it should continue for ever. The King imposed on his people the tribute of thirtie thousand workmen, whom he gave in charge to travell continually, and distributed them very discreetly. He ordained that ten thousand of them should cut wood in Libanus for the space of one moneth, and that then they should rest two moneths, returning every man unto his own dwelling place: untill such time as the 200 thousand had in their turn accomplished the task in the time that was prefixed unto them, and then the first 10000, renewed their work, & followed the same in the fourth moneth. *Adoram* was constituted superintendent over this tribute. Besides these, there were 70000 men appointed to carry stones and wood, who were the inhabitants of that country, which *David* had left. There were fourscore thousand hewers of stone, over which were 3200. commissaries; these had the King commanded to cut the greatest stones, to make the foundations of the Temple: which after they had hewed and prepared in the mountain, he commanded should be drawn and brought into the Citie, and not onely commanded he his countrey men to perform this, but those workmen also that were sent him by *Hiram*.

**C** *Solomon* began this building in the fourth yeer of his reigne, in the second moneth, which the Macedonians call *Artemisium*, and the Hebrews Iar, five hundredth ninety and two yeers after the departure of the Israelites out of *Aegypt*; one thousand and twenty yeers, since the arrivall of *Abraham* in Mesopotamia; one thousand four hundred and fourtie yeers, after the Deluge: And since *Adam* the first man untill *Solomon* (who builded the Temple) all the yeers that are passed, have been three thousand one hundred and two. But the beginning of the building of the Temple hapned in the eleventh yeer of the reigne of *Hiram*, who governed in Tyre: and since the first time that Tyre began to be inhabited, untill the said building of the Temple, there passed two hundred and forty yeers. The King therefore laid the foundations of the temple, and made a most deep trench and fortified it with most strong stones, which might be able to resist all the injuries of time. These stones were so closely joyned the one unto the other, that for the strength of the foundations, they might serve to make the base and ground, both to fortifie the work, as also to sustain that which should be builded thereupon, either for embellishment or weight of the charge: neither could the foundations be of lesse strength and hugeness, which were to sustain a sumptuous pile of that height, greatnesse, magnificence and ornament. The wals were made of white stone, and continued of the same matter even untill the roof. The height of the Temple was sixtie cubits, and the length as much, and the breadth twentie. Over that was another edifice, having the like dimensions, so that the whole height of the Temple was sixscore cubits: and the entry thereof was to the East-ward. The porch that gave entry therinto, had twenty cubits in length (which was the breadth of the Temple) and in breadth ten cubits: and the height therof was of sixscore cubits. About the Temple was builded thirtie Cels, which invironed the circuit of the same on the outside, and served to sustain all the edifice, for that they were of that number, and passable the one into the other. The entries were made after the same maner, from whence a man might easily passe from the one to the other. Every one of these Cels had twenty and five cubits in bredth, and as many in length, and twenty in height: and above them there were other builded: and others likewise above these of like number, and dimension: so that they were almost as high as the other buildings. Over these there were no buildings; onely this, they were covered with Cedar: Every Cell had his cover apart, and had no dependance on the other roofs. The rest of the building of the Temple was covered with long beams, mortized the one within the other, which sustained the whole: so that the wals being in this maner fastned the one unto the other, were the more stronger. To these beams were there fastned certain roofs of the same stuffe, which were curiously polished, carved and gilded. The wals on the inside were covered with Cedar planks intermixed with gold: so that all the Temple shined, and the burnisht gold lightned, and dazeled their eyes that entered into the Temple. All the whole building of the Temple was most artificially made of stones most exactly carved, and most closely and cunningly joyned together: so that they that curiously pried into the same, could not any wayes observe any stroke of the hammer.

R 2

The year of the world, 2931. before Christs Nativity, 1033.

The truth of Josephs history.

v. 11. The kingdome of Hiram a great quantitie of wheat, oyl, and wine.

v. 14. The order of the Carpenters in Libanus.

v. 15. ad finem. The order of the Masons and other workmen.

Hedio & Rufinus, chap. 9. 1. King. 6. 1. & c.

When the building of the Temple began.

The depth of the foundations of the Temple.

v. 2, 3, 4, 5. The height, length and breadth of the Temple. The porch before the Temple. The Cels which were builded in the circuit of the Temple.

v. 22. & c. The beams and wals beautified with gold.



The year of the  
world, 2933.  
before Christ  
Nativity, 1031.

Winding  
stairs.

The Temple  
divided into  
two parts.

v. 24. ad 29.  
Two Cheru-  
bins.

The pave-  
ment, gates,  
and all other  
things in the  
Temple beau-  
tified with  
gold.  
Solomon sen-  
deth to Hi-  
ram for Vram  
a cunning  
workman.

2. Chron. 4. 2.  
A vessel called  
the brazen sea.

1. King. 7. 27.  
Ten brazen  
bases of the  
laver.

v. 37, 38.  
Ten round  
lavens.

nor other workmans tool, but all the whole masse seemed to be a naturall, and no artificiall frame, and rather gathered in that place of it self, then garnished by the hands of cunning workmen. As touching the ascent into the highest part of the Temple, the King in that fort devised it, that in the thicknesse of the wall he included a pair of winding stairs to that purpose. This part had not a great gate towards the Eastward, as the lower had, but in the sides there were little doors made: All the whole Temple both within and without was covered with Cedar planks, tied together with strong chains to fortifie and strengthen the same. The Temple inwardly was divided into two parts, the one whereof contained the *sanctum sanctorum*, of twenty cubits (which was unaccessible) the rest of the space, of forty cubits was consecrated to the use of the Priests. And in the midst of the wall made he two gates of Cedar, enriched with store of gold, and divers curious carved works, and hung them with tapestrie: wherein were imbrodered divers flowers of hyacinth, purple, and scarlet intermingled with most pure, white and delicate linen. He placed also upon the holy of holiest (which was twenty cubits broad, and as many long) two Cherubins of massie gold, each one five cubits high, and each of them had two wings that were spread five cubits broad, by which means they were not farre distant the one from the other, but that the one of their wings touched the Southern wall of the sacred place, and the other the Northern wall: the other wings that touched one another, served for a cover for the Ark which was placed between them both. But what the figure of the Cherubins was, it is impossible to expresse: he made the pavement of the Temple also, of plates of beaten gold. To the gate of the Temple also he fastned convenient doors twenty cubits high, answerable in height to the wall, and covered with plates of gold. In a word, he left not one place either within or without the Temple, that was not garnished with gold: he likewise adorned the outside of the gates as he had done the inside. But the gate of the porch had no such ornament. After this, Solomon sent unto Hiram king of Tyre for one, who was a cunning workman called Vram, the sonne of a woman of the line of Neptali, and of Vrius the Israélite. This man had great knowledge in all kinde of works, but his especiall excellency was in working gold, silver and brasse, who made all that which covered the Temple according as the King commanded. He made two pillars of brasse, four fingers thick, and eighteen cubits high, and twelve in the circumference, on the chapters of each of them, he planted a founded lilly, of five cubits in height, which he invironed with certain grates made of brasse after the maner of enterlaced nets, which covered the lillies on each side, on which there hung down two hundred Pomegranats in two ranks. These pillars placed he in the entrance of the porch, the one on the right hand called Jachin, the other on the left called Boz. He founded also the brazen Sea made after the maner of a Hemisphear, and this vessel was called the Sea, by reason of the hugeness thereof. For it was a laver that by measured line was ten cubits broad, the thicknes of a hand: the midst thereof was sustained with a pillar ten times twisted, whose bignesse was a cubit. This laver was sustained by twelve heifers, which by three and three were placed directly opposite against the quarters of the four winds: and the hindermost part of these heifers were set somewhat stooping, to the end that this round and ample vessel might be the more surely supported by them. This sea contained three thousand Bads. He made also ten brazen bases four square, for the lavens, each one in length five cubits, in breadth four, in height three; thus were the parts of this work severally fashioned. There were four little pillars square, and erected at every corner one, in which the sides of the bases were adjoyned, and divided into three sorts, according to the place distinguished between the joynts; with Images, here a Lion, there a Bull, and in another place an Eagle. The pillars likewise were adorned with the same engraving: and all this whole work hung upon four wheels, which were made of cast work, which had certain naves or spoaks a cubit and a halfe in the Diameter: and it was a wonderfull thing to see the circumferences of them, how cunningly they were wrought, and properly settled to the sides of the bases by their naves, or strakes. They were thus made: the corners or angles on the upper part were sustained by certain shoulders made after the maner of extended hands, on which was there placed a spire, to which the laver was fastned, being upheld by the paws of a Lion, and an Eagle, which were fashioned and so properly united, that they that beheld them, would have supposed them rather to be naturall creatures then otherwise: and betwixt them also there were certain palme trees figured. Such was the composition of the ten lavens. Moreover, he made ten other brazen lavens after the maner of a round cockle shell, each of which contained fourtie Choes: for they were in height foure cubits, and from brimme to brimme, there were likewise foure cubits: which lavens he placed upon ten bases or feet called Mechonoth, five of which stood on the left side of the Temple, that extended to the Northward, the other five on the right hand toward the Southward; yet so as they affronted the East. Here likewise placed he the Sea full of water, to the intent that the



**A** Priests entering into the Temple, might wash their hands and feet before they went up unto the Altar. The other lavers served to wash the inwards and feet of those beasts that were sacrificed. He builded likewise a brazen Altar of twenty cubits long, and as many in breadth, and ten in height, to offer burnt-offerings thereon. He made likewise all the vessels that belonged thereunto of bras: as kettles, water-pots, hooks, and forks, and such like, that in brightness equalled the pure gold. The King also dedicated many tables, and amongst these, one great one of gold (on which the sacred bread was laid) the rest not furre inferior, yet made after divers maners, held ewers and platters of gold, to the number of twentie thousand, and of silver fourty thousand. He made likewise ten thousand candlesticks (according as *Moses* had commanded) whereof one he dedicated in the Temple, that according to the law it might give light there in the day time. He made a table also, on which the loaves

**B** of bread were laid, on the North side of the Temple, hard by the candlestick, which was placed towards the Southward. The Altar of gold was planted betwixt them both. All which things were inclosed in that part of the Temple that contained fourty cubits, before the rastery of the holy of holiest, where the Ark should be placed. The King also caused fourscore thousand pots, and a thousand hundreth of ewers of gold, and twice as many of silver, to be made, & fourscore thousand plates of gold, and twice so many of silver, to offer the kneaded flowre in them upon the Altar; and threecore thousand cups of gold, and twice so many of silver, to lay the flowre mingled with oyl thereon, and two thousand measures of gold, and twenty thousand of silver, resembling a *Hin* or an *Eph* of *Moses*. Twenty thousand of Censers also of gold, wherein the perfume was burnt, to hallow the Temple; and other censers

**C** likewise, in which they carried fire from the great Altar; and laid it on the lesser which was within the Temple, to the number of fifty thousand. He prepared also a thousand vestments for the use of the Priests, with their surcots, heads, pectorals, and with their precious ouches, notwithstanding there was but one Crown wherein *Moses* had written the name of God, which hath continued even until this day. He made also ten thousand stools for the Priests of fine linen, with scarlet girdles, for every one of them; two hundreth thousand trumpets according to the ordinance of *Moses*, and fourty thousand instruments of Musick to record and praise God with (as the Psalterie and Harp of a mixt matter, the fifth part gold, and the fourth part silver.) All which *Solomon* most magnificently prepared for the service of God,

**D** sparing no cost, but employing himself to the uttermost of his power, toward the ornament of the Temple: which he beautified and endowed with all these treasures. He environed the Temple likewise with a certain wall some three cubits high, which in our tongue we call Gison, to exclude the prophane multitude, and admit none but the Priests onely. Without this wall there stood a Temple four-square with great and broad lies, which opened with very great gates, every one according to the quarter of the winde, and the doors thereof were covered with gold. Into this place all the people that were purified might enter, and they likewise that kept the ordinances of *Moses*. It may not be spoken or scarcely beleaved; although it were seen, how admirable that exterior Temple was: for he filled huge trenches, which by reason of their immeasurable depth, could not be lookt down into without vehement apprehension of fear (for they were four hundreth cubits deep) yet notwithstanding

**E** he filled them, and raised them to the height of the hill, whereon the Temple was built; and by this means it came to passe, that the walk without the Temple, was equalled with the foundation of the same. This did he begirt with double porches, sustained by pillars of rich stone, the roof whereof were of polished Cedar, and the gates were of massive silver.

After that King *Solomon* had in seven yeers finished these so huge, fair, and magnificent buildings, and all the other necessities which he had bestowed upon the Temple, and declared thereby his great riches, and confirmed his readinesse to be such, that that which at the first sight might require a mans whole life to finish, he accomplished in few yeers, in respect of the greatnesse of the Temple: He wrote unto the Governours and Elders of the

**F** Hebrews, commanding them to assemble all the people in Jerusalem to behold the Temple, and to bring in the Ark of God: and although this assembly was publicly proclaimed, yet scarcely did the people make their appearance in Jerusalem before the seventh moneth, which we call Thuri, and the Macedonians Hyperberete. About this time fell the feast of Tabernacles, which the Hebrews most religiously observe and honour with great festivals. They therefore took the Ark and Tabernacle that *Moses* had beforetimes made, with all those necessities which appertained to the divite service, and bare them into the Temple. The King and all the people with the Levites marched before, having their catrell ready to sacrifice, and filling the way with offerings, and the blood of divers slaughtered beasts, burning an infinite quantity of perfumes, wherewith the aire was filled round about, the sent

The year of the world, 2933. before Christs Nativity, 1071.

The use of the Sea, and the other ten lavets. The Altar and vessels appertaining to the same.

The Table of fixed bread. The candlestick. The cups and vials. The bowls. The censers.

Priests garments.

Instruments of Musick.

The inclosure before the Temple. The Fane.

The huge trenches, wherein the foundation of the Temple was laid, filled.

Hedio & Rufinus, chap. 4. 1. Reg. 3. 5.

Soloimons Temple was consecrated in the moneth of October.

v. 1. ad 4. Th Ark is carried into the Temple.



The year of the  
world, 3941.  
before Christs  
Nativity, 1023.

v. 4.  
The Priests  
place the Ark  
of God in the  
Sanctuary, and  
in it the Ta-  
bles of stone,  
wherein the  
ten Com-  
mandments  
were written.  
The candle-  
stick, table,  
and altar of  
gold.  
The brazen  
altar.  
A cloud in the  
Tabernacle.

v. 22. ad 54.  
Solomons  
prayer unto  
God.  
God immea-  
surable.  
The causes  
why the  
Temple was  
built.  
God is true in  
his promises.

v. 55, 56, &c.  
Solomons  
prayer, where-  
in he thanks  
God for his  
benefits, and  
beseecheth his  
future pro-  
tection.

whereof disperfed it self farre and neer, to make it known that God would be present in that new builded and consecrated place (if we may so speak of divine things after a humane maner.) Thus ceased they not to sing and dance untill they came unto the Temple: and after this sort conducted they the Ark. But when it was to be carried into the holy of holiest, the rest of the multitude departed, and the Priests onely placed it under the two Cherubims, who imbraced it with their wings, as if it had been covered with a pavillion or some canopie: for they had been exprefly fashioned after that maner by the workmen. The Ark contained nought else but the two tables of stone, in which were kept in writing the ten commandments pronounced by God on the mount Sinai. For as touching the candlestick, and the table, and altar of gold, he placed them in the Temple before the most holy of holiest, in places correspondent to those where they stood, when they were in the Tabernacle. Then offered they the ordinarie sacrifices, and placed the brazen Altar before the Temple neer unto the gate: so that when it was opened, the other stood in sight, and a man might see the service and magnificence that was used in the sacrifices. And as touching the other utensils, he gathered them all together, and placed them in the Temple. But after the Priests (having given order for all things about the Ark) were departed from thence, suddenly there fell amidst the Sanctuary a thick cloud, not pitchy, nor such as resembleth winter clouds loaden with rain; but defused and temperate, which darkned the sight of the Priests, so that they saw not one another. But thereby every mans minde was easily induced, and his opinion confirmed, that God was descended into the Temple, and willingly dwelled in the same: In effect all men had no other opinion: But king *Solomon* arising from his throne wherein he was seated, addressed his prayers unto God, in such words as he thought both to be agreeable to the divine nature, and convenient for him to use: O Lord (said he) thou hast an eternall house, neither are we ignorant that thou hast builded this whole masse of the Universe for thy self, which consisteth of heaven, earth, aire and seas: which thou altogether fillest, yet art thou not contained by them. But therefore have we adorned and erected this Temple to thy Name, to the end that we might offer up our sacrifices and prayers in the same, and send them up to heaven (as a sweet sacrifice) to obtain thy favour, assuring our selves that thou art here present also, and wilt never be absent from this place. For whereas thou seest all things, hearest all things, yet forsakest thou not us at all: neither doest thou abandon the place where thou dost worthily inhabite: but rather thou art alwayes neer unto all men, but in especiall present with those that think on thee day and night. These words spake he, looking upwards towards God, and afterwards addressing himself unto the people, he spake unto them as touching his power and providence, how he had foretold his father *David* of all that which should happen: the greater part whereof was already accomplished, and the rest was shortly to succeed. Furthermore, he declared how God himself had given him his name before he was born, and that it was known how he should be called: and how at such time as he should be King after the decease of his father, he should build him a Temple; which things they saw brought to passe according as they were foretold: for which they ought to give God thanks, and not to lose any hope of any of those things that had been promised them in regard of their happinesse, having occasion of belief by the sight of those things which they then beheld.

When the King had spoken after this maner, unto the people, he turned again and beheld the Temple, and lifting up his hands towards the people, he began thus: It is impossible (said he) for men to yeeld effectuell thanks unto God for those benefits they have received of him: for God (who is more abundant then all men) hath no need of them: But (O Lord) it becometh us, that since of thy grace thou hast made us more excellent then other living creatures, we should blesse and give thanks unto thy Majestie, and in especiall it concerneth us to honour thee for the benefits thou hast bestowed on our familie, and all the Hebrew Nation. But with what other means then ought we to appease thee when thou art displeased, and when we are to entertain thy mercy, then by that voice which we draw from the aire, and which, as we know, mounteth back again into the aire? I ought therefore first of all to give thee thanks in respect of my father, whom from obscuritie thou hast raised to high majestie: next, for that thou hast fulfilled all those things which thou hast fore-propheci- ed of me, untill this present day; I beseech thee for the time to come to furnish me with those things, that thou maiest give unto men that are dear unto thee, which is, that thou increase our house every way, according as thou hast promised my father *David* to perform during his life, and at such time as he was neer unto his death: namely, that the kingdome should continue in our familie, and that his race should multiply in innumerable successions. Bestow thou this benefit upon us, and bequeath unto all mine, that vertue wherein thou



**A** thou takest delight. Moreover, I beseech thee that a portion of thy spirit may come and dwell in the Temple, to the intent that we may understand that thou dwellest upon earth: for not onely this Temple, but the whole heaven, and the depth of things that are under the same, are too little for thy habitation. I beseech thee therefore that it may please thee to continue it for thine own, to the end it may never be destroyed by the enemy, but that thou wilt alwaies have care of it, as of thine own peculiar inheritance. And if it shall fall out that thy people run astray, and that afterwards being punished by thee, by some punishment of death, pestilence or any such chastisement (by which thou reclaimest those that offend thee, to the observation of thy laws) they have recourse unto this Temple, assembling, beseeching, and requiring thee of mercy; heare them I beseech thee, as being present in this place, and have compassion on them, and deliver them from their adversities.

**B** Neither do I onely intreat thee for the Hebrews when they shall have offended thee: but if it happen that any one arrive here from any part of the world, of what countrey soever he be, to demand and require the fruition of this mercy, heare thou him, I pray thee, and grant his request: For by this means all men shall know, that it is thy will that thy house should be builded in this place, and that we are not inhumane by nature, but that we have desired that thy help and the communication of thy blessings should be bestowed, not onely on those of our nation, but also on all the world. This said, he cast himselfe flat upon his face, and continued in prayer a long time, and afterwards rising againe, he offered sacrifices upon the Altar; and having filled the Temple with entire offerings, he knew most evidently that God did gratefully account and accept of his oblations: for a fire trilling thorow the aire, and lighting upon the Altar in the sight of all men, consumed and devoured the sacrifice. When this vision had hapned, the people manifestly conjectured that Gods abode should be in that Temple, and with great joy humbled themselves on their faces, and lay prostrate on the pavement. But the King began to praise God, and incited the people to doe the like, considering they had already received the testimonies of his mercy, exhorting them to pray that he would be alwaies mercifull unto them, & that he would keep them for ever in cleanness and uncorrupt mindes, and that they might justly and religiously lead their lives in observing those commandments which he had given them by *Moses*. For in so doing, the people of the Hebrews should prosper and grow more happy, then all the nations of the world. Moreover, he exhorted them to keep in their remembrance those means, by which the benefits they possessed had been gotten; assuring them that by the same they should retaine continuance, increase, and multiplication thereof. For they ought to think that they received them not, but for their piety & justice, and that it was all one for men to get that which they wanted, as to keep that which was gotten, without defaulting in any thing. When the King had spoken after this maner unto the people, he dismissed the assembly (having first of all accomplished the sacrifices both for himselfe and the people, by offering up twelue thousand Oxen, and sixscore thousand sheepe.) For then first of all was the Temple embrewed with the blood of the slaughtered sacrifices, and all the Hebrews with their wives and children, were banquetted therein. The King also feasting with the whole people, celebrated the solemnitie of the Tabernacles for the space of 14. dayes in great pompe and magnificence. And when as all things were sufficiently performed, and nothing was deficient that concerned the service of God, every one (dismissed by the King) departed to his own dwelling place, giving him hearty thanks for the care he had of them, and for the works he had done for them, praying God that it might please him to grant their king *Solomon* a long life. And thus they returned home with joy, praying and singing hymnes unto God, so that they rid their way, and returned to their families with great treasure, and without any travell.

**C** After then that they had conducted the Ark into the Temple, and had beheld the greatness and beauty of the same, and had celebrated most excellent sacrifices, and made great solemnities, they returned every one unto his citie. But a vision that night appeared unto the King during his sleep, which gave him assurance that God had heard his prayer, and that he would keep his Temple and dwell in the same for ever (if so be his posteritie and all the people added themselves to live virtuously:) promising himselfe in especiall, that if he continued in the observation of those advertisements which his father had prescribed him, he would raise him to the full infinitie of felicitie, and those of his posteritie should obtaine the royaltie over all the countrey, and over the tribe of *Juda*; but if he forgot the exercises of piety, and exchanged them for the service of strange gods, he would pluck him up by the roots, without leaving any remainder here to raige after him; neither should the people of Israel remain unpunished, but should be exterminate by infinite wars and adversities, and be cast out of the countrey which he had given unto their ancestors; and become banisht

**D** *Solomon* humbly beseecheth God, that he will protect this Temple as his own house.

**E** He prayeth that strangers may be heard also in this place.

**F** *Solomon* exhorteth the people to praise God, and to give him thanks, and to pray unto him.

The year of the world, 3941. before the nativity of Christ, 1033.

*Solomon* humbly beseecheth God, that he will protect this Temple as his own house.

He prayeth that strangers may be heard also in this place.

A fire from heaven consumed *Solomon's* sacrifice.

*Solomon* exhorteth the people to praise God, and to give him thanks, and to pray unto him.

1. King. 8. 63.

*Solomon's* sacrifices in the dedication of the Temple. The feast of Tabernacles.

The King dismissed the people.

God appeareth againe to *Solomon*, and promiseth him all blessings, if he served not from his fathers precepts.

A grievous commination against the Israelites, if they fall from the way of righteousness.

1. King. 9. 1, 2.

God appeareth againe to *Solomon*, and promiseth him all blessings, if he served not from his fathers precepts.

A grievous commination against the Israelites, if they fall from the way of righteousness.

1. King. 9. 1, 2.



The year of the  
world, 2941.  
before Christs  
nativity. 1023.

1 King. 7. 1.  
Hedio & Ruf-  
finus. cap. 5.  
Solomons Pa-  
lace finished  
in thirteene  
yeers.

v. 8.  
The Hall.  
The Tribunal.

v. 8.  
The Queens  
house, and o-  
ther palaces of  
pleasure  
v. 9, &c.  
The orna-  
ments of So-  
lomons Pa-  
lace.  
Chambers of  
pleasure, with  
household-  
stuffs of gold.

2 King. 10.

Solomons  
Throne made  
of Ivory.  
3 Reg. 5.

banisht men, and runnagates in a forraigne land. And as concerning the Temple which is builded at this present, I will (said he) deliver it to the enemies to ransack and burn it, and the citie shall be destroyed by the hands of the enemies: and their miseries shall be so notorious thorow the world, and to such extremitie shall they be driven, as it shall hardly be beleev-  
ed: so as their neighbours round about them, hearing tidings of their calamities, shall be  
astonished, and shall seek out the cause why the Hebrews are thus hated by God; who before-  
times have been so advanced by him in riches and honours: and they shall understand there-  
of by those that survive, in hearing them confesse their finnes; and the transgressions they  
have committed against the ordinance of their forefathers. These things that were declared  
unto him in a dreame, are registred in the sacred letters:

Seven yeers after the Temple had been thus builded (as it hath been heretofore declar-  
ed) he began the building of his Palace, which he scarcely finished in thirteen yeers space  
for he was not so intent and earnest in building thereof, as he was in the structure of the tem-  
ple.) For although the temple were very great, and of incredible and marvellous magnifi-  
cence, yet so it is, that God (for whom it was made) assisting the workmen, it was thorowly  
finished within the terme of the yeers aforesaid. But the royall Palaces, being far lesser then  
was the temple, were builded more slowly, because the stufte had not been prepared so long  
time before, neither with so great affection; and the rather, because the Palaces that were  
builded, were not for God, but for Kings: Notwithstanding, this house was builded very  
magnificently, according as the wealth of the countrey and the power of the Hebrew King  
required. But it shall not be amisse if I declare all the order and disposition of the same  
house, that by the description thereof the Reader may both gather and consider the whole  
amplitude thereof: It was a great and goodly lodging, sustained by divers pillars, prepared  
to receive and containe much people at the time of their assemblies; wherein they intreat-  
ed of affaires and held pleas. It was a hundred cubites in length, and in breadth fiftie,  
and in height thirtie, comprized under sixteen square pillars covered with Corinthian  
work, with staires of the like measure, and carved gates, both pleasant for sight, and fit for  
fortification.

In the midst of this space, and hard by the Temple, there was another square Pavillion  
thirty cubits large, sustained with strong pillars, within which there was another magnifi-  
cent Tribunal, on which the King sate to give judgement: unto which there was annexed  
another Palace prepared for the Queene. All the chambers, as well those that were ordi-  
narily in use, as those for recreation after he had retired himselfe from publike affairs, were  
adorned with planks of carved Cedar; and were builded partly of stone tenne cubits square,  
partly of curious marble, and very rarely and cunningly wrought (such as are wont to adorn  
Temples and Palaces) and are found out by the most curious and cunning Masons. And  
that which made it more beautifull, were three panes of Tapistry, and the fourth admirable  
for the artificiall engravings: for the workmen had made therein trees and plants of divers  
sorts, shadowed with their branches and leaves, hanging in such sort, that to behold them, a  
man would have thought that they shook, the workmanship was so exquisite and curious that  
covered the stone. The rest, as farre as the rooffe, was enchased, and flourished with divers  
antiques and pictures. Furthermore, he builded other places of pleasure, with very long  
porches to beautifie the Palace; amongst which, there was one most magnificent to make  
banquets and feasts in, which altogether was adorned with gold: and all the necessaries be-  
longing thereto, and to the entertainment of those that banquetted, were of gold. It is a  
great matter to number the hugeness and variety of these royall lodgings, both greater and  
lesser; of those that were hidden under the earth, as of those, which being lifted up in the  
aire, did most apparantly manifest their beauty: The pleasant arbors likewise delightfull to  
behold, and most contenting in summer, for that they were covered and warranted from the  
heate. To speak in a word, all the building was made of white marble, of Cedar, of gold, and  
of silver: the floores and wals were figured with diversitie of flowers and of precious stones,  
enchased in gold, after the maner of the Temple of God, which shined with such like orna-  
ments. There was likewise erected a most mighty Throne, made in forme of a Tribunal,  
with six steps of pure Ivory: on each side of which there stood two ramping Lions, and the  
like number were placed above. The stage of the Throne was after the forme of hands, that  
laid hold on the King: and he sate upon a halfe Oxe looking backwards: and this Throne  
was all invironed with gold.

Solomon builded all this that hath been spoken of, in the space of twenty yeers, being furni-  
shed by Hiram King of the Tyrians for these his buildings, with great sums of gold, and farre  
more greater of silver, besides a quantity of Cedar and Pine-trees. Solomon also remunerated  
him,



- A** him, and gave him great presents, and sent him every yeer sufficient of corn, wine and oyle (as we have heretofore declared) whereof he stood in great need, by reason that his Countrey was an Iland. And besides that, he gave him twenty Cities in Galilee, not farre distant from Tyre. *Hiram* having visited them, and not well pleased with them, sent unto *Solomon* to certifie him thereof, that he had no use for his Cities: and from that time forward they were called the Countrey of *Chebal*, which is as much to say in the Phœnician tongue, as unpleasant. *Hiram* likewise sent unto *Solomon* certain mysteries and difficult questions requiring him to decide the same, and to dissolve those doubts and difficulties that occurred in his demands. *Solomon* being a man of ripe judgement and understanding, pretermitted none of them; but after he had attained their resolution in his own opinion, and had gathered the sense, he expressed and opened the same. Of these two Kings, *Manander* (who translated the Antiquities of the Tyrians out of the Phœnician tongue into Greek) maketh mention, speaking after this manner: After the decease of *Abibale*, *Hiram* his sonne succeeded him in the Kingdome, who lived fiftie and three yeers, and raigned thirty and foure. He annexed the field which is called *Ample*, unto the Iland, and dedicated a golden pillar in *Iupiters* Temple. He also caused a great quantitie of wood to be hewed down in the mountain *Libanus*, to make covers and roofes for Temples. For having pulled down some ancient Temples, he builded that of *Hercules*, and that of *Astrate*, and made his first building of *Hercules* in the moneth of *Peritien*, & made war against the *Eucecans*, who refused to pay their tributes: and after he had once again brought them under his subjection, he returned to his own Palace. In his time lived the young sonne of *Abdimon*, who alwayes resolved those questions which *Solomon* King of *Jerusalem* proposed. *Dius* also maketh mention of him in these tearmes: After the decease of *Abibale*, his son *Hiram* raigned: he it was that fortified the quarter of the City to the Eastward, and enlarged the same, and conjoynd the Temple of *Olympian Iupiter* to the City, which before that time was in another place, and filled all the place between them with earth, and adorned it with pendants of gold: and afterwards going up to *Libanus*, he hewed down timber to build Temples withall. He said also, that *Solomon* rainging at that time in *Jerusalem*, sent unto *Hiram* certain subtil questions, demanding the exposition thereof under this condition, that if he declared them not, in way of penaltie he should pay a great summe of money; and afterwards that a certain Tyrian called *Abdimon*, expounded that which had been proposed: and in lieu thereof proposed certain others, which *Solomon* could not expound, and for that occasion he paid a great summe of money unto *Hiram*. This is it that *Dius* writeth.

- The King seeing that the Citie wanted both bulwarks and towers to secure the same, and that the strength of the same was no way answerable to the dignitie thereof, he repaired the wals, and erected great towers on the same. Moreover he builded certain Cities, which deserve to be memorized amongst the most renowned, namely, *Afor* and *Magedon*, and for the third, the Citie of *Gaza* in the countrey of the *Philistines*: against which *Pharao* King of *Egypt* led out his army, and took it by force, and after he had put all the inhabitants thereof to the sword, he destroyed the same, and afterwards he gave it in dower unto his daughter, which married with *Solomon*. For which cause the King fortified it, seeing it to be already sufficiently fenced by nature, and that it stood very commodiously for the warre, and to hinder the invasions of the enemy that might happen. Not farre from thence he fortified two other Cities, whereof one was called *Berachor*, and the other *Baleth*. Besides these he builded others, which were Cities of recreation and pleasure, by reason of the good temperature of the aire, and the pleasantnesse of the fruits, and in especially the sweet streamy rivers, wherewith they were watered. Afterwards entering into the desert that is above *Syria*, and conquering the same, he builded another great City two dayes journey distant from the higher *Syria*, a dayes journey from *Euphrates*, and sixe from the great *Babylon*. The cause why this City was inhabited farre from the civill and peopled quarters of *Syria*, was, because in no place of the lower countrey there was water to be found, and in this Citie onely there were fountaines and springs. He therefore builded this City, and begit it with strong wals; and called it *Thadamor* (which is the name which the *Syrians* tearme it by, even at this day: and amongst the *Greeks* it is called *Palmyra*.) And these were *Solomons* works in that time. But for that there are divers that demand the question how it commeth to passe, that all the Kings of *Egypt* that have been since *Minaus* the founder of *Memphis*, and who raigned divers yeers before our great ancestor *Abraham*, who (I say) have been till *Solomons* time, for the space of more then threene hundred yeers, have bene called *Pharaohs*; deriving that name from one that raigned in the mid-time between both: I have thought it requisite to manifest the same to the intent to resolve that doubt; and expresse the cause of that name.

The year of the world, 2941. before the nativity of Christ, 1023.

v. 11, 12. *Solomons* gratuite to *Hiram*, for the benefits he received.

1 King. 9.

1 King. 9.

*Solomon* interpreted

certain hidden

questions sent

unto him by

*Hiram*.

*Manander* the

historiographer

maketh

mention of

*Hiram* and

*Solomon*.

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*Dius* maketh

mention of

*Hiram*.

“

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*Dius* of *Solomon*.

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*Solomon* repairth

the wals of *Jerusalem*, and erecteth towers.

*Hedio* & *Rufinus*, chap 6.

*Solomon* buildeth

certain cities,

*Azor*, *Magedon*,

*Gaza*,

*Berachor*, *Baleth*.

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The year of the  
world, 2953.  
before Christs  
nativity. 1011.

The Egyptian  
Kings called  
Pharaohs.  
Ptolomei.  
Cæsars.  
Herodotus  
writeth not  
the names of  
the Egyptian  
Kings.  
Nicaule Queen  
of Egypt and  
Ethiope com-  
meth to So-  
lomon.

1 King. 9. 16,  
ad 21.  
Solomon  
compelleth the  
remainder of  
the Chanaa-  
nites to pay  
tribute.  
The thral-  
dome of the  
Chanaanites.  
1 King. 9. 16;  
ad 21.

1 King. 10. 1,  
ad 18.  
The Queene  
of Egypt and  
Ethiope re-  
sorteth to So-  
lomon.

v. 6. 7.  
The Queene  
of Ethiope  
wondereth at  
Solomons  
wisdom.

name. The name of *Pharao* amongst the Egyptians, signifieth as much, as *King*. But I think that from their childhood they had other distinct names; and that afterward when they are created Kings, they take upon them that name, which in their mother tongue signifieth no lesse, then *Authority*. (For the Kings of Alexandria having been before-time called by other names, at such time as they are introduced into the Kingdome, they are called *Ptolomeis*, by the name of their first King.) The Romane Emperours likewise, notwithstanding they have other names at the time of their birth, yet are they call *Cæsars*; because the *soveraigntie* and *honour* whereunto they are raised, imposeth that title on them: and the name that was given them by their fathers, is no more retained. For this cause it is (as I think) that although *Herodotus* of *Halicarnessus*, saith, that since *Minos* the founder of *Memphis*, there have been three hundredth and thirty Kings of Egypt; yet declareth he not their names, because they were called *Pharaohs*. For when after these a woman had obtained the Kingdome, he called her by her own proper name, *Nicaule*: Whence it appeareth that the men who have been Kings, were usually called by this name, and that it had not been communicated unto this woman: for which cause it was necessary to declare her own first name. For mine own part, I have found in the books of our nation, that since *Pharao*, who was father in law to *Solomon*, no one of the Kings of Egypt have been called by that name: and that some little while after, the aforementioned woman came unto *Solomon*, who reigned in *Egypt* and *Ethiopia*: of whom a little after we will make some discourse. And at this present I have made mention of it, to make it known that our records, and the Chronicles of the Egyptians, accord in many things.

But King *Solomon* conquered the *Chanaanites* (which till that time were not under his subjection) and those that inhabited the mountain *Libanus*, as farre as the City of *Amath*, and made them tributaries, and chose out amongst them every yeer such, as he might employ in servile actions, and in domesticall businesse, and tillage of the land. For no one Hebrew was a slave: neither was it convenient, that since God had subiectd divers nations under them (whom they might make slaves of) that they should tie those of their own nation to that bondage, who were all of them employed in arms, and rather took delight to mount Chariots, and to ride horses, then to drudge like slaves. Over the Chanaanites (whom he employed in his service) he appointed five hundredth and fifty Commissaries, who had their charge and authoritie from the King, and tasked them to those works and handy labours wherein they employed them. He builded a Navy also in the gulf of Egypt, in a certain place of the red sea called *Asiongaber*, which is named *Berenice*, not farre from the Citie of *Elana* (which countrey in times past appertained to the Jewes.) And toward the building of his Navie, he obtained of *Hiram* King of Tyre, a very convenient furtherance: for he sent him modules of ships, and men that were skilfull in Navigation, whom he charged to saile with his procurers and factors, to the countrey at that time called *Ophir*, and at this present the Land of Gold, in the countrey of India, to bring Gold from thence: who returned back again unto the King, after they had gathered about foure hundred talents.

About this time the Queene of *Egypt* and *Ethiopia* (a woman adorned with wisdom, and admirable in all other things) having heard of the renowned vertue and prudence of *Solomon*, was touched with a desire both to see him, as them also that were reported daily to attend him: and for that cause, came in person unto the King, under purpose to confirme her beliefe by experience, and not by heare-say. For oftentimes report is no other thing, but a false opinion, which is beleevd by one or other, and is but onely grounded on relation. She therefore resolved to come and see him, and especially to make triall of his wisdom: which she narrowly sifted, by proposing certain difficult questions unto him, which she had conceived in her minde. She therefore repaired unto Jerusalem with great pompe, glory, and riches; for she brought with her certain Camels charged with gold, odors, and precious stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily comprehended in his minde those doubts which she had proposed unto him, and gave her a more speedy solution of the same, then might be expected: so that she was ravished with the incredible wisdom of *Solomon*; knowing by effect that it exceeded the report which she had heard of him. But in especiall she wondred at his Palace, considering the greatnesse and beauty thereof, and above all, the rich furniture and curious architecture of the same, wherein she perceived the great wisdom of the king: but above all, the house, called *Liban*, and the magnificence of his ordinary table, and the apparell and service of the same, made her astonished. The attire of his servants likewise, and the goodly order which they observed in their service; Moreover the sacrifices that were



**A** were every day offered up unto God, and the care and diligence of the Priests in discharging their offices, ravished her more then all the rest, when she observed them daily: and not able to contain her selfe within the termes of astonishment at that she saw, she manifestly expressed how wonderfully she was affected, expressing to the King in her plain and publike discourse, that she knew not what to think of those things which she had beheld. O King (said she) all that which a man knoweth by heare-say may be mis-beleeved. But the renown which is come unto our eares as touching your riches, both those which you have in your selfe (I mean your wisdom and prudence) as those also which your Kingdom hath brought you, is neither false nor fained; which notwithstanding, yet doth it make your felicitie farre lesse then that which I see before mine eyes: for report dependeth onely on heare-say, neither giveth it so certain a notice of things, as the sight discovereth and representeth, when one is neer unto the same. For mine own part, in that I gave no credit to the greatnesse and multitude of that I have heard, I have seen farre more then I could expect, and repute the people of the Hebrews to be most happy; and your servants & friends most blessed, who are continuall witnesses and hearers of your wisdom. And each one of you ought to give God thanks, that he hath so much loved this region and the inhabitants thereof, that he hath established you in the royall seat. I will discover likewise, how besides her words she expressed her affection the bare unto the King, in testifying the same by divers presents which she offered unto him. For she gave him twenty talents of gold, and an innumerable quantity of sweet odours and precious stones. It is said likewise, that we have that plant that distilleth balme, and which our country bringeth forth at this day, by the gift of this Princeesse. *Solo-*  
**C** *mon* for his part required her bountifull presents with the like, which she made choice of according to her own liking: for there was nothing which she could require, which he granted not unto her: shewing himselfe most ready to give her satisfaction with a liberall and royall heart. When the Queen of Egypt and Æthiopia had received these favours at the Kings hands (according as it hath been spoken) and he likewise had magnificently required her, she returned back again into her own country.

D
E
F
 About the same time there was brought unto the king from the countrey called the Re-  
 gion of gold, a quantitie of precious stones, and of Pine-trees. This wood was imployed to  
 make supporters in the Temple, and in the kings house, and to make instruments of mu-  
 sicke likewise, an Harpes and Cymbals, on which the Levites might praise God. Amongst all  
 the gifts that were ever presented unto *Solomon*, that which was given him at that time, was  
 most excellent in greatnesse and beauty. But let no man think, that the Pine-wood (which  
 we speak of) had any resemblance with that which we call by that name at this day, or which  
 the merchants to delude their chapmen, sell for the same. For they are like unto fig-trees,  
 but that they are more white and clearer: which I thought good to manifest in this place,  
 lest any man should be deceived thorow ignorance, in discerning the one from the o-  
 ther: because the affairs of *Solomon* have drawn us to make mention of this matter. The  
 weight of gold which this Navy brought unto the King, was six hundreth, sixty and six ta-  
 lents: beside that which the merchants bought themselves, or that which the kings and  
 princes of Arabia had sent unto him in way of present. This gold caused he to be molten  
 downe, and made thereof two hundreth targets, each one waighing six hundreth sicles; and  
 three hundreth bucklers, each of them waighing three mines of gold, and placed and hung  
 them in the lodging of the wood of Libanus. He caused also divers vessells of gold and pre-  
 cious stones to be made for the use of his table, laboured with as curious conceit as might  
 be; the rest of his necessaries also were of gold: for nothing was either bought or sold for  
 silver. For the king had many ships upon the sea called Tharsis, which upon his command  
 carried divers merchandize into the remote countries, by vent whereof they brought him  
 home much gold and silver, and much Ivory and Æthiopian Moores and Apes; and this Na-  
 vigation in sayling to and fro, was finished in three yeers. The renown and fame also of *Solomons*  
 vertues and wisedome spread farre and neer throughout all Nations: so that the kings  
 of what countrey soever they were, had a desire to see his presence, because they beleev-  
 ed not the report, and desired to manifest their affection to him by magnificent presents. They  
 therefore sent him vessells of gold and of silver, scarlet robes, and all sorts of aromatique  
 drugges, horses and chariots, mules and sumpter-horses, wherein (as it was reported unto  
 them) the king took pleasure, by reason of their force and beauty: so that to the number of  
 horses and chariots which he had before, there were annexed foure hundreth more, which  
 had been sent him in way of present. For before that, he had a thousand chariots, and twenty  
 thousand goodly horse, excellent for shape and swiftnesse: so that the like were not to be  
 found, that were comparable with them for beauty and pace. And that which gave them the

The year of the  
world, 2953.  
before the nati-  
vity of Christ,  
1011.

v. 4, 5, 6, 7, 8.  
The Queen of  
Æthiophe prai-  
seth<sup>1</sup> Solomons  
wisdom.

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v. 10, 11, 12.  
The Queen  
giveth Solo-  
mon many  
sumptuous  
presents.  
v. 13.  
Solomon re-  
munerateth  
the Queens  
bounty.  
Hedio & Ruf-  
finus, chap 7.

v. 14, *ad finem*  
The precious  
timber that  
was brought  
to Solomon.

Solomons  
ships spent  
three years in  
their journey.  
Many Kings  
present Solo-  
mon with sun-  
dry presents.  
The horses  
and other gifts  
presented to  
Solomon.



The year of the  
world, 2953.  
before Christs  
nativity, 1011.

greater grace was, that they had Squires to back them, who were in their pride of youth, of goodly personage to behold, and surpassing all other in height, having long locks which they daily intermixed with wires of gold, that when as the sunne did reverberate his beames upon their heads, they should be more glorious and bright. The king mounted on his Chariot, and apparelled in a white raiment, was accustomed to ride abroad about the sun-rise, invironed with these young armed men, having bowes and quivers.

Ittan.

The wayes  
about Jerusa-  
lem paved  
with flint.  
The Cities of  
Chariots.  
v. 27, 28.  
The aboun-  
dance of silver  
in Solomons  
time.

29.  
Egyptian  
horses.

There was a certain place called Ittan, some eight leagues distant off of Jerusalem, delightfull and enriched with gardens and pleasant fountains of water, whither he usually and willingly retired himselfe for his pleasure, using in all things a most admirable providence and promptitude, and taking pleasure in those things that were well contrived. He forgot not likewise to make causeys, but caused the hie wayes that led to Jerusalem (where he made his abode) to be paved with black stone, both to the intent to make them more accessible for those that travelled to and fro, as to shew the magnificence and riches of his government. He then divided his Chariots, and placed them in such sort, that in every City there was a prefixed number, and some few he kept about himselfe, and those Cities he called the Cities of Chariots: he stored Jerusalem also with abundance of silver, so that it was as plentiful as stones; and with Cedar wood (whereof before that time there was no quantitie) he stored the countrey, that it was as plentiful to be had as wilde fig-trees. He commanded the Merchants of Egypt also, to buy him certain chariots drawn by two horses, for the price of six hundreth drachmes of silver, which he sent unto the kings of Syria, and to those on the other side of Euphrates.

1. King. 11, 1, ad  
13.  
Solomon mar-  
rying strange  
women, is le-  
duced by them.

The year of the  
world, 2964.  
before Christs  
Nativity, 1000.

Now although he were the most magnificent and entirely beloved of God, surpassing both in prudence and riches all those that before him had the government of the Hebrews; yet continued he not in this estate untill the end. For, forsaking the observance of the ordinances of his Fathers, his latter years were not correspondent to his former conversation, which heretofore we have declared: for he grew altogether dissolute and immoderately given over to women, and was not content onely with those of his own countrey, but took also strange women for his wives, as Sidonians, Tyrians, Ammonites, and Idumaeans, whereby he transgressed the laws of marriage instituted by Moses, who inhibited to marry with those of forraine nations. Afterwards he began to honour their gods also, to gratifie and expresse the love which he bare unto them: which thing the Law-maker foreseeing, he had forbidden the Israelites to marry with those that were not of their own nation, for fear lest conforming themselves unto forrain fashions, they should fall and transgresse the ordinances of their forefathers: and undertake to honour those gods, and forsake and forget the honour due unto the true God. But Solomon transported with these brutish pleasures, made no account of these things, but took him wives of the daughters of Princes and Nobles, to the number of 700. and three hundreth concubines, besides the daughter of Pharaoh King of Egypt: by which means he was excessively overcome by them, inso much as he followed their examples, and was forced to give a testimony of the good will and extreme affection that he bare them, in ordering his life according to the fashion of their countries. As therefore he increased in yeers, and his judgement grew weak, he was in such sort misled, that he could not retain in memory the customes of his countrey, but grew more and more in neglect of God, and continued the worship of those gods which were introduced by his wives. Before all this he chanced to sinne and default in the observance of the law, at such time as he made the similitudes of beasts of brasse to underprop the vessell called the great sea, and those of Lions which he caused to be set unto his Throne: for that action of his ill beseemed him, who had a most excellent and domesticall example of vertue in the person of his father, besides the glory that he had left him, by being a faithfull servant of God; whence it came to passe, that by neglecting to follow his steps (notwithstanding that God had exhorted him thereunto by appearing unto him at two severall times) he died most ignominiously. There came therefore unto him a Prophet sent from God, telling him that his sins were manifest and notorious in Gods sight, threatening him that ere long he should repent the wickednesse he had committed. Yet notwithstanding the Realme should not be taken from him during his life, because God had promised David that he should be his successeur in the same: but after his decease his sonne should beare the penaltie of the same; not so as all the people should revolt, but that he would give ten tribes unto his servant, and leave two unto the grand childe of David, because he had loved God, and by reason of the City of Jerusalem, where it pleased him to make his habitation.

2. 14, 8c 23.  
The punish-  
ment inflicted  
on Solomon,  
for honouring  
strange gods.

When Solomon heard these things, he sorrowed, and was sore troubled in that all his felicitie (for which he to-fore-time was admired) began to decline. Neither passed there long time



**A** time after this denunciation of the Prophet, but that (God so pleasing) there rose up an enemy against him, who was called *Ader*, by nation an Idumæan, and of the princely stock, who upon this occasion grounded his rebellion and insurrection. For, at such time as *Ioab* General of *David's* army, had conquered Idumæa, and in the space of six moneths defeated all the youth, and those that were capable to beare armes, he fled unto *Pharao* King of Egypt: who entertained him very courteously, and gave him an house, and lands for his maintenance, and loved him dearly when he came to mans estate; so that he married him with *Taphines* his wives sister, on whom he begat a son, who was brought up with the Kings children: who having intelligence in Egypt of *David* and *Ioabs* death, addressed himselfe unto *Pharao*, and besought him to give him leave to repaire into his own countrey.

The year of the world, 2964. before Christs nativity. 1000.

v. 14, ad 22. *Ader*, enemy to Solomon. *Ader* fled into Egypt. *Ader* beseecheth *Pharao* to dismitte him, that he might return into his countrey.

**B** The King asked him what he wanted, or what the cause was that moved him to be so hasty to forsake him? Notwithstanding therefore that he importuned and requested him divers times, yet prevailed he nothing with him for that time. But when *Solomons* fortunes began to decline (by reason of his iniquities above mentioned, and the wrath of God provoked against him) *Ader* by Gods permission came into Idumæa, after he was licenced by *Pharao* to depart. But being unable to moove the people to revolt from *Solomon*, by reason of the strong garriſons he held, and knowing that without hazard of his own person, he could moove no alterations or innovation in that place, he departed from thence, and went into Syria: where confederating himselfe with a certain man called *Raas* (who was fled from his Master *Adarezer*, King of Sophone, and lived like an outlaw in that Region) he contracted friendship with him, and a great sort of outlaws, and thieves that were his followers, and went into Syria, and taking seizure of that countrey, proclaimed himselfe King thereof. From whence making excursions into the lands of the Israelites, he spoiled and pillaged the same, during *Solomons* life time. Thus were the Hebrews enforced to sustaine those outrages at *Aders* hands.

*Ader* returneth into Idumæa, and from thence departeth into Syria. *Raas* and *Ader* enemies to *Solomon*.

**C** Moreover, a certain man called *Ieroboam* the son of *Nebat*, by nation a Jew, rebelled against *Solomon*, and raised his hopes above his estate, perswaded thereunto by a prophecy that concerned him, and incited him unto the action. For being left very young by his father, and carefully instructed by his mother, as soone as *Solomon* perceived him to be of a noble and couragious spirit, he made him Commissary over the building of the wals, at such time as he immured and fortified Jerusalem. In this office he behaved himselfe so well, that the King thought very well thereof, and in way of recompence, gave him the estate of Generall over the tribe of *Ioseph*. Towards which, whilest he travelled from Jerusalem, a certain Prophet met him upon the way (who was of the city of Silo, called *Achias*) who approaching neer unto him, and saluting him, drew him out of the way into a place, where none but themselves were present, & there renting the garment which he wore upon his back into twelve pieces, he commanded *Ieroboam* to take ten, telling him that God had so decreed, and how he would rent the government from *Solomon*, and reserve onely one tribe unto his sonne, with that other which was annexed unto it, by reason of the promise made to *David*; and to thee (said he) he giveth the other ten, because *Solomon* hath offended God, and addicted himselfe to the love of strange women, and the service of forraigne gods.

v. 26, ad 35. *Ieroboam* rebelled against *Solomon*.

v. 30. *Achias* the Prophet foretelleth that he should be King over the ten tribes.

**E** Now sith thou knowest the cause wherefore God hath alienated the kingdome from *Solomon*, be thou just, and observe thou the laws: for if thou behavest thy selfe in such sort as thou knowest *David* did, a great reward of thy piety, and recompence of thy observance attendeth thee, so that thou shalt become as mighty as *David* hath been before thee. *Ieroboam* confirmed in great hopes by these words of the Prophet, being by nature haughty, in yeers young, and besides that, desirous of authoritie: he took no rest, but being possessed of the place of Generall, and remembring himselfe of that which had been told him by *Achias*, he presently began to perswade the people to revolt from *Solomon*, and to chuse him for their King. *Solomon*, hearing news of this his deliberation and enterprize, sought the meanes to lay hands on him, and to put him to death: but *Ieroboam* preventing him, fled unto *Susac* King of Egypt, with whom he remained untill the death of *Solomon*. And thus for that time scaped he punishment: and thus was he reserved to the fortune of a Kingdome.

v. 40. *Ieroboam* flyeth into Egypt, and remaineth there untill *Solomons* death.



The year of the  
world, 2964.  
before Christs  
Nativity, 1000.

The death of  
Solomon.  
Hedio & Ruf-  
finus, chap 8.  
al. 4.  
1 Reg 12. 1.  
ad 11.

The People  
require Robo-  
am to miti-  
gate their bur-  
then.

v. 6, 7, 8.  
The whole  
advice of the  
Elders.

The year of  
the world,  
2971. before  
Christs Nati-  
vity, 993.

v. 8. ad 11.  
Roboam re-  
jecteth the ad-  
vice of the El-  
ders, and fol-  
loweth the  
counsel of the  
younger.

v. 18, &c.  
The Israelites  
moved with  
their repulse,  
revolt from  
Roboam.

After the death of SOLOMON the people revolt from ROBOAM his sonne, and  
proclaime JEROBOAM King of the ten tribes.

**B**UT when Solomon was very old, he died, after he had reigned fourescore yeers, and lived ninety foure, and was buried in Jerusalem; of all Kings the most happy, rich, and prudent, (except that sinne whereunto he was drawn by women in his old age) of whom and those calamities that presently after befell the Hebrews, we have sufficiently spoken. After the death of Solomon, as soon as his son Roboam (whom he begat upon an Ammonitish woman, called Noema) succeeded him in the kingdome, the Governours of the people sent certain messengers into Egypt, to recall Jeroboam: whom arriving in the City of Sichem, Roboam came thither also, resolving himselfe in that assembly of the Israelites, to take the kingdome upon him by the peoples consent. To him therefore the Princes of the people resorted with Jeroboam, beseeching him that he would remit somewhat of their servitude, and shew himselfe more mercifull then his father had been: for that under his government they had been forely oppressed, assuring him that by that means his Kingdome should be the more assured, if so be he had rather be beloved then feared. He some three dayes after promised them to return an answer to their demands, & by that means drew them into suspition, that upon the motion he misliked of the offers they had proposed: for they thought it became his yeers to be affable and ready to deserve well, yet remained there some hope in them, that they had not presently suffered the repulse. Meane while, he calling about him his fathers friends, consulted upon the matter, what answer he should give the people: Who, for that they wished his welfare, and knew the nature of the people very well, perswaded him to speak familiarly unto the people, and remitting a little of his kingly austeritie, to apply himselfe to the favour and good liking of the multitude: for that by this his affabilitie he might the more easily draw their hearts unto him, because that by a naturall inclination, subjects take delight in those kings that are courteous, who with a certain decent familiaritie, entertain themselves amongst them. But Roboam rejected this counsell of theirs (which was both good and profitable in all occasions, but especially at such time, when it is upon the point to be inseated in a kingdome) and that not without Gods providence, since contrary to all reason he neglected the right course, and followed the perverse: so that calling unto him certain young men of his own humour and disposition, he certified them what the Elders had counselled him, and willed them to discover their opinion in that matter: but neither their age, nor Gods permission suffered them to know that which was expedient. For which cause they counselled him to answer the people, that his little finger was more great then the loynes of his father, and that if they had experimented and indured grievances under him, that he would be farre more rigorous; and that if his father had chastised them with the stroke of the whip, that they should expect to be punished by him with rude torments. The King delighted herewith, supposed the answer to be answerable to the dignitie of his Empire. When as therefore the people were assembled on the third day to heare his resolution, and all of them were in suspence, expecting and desirous to heare him speak, from whom they hoped nought else but sweetness: Roboam contemning the counsell of his friends, proposed unto himselfe that of the young men. All which hapned by the will of God, to the end that that which Achias had prophesied might be fulfilled.

They touched by these his answers, no lesse then if they had been wounded with the sword, conceived a most hearty grieve, and were displeased with him, and no lesse mooved, then if they had already felt the mischief that was threatned: so that they began all of them to cry with a loud voice, that from that time forward, they had nothing to do with Davids alliance, neither with his succession, telling him that they would onely leave the Temple his father had builded, unto his charge, and threatning him to abandon him. Furthermore, they were so hainously and grievously incensed, (that Roboam having sent unto them Adoram the Superintendent of the tribes to pacifie their wrath, and to perswade them to pardon his youth, if he had spoken any thing lightly, and unrespectively unto them) they could not endure to heare him speak, but slew and welnigh overwhelmed him with stones. Which when Roboam perceived (supposing that it was himselfe, who in the person of his officer was put to death, and stoned by the people) he feared lest in effect his life, and the fortune of his kingdome should fall into the like dyfaster. For which cause he suddenly ascended his charriot and fled to Jerusalem, where the tribe of Juda, and that of Benjamin (by their com-

mon



**A** mon suffrages) made him King. But as touching the rest of the people, from that day forward they revolted from the successors of *David*, and proclaimed *Ieroboam* king of their estates. *Roboam* the sonne of *Solomon* being fore displeased herewith, assembled the two tribes of his obeisance, with an intent to muster one hundred and fourescore thousand chosen men, to make warre on *Ieroboam* and his people, and to inforce them by warre to acknowledge him for their Sovereign. But God restrained him by the means of a Prophet, who forbade him to make warre; saying, that it was ill befitting that warre should be waged betwixt two parties of one nation, and the rather for that this their revolt had hapned by the will of God: by which means and perswasion he dismissed his army. But first of all I will rehearse that which *Ieroboam* King of Israel did, and afterwards subsequently I will declare the acts of *Roboam* King of the two tribes, and thus shall the course of the history continue in due order every wayes.

The year of the world, 2971. before christ's nativity, 993.

v. 21, 23. *Roboam* intending to make warre on those tribes that revolted, is inhibited.

The Court and Palace of *Ieroboam*.

v. 26, 27, 28. Why *Ieroboam's* calves were made,

**B** After that *Ieroboam* had planted his royall Court in the city of *Sichem*, he made his ordinary aboad in that place, except that sometimes he sojourned in the citie of *Phanuel*. Not long after this, the feast of *Tabernacles* being at hand, *Ieroboam* (supposing that if he permitted the people to goe up and worship God in *Jerusalem*, and solemnize the feast in that place, they might either repent themselves of the revolt, or being retained and withdrawn by the Temple and service that was celebrated therein, they might be perswaded to forsake him, and submit themselves to their first king; and by that means he might be drawn into danger of his life) practized and plotted this invention. He caused two golden calves to be cast, and builded two severall temples, the one in *Bethel*, and the other in *Dan* (which is situate neere unto the source of little *Jordan*.) In each of the chappels of these two townes, he placed one of these calves, and afterwards assembling the ten tribes that were under his subjection, he spake unto them in maner following: My friends and country-men, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he assisteth not, nor time wherein he heareth and beholdeth them not, that serve him with true affection: For which cause I thinke it not convenient, that you goe up unto *Jerusalem* at that time, which is a Citie enemy unto us; neither that you make so long a journey in way of devotion: for it was a man that builded that temple, even as I have consecrated two golden calves, the one in *Bethel*, and the other in *Dan*, to the end that every one of you that inhabite neere unto those Cities, transporting your selves to the same, may adore God. Neither shall you want Priests and Levites: for I will elect some such among you, to the intent you have no more need of the tribe of *Levi*, or the sonnes of *Aaron*. Whosoever therefore amongst you would be a Priest, let him offer calves and muttens unto God: which as it is reported, *Aaron* the first Priest did. By such like speeches seduced he the people, and caused them to fall from their forefathers religion, and transgresse the ordinances of their country: and this was the beginning of all those mischiefs that afterwards fell upon the Hebrews: by which means being overcome in warre, they fell into captivitie and subjection of strangers (whereof we will intreat further in place convenient.) Now when the feast of *Tabernacles* (which hapned in the seventh moneth) was at hand; he himselfe intended to celebrate in *Bethel* after the same maner, as the two other tribes had feasted in *Jerusalem*, and erected an altar before the calfe, and was himselfe the High Priest, ascending up to the Altar being assisted by the Priests.

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*Ieroboam* perswadeth the people to Idolatry.

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“

The neglect of Gods service, is the cause of all evill.

**E** Now at such time as he was about to sacrifice, and to offer up burnt offerings in the sight of the people, there came a Prophet and stood by him called *Iadon* (sent from *Jerusalem* by the commandement of God) who standing up in the midst of the people, and in the hearing of the King, turned himselfe towards the Altar, and spake after this maner: Thou Altar, Thou Altar (thus saith the Lord) there shall a man rise of the tribe of *David*, called *Iosias*, he shall kill upon thee the false prophets of his time, and shall burn the bones of the deceivers and seducers upon thee: And to the intent that each man may beleve that this prophecie is true, it shall be confirmed by a prodigie. This Altar shall suddenly break, and the far of the sacrifices that are laid thereon, shall be powred on the ground. *Ieroboam* displeased with these words of the Prophet, stretched out his hand, commanding them to lay hold on him. But the hand that he stretched out, became instantly withered, so that he could no more draw it back again to himself, but held it hanging down astonished and mortified. On the other side, the altar cleft in twain, and all that was thereon fell down (according as the Prophet had foretold.) The king perceiving that the man had a true and divine spirit of prophecie, besought him to pray unto God, that his hand might be restored him again in his full strength and vigor: which he performed: so that his hand recovered again his naturall abilitie; where-with *Ieroboam* was very much contented, and invited the Prophet to dine with him. But *Iadon* answered

1 Reg. 13. 1, 2, 3.

The prophecie against the Altar in *Bethel*.

The prophecie is confirmed by a miracle.

v. 4. *Ieroboams* withered hand restored.



The year of the  
world, 2971.  
before Christs  
Nativity, 993.

Hedio & Ruf-  
finus, chap. 9.

v. 7, ad 10.  
The Prophet  
is brought  
back by the  
subtiltie and  
fraud of the  
false prophet.

v. 19, ad 23.  
The disobedi-  
ence of the  
Prophet, his  
punishment  
and buriall.

Iadons pro-  
phesy is de-  
tracted to Je-  
roboam by  
the false pro-  
phet.

Hedio & Ruf-  
finus, chap. 10.  
Roboams de-  
fenced cities.  
2 Chron. 11. 5.

answered him & said, that he neither might enter into his house, nor taste any bread or water within the City, because God had prohibited him: furthermore he told him that it was not lawfull for him to return the same way that he came. But the king admiring at the continencie of the man, began the more seriously to suspect his estate, and (conjecturing by those things which he had both seen and heard) he divined the assured dysaster of his estate and fortunes. There dwelt in that City a certain false prophet, whom *Ieroboam* held in great honour, (in that he soothed him up in whatsoever was best pleasing to his cares.) This man at that time lay sick upon his bed, being faint through age; and when he was informed by his sonne that there was a Prophet come from Jerusalem, and what wonders he had wrought, and how *Ieroboam* by his prayers recovered again his withered hand; he fearing lest the King should make more account of this stranger, then of himselfe, commanded his sons presently to saddle his Ass, and to have him in a readinesse against his departure. Which when they had hastily performed, he mounted thereon, and went after the Prophet, whom he overtook, where he rested himselfe under a thick shadowe Oak, and upon the first encountry, saluted him, and afterwards expostulated with him, for that he had not visited him, neither accepted of that hospitalitie which he willingly would have afforded him. *Iadon* answered him, that God had interdicted and charged him not to taste any kinde of sustenance in any mans house, that dwelt within that City. Truly, said the other, with me thou mightest eate, for I also am a Prophet, and honour the same God that thou doest: and now also come I unto thee by his commandement, to conduct thee back again into my house, and to entertaine thee with a friendly dinner. These words of the false prophet made *Iadon* credulous, so that he turned back again with him. But as they sate at their banquet, and were making merry together, God appeared unto *Iadon* and said unto him; that since he had broken his commandement, he should suffer punishment for the same: and withall expressed unto him the manner: which was, that in his return homewards, he should be torne in pieces by a Lion; and that he should not be buried in the monument of his fathers. This thing hapned in my opinion by the will of God, to the intent that *Ieroboam* should not respect *Iadons* words, who had been found a liar. As therefore *Iadon* returned back to Jerusalem; a Lion met him on the way, and tore him in pieces from his Ass, and slew him, yet offered he no violence to the Ass that bare him, which he preserved with the body of the Prophet, standing fast by the same, untill such time as certain passengers beholding the spectacle, brought news thereof into the town unto the false prophet, who sent his sonnes to bring back the body: which by their assistance he honourably buried, charging them that after his death they should bury his body by him, assuring them that all that which he had prophesied against that Citie, against the Altar, the Priests, and false prophets, was very true. And as touching himselfe, he commanded that after his decease they should bury him by him, because that being buried with him, there might no difference be made betwixt their bones, and his tombe might be the more honoured. When as therefore he had interred the prophet and given his sonne these things in charge (being other wayes a most wicked and impious man) he addressed himselfe unto *Ieroboam*, and said unto him: Why art thou troubled at the words of this mad man? The King told him all that which had hapned about the Altar, and his hand, and assuring him that he accounted him a true and divine Prophet, and one sent by God. But the false prophet began most maliciously to overthrow his opinion, & disguise the truth of that which hapned, by his perswasive words. For he enforced himselfe to inferre, that his hand was astonished through the travell he had taken in bearing the sacrifices; and after that he had a little rested, that it came into his own naturall estate again: and that the Altar being freshly built, and divers great sacrifices loaded thereupon, it cleft in twain, and fell down through the waightriness of the charge. Consequently he declared unto him the death of him, that had foretold these signes that were to come, and how he had been slaine by a Lion: for which cause he perswaded him to think that he in no sort was a Prophet, neither any wayes pertaking with the truth of prophecy. By such like allegations he made the King beleieve that which he said; and having wholly distracted his thoughts from God and good works, and observance of Gods laws, he drew him to all wickednesse and impiety: by which act of his he outraged God, and offended his laws, and sought daily after no other thing, then to invent some new and cursed wickednesse, that was farre more hainous then all that which beforetime he had attempted. This is all that at this time we have to write, as concerning *Ieroboam*.

As touching *Roboam Solomons* sonne (who was King of the two Tribes, as we have before this declared) he builded these great and strong Cities, Bethleem, Itama, Thecos, Bethfor, Socoth, Odolam, Epan, Marefa, Zipha, Adoraim, Lachis, Zipha, Saraim, Elon, and



**A** and Hebron which being within the confines of Juda, he builded first. He builded also other great Cities in the countrey of the Benjamites, which he walled, and placed Garrisons and Governours in every one of them, and great store of corne, wine and oyle: and generally in every Citie he made a great store-houſe with all ſorts of proviſion, and victuals, with an infinite number of targets and lances. To him the Priests and Levites annexed themselves, who were diſperſed thorow Iſrael, who came and dwelt in Jeruſalem. For they took no pleaſure to adore by compulſion thoſe calves that *Ieroboam* had erected; and during the terme of three years, they increaſed the kingdom of *Roboam*: who being married to one of his own line, had three children, and was afterwards married alſo with *Maacha* the daughter of *Thamar* daughter to *Abſalon*, who was of his parentage likewise, of whom he begat his ſonne called *Abiah*. He had alſo divers other children by other women; but above all the reſt, he loved *Maacha* moſt entirely. He had eightene legitimate wives, married unto him according to the law, and thirty concubines: he had eight and twenty ſonnes and threſcore daughters, and declared for his ſucceſſour in the kingdom *Abiah* the ſonne of *Maacha*, and committed all his treaſures and ſtrong forts unto his hands. But mortall men moſt uſually are corrupted by the untoward flatteries of wavering fortune, as appeareth by this King. For *Roboam* ſeeing his kingdom thus increaſed; he bent himſelfe to all unjuſt and impious actions, and contemned the ſervice of God: the people alſo conformed themſelves to his impieties. For the life of the ſubject is oftentimes perverted, by reaſon of the corrupt and diſſolute life of their Princes; and thoſe that are inferiours, beholding the riot of their ſuperiours, will eaſily be withdrawn from all modeſty, and follow thoſe vices they profeſſe, as if they had been their profeſſed virtues: for ſhould they doe the contrary, they ſhould ſeem to diſanull and miſ-like the actions of their Princes: As it hapned under the government of *Roboam*, where the ſubjects addicted themſelves to impiety, and all errors: for they would not make profeſſion of honeſty, for feare leſt they ſhould ſeeme to ſtudy the means to be offenſive unto the King.

The year of the world, 2971. beſore Chriſts nativity. 993.

2 Chron. II. 13. The godly Iſraelites re- turne to Ro- boam. v. 18, 19, 20. Roboams wives and children.

Regis ad exem- plum totius compenſius orbis.

## CHAP. IIII.

*SUSA* King of Egypt, after the ſpoile of Jeruſalem, tranſporteth the riches of that Citie into Egypt.

**B**UT God ſent *Suſac* King of Egypt to take vengeance for that exceſſe, which was committed againſt his majeſty by *Roboam* (whoſe actions *Herodotus* wrongfully aſcribeth to *Seſoſtris*.) For this *Suſac* in the fifth year of *Roboams* raigne, aſſembled a huge armie of divers thouſands of men, and brought them out againſt *Roboam*: wherein it is reported that he had twelve hundred chariots, threſcore thouſand horſemen, and foure hundred thouſand foot-men. The greater part of theſe were Lybians, and *Æthiopians*: breaking therefore into the Hebrews countrey with this power, without ſtroke ſtriking he ſeized the ſtrongest places of the kingdom of *Roboam*, and fortified them, and at laſt came and incamped before Jeruſalem. But *Roboam* and his associates, ſeeing themſelves begirt with a ſtrong ſiege on every ſide by *Suſacs* army; at laſt had his recourſe unto prayers: yet could he not move God to incline and favour him with the victory. For the Prophet *Samaas* threatned and told him, that God would abandon both him and his, in like ſort, as they had forſaken him and his ſervice. Which when they heard, they ſuddenly loſt their hearts; and ſeeing no means to eſcape, they all of them began to confeſſe that God had juſtly forſaken them, becauſe they had ſhewed their impiety againſt him, and had perverted all his laws. But God ſeeing them thus diſpoſed, and making confeſſion of their finnes, ſaid unto the Prophet, that he would not utterly deſtroy them: yet notwithstanding that he would deliver them into the hands of the Egyptians, to the end that they might learn whether it were more difficult to ſerve God, or men. When as therefore King *Suſac* had without blouſhed or reſiſtance taken & ſurprized the city, & was received into the ſame by diſcomforted *Roboam*; he kept not thoſe conventions that were made betwixt them, but ſpoyled the Temple, and took away with him thoſe treaſures that were dedicated unto God, and the ſervice of the King, raviſhing from thence innumerable thouſands of gold and ſilver, not leaving any thing behind him. He carried away alſo thoſe Targets and bucklers of gold, which were made by King *Solomon*: neither left he behind him the quiver of gold, which was offered by *David*, and received by him of the King of *Sophena*: Which done, he retired back again into his own countrey. Of this expedition *Herodotus* of *Halicarnaſſus* maketh mention (who differeth onely in the name of the King) and ſaith

2 Chron. II. 2. Alias, chap. 5. Suſac invadeth Juda with great forces.

v. 2, ad 8. Jeruſalem be- ſieged. Samaas the Prophet repre- hendeth the Jews of their impiety. Samaas com- fortheth the people.

v. 9, 10, &c. Jeruſalem and the Temple are ſpoyled.

What Herodo- tus wrote of this expedition



The year of the  
world, 2975.  
before Christs  
Nativity, 989.

v. 8, 10.  
Roboam for  
the golden  
shields and  
bucklers, maketh new of  
brasse.

v. 13, 14.  
Roboam dyeth, and Abias  
raigneth after  
him.

The year of  
the world,  
2988. before  
Christs Nativity,  
976.

Hedio & Rufinus, chap 1.  
1 Reg. 14. 2.  
ad 18.  
Jeroboams  
impiety.

Jeroboams  
sonnes falleth  
sick, his mother is sent to  
Achias the  
Prophet.

v. 10, &c.  
The punishment  
of Jeroboam,  
and the misery  
of the people  
fore prophesied.

saith that he assailed divers nations, and subdued Palestina and Syria, and took many men prisoners without any resist: whereby it is manifest that he meaneth no lesse, then that our nation hath been overcome by the Egyptian. For he saith, that in their gates who yielded themselves up unto him without inforcement, he erected pillars which were figured with the secret parts of a woman. But our King *Roboam* yeeded up the City into his hands without contradiction. It is said that the *Æthiopians* have learnt of the Egyptians the use of circumcision of the prepuce. For the *Phoenicians* and *Syrians* that are in Palestine, confesse that they have learnt it of the Egyptians. But it is a matter very manifest, that no other are circumcised in Palestine of Syria, but our selves. But let each one speak of these things, according as him list.

After the retreat of *Sisac*, King *Roboam* made shields and bucklers of brasse, in stead of those of gold, and gave the like number unto his guard: and in stead of living in a brave army, in a royall and princely estate, he raigned after a servile and fearefull manner, being all his life time enemy to *Ieroboam*. He died after he had lived fifty seven years; whereof he raigned seventeene. He was a haughty and undiscreef man, who lost his estate, because he would not give credit to his fathers friends. He was buried in Jerusalem in the sepulchre of the Kings, and his sonne *Abias* succeeded him in his raigne, at such time as *Ieroboam* had already raigned eightene years over the ten tribes.

Thus were these things terminated. It behooveth now at this present to declare that which *Ieroboam* did afterwards, and how he died. He, observing no meane or end of his impiety, imployed himself continually in making of Altars and High places, and presumed to ordaine common sacrificers. But God with-held not long time to heape the punishment of those his impieties on the head of him, and of all his posterity. Whereas therefore his sonne *Obimes* was sick, about that time, he commanded his wife to lay aside her royall garment, and to apparell her selfe like a common woman, and afterwards to goe to *Achias* the Prophet, assuring her that he was admirable for his knowledge in foretelling things to come, and had foretold him that he should be King: for which cause he willed her to repaire unto him after the manner of a stranger, and enquire of him if her sonne should escape that sickness. Whereupon she disguised her selfe according as her husband had commanded her, and came unto the City of Silo where *Achias* dwelt: and as she was upon entering his house (notwithstanding he had lost his sight through age) God appeared unto him, and certified him in these two points: first, that *Ieroboams* wife came unto him; and next, all that he should answer to her demand. At such time therefore as she entred into his house, after the guise of a common and strange woman, *Achias* cried with a loud voice; Enter, thou wife of *Ieroboam*, wherefore hidest thou thy selfe? Thou canst not hide thy selfe from God, who hath certified me of thy comming, and hath informed me what answer I shall give unto thee. He therefore said unto her, that she should return unto her husband, and certifie him of Gods answer to this effect: Of little and nothing that thou wert, I have made thee great; and having dismembered the kingdome from *Davids* posteritie, I have given it unto thee: but thou hast forgotten the same, and having forsaken my service, hast molten down new gods, whom thou honourest: so also will I exterminate thee, and abolish all thy posteritie, and cast them off for a prey unto dogs, and fowles of the aire. For I will constitute a King over my people, that shall leave no one of *Ieroboams* race alive. The people also shall have part of this punishment, and shall be deprived of this their fruitfull countrey, and be scattered among the regions on the other side of Euphrates, because they have followed the impieties of their King, and adoring those gods that were forged by him, have given over my sacrifice. And, as concerning thy self (O woman) haste thee, and certifie thy husband of these things. For thou shalt finde thy son dead; for no sooner shalt thou enter into the City, but he shall finish his dayes. He shall be buried with the lamentation of the whole people in generall. For he truly was good of all the race of *Ieroboam*.

v. 17.

When *Achias* had finished his prophesie, the woman started back, sore troubled and dismayed through the danger of her son, and went lamenting onward on her way, wounded with the future death of him, and by reason of her so earnest affection, she was afflicted with incredible torments. The haste which she used was importunate, because of her sonne whom she should see dead; by so much the sooner she hastened homeward, but it behoved her to use expedition in the behalfe of her husband. When as therefore she was arrived, she found her son expiring, as the Prophet had foretold her, and recited the rest unto *Ieroboam*.

CHAP.



CHAP. V.

**JEROBOAMS** expedition against the sonne of **ROBOAM**, the overthrow of his armie, and how **BASANES** rooted out the whole posteritie of **JEROBOAM**, and made himself King.

The year of the world, 2983. before the nativity of Christ, 976.

Alias chap 6. The expedition of Jeroboam against Abias king of Juda. v. 1. ad 5. Abias led an army against Jeroboam. 2 Chron. 13. 1. ad 4.

v. 5. ad 12. Abias oration to the Hebrews, wherein he upbraided them of their superstition, and forsaking of their religion.

v. 13.

**U**ntill **Jeroboam** was nothing moved therewith, but levied a great armie, with an intent to make warre against **Abias** the sonne of **Roboam**, who had obtained his fathers kingdome over the two Tribes. For he despised him because he was young in years. This notwithstanding, the young king who was no whit dismayd (although he understood of **Jeroboams** coming) but with greater wisdom then

**B** was incident to his years, and beyond all expectation of his forward adversary, he levied an army of two Tribes, with which he encountered **Jeroboam** at the mountain of Samaria; where incamping his host neer unto him, he provided all things in a readinesse that were requisite for the battell, and had with him four hundred thousand fighting men, but **Jeroboam** had twice as many. Now when the armies were arranged, and expected to give the allarm and charge, **Abias** stood up in a certain high place from whence he might be seen and heard, and making a signe with his hand, he required that **Jeroboam** and the people would first of all hear him peaceably: which granted to him, and each one attending in silence, he brake out into these words; There is none of you but knoweth, that God hath promised the kingdome to

**C** my father, to submit your selves to **Jeroboam** his servant, whom at this present you accompanie to warre against those whom God hath ordained to reigne, and to take the kingdome from them, the greater part whereof **Jeroboam** usurpeth unjustly even at this day, and which, as I suppose, he shall not enjoy long time. For he shall be punished by God, and shall cease to contradict his laws, and to dishonour them as he doth continually, in perswading you to do the like. You have received no injurie at my fathers hands, but by reason that he was misled by the sinister counsels of certain wicked persons, and spake unto you certain words which in appearance seemed unfitting in your eares, you have forsaken him in your displeasure: but in effect, you have separated your selves from God and his Commandments. Truly you should have pardoned a young man untrained and untaught in Oratory; not onely for

**D** the rude words which he used, but although his youth and ignorance should have moved him to commit some churlish and indiscreet action and errour, yet should you have indured the same. For the fathers demerits ought to serve and satisfie the childrens defects. But you have had no regard of all this, neither then nor at this present, but lead forth a great Army against us. But whereupon ground you the hope of your victory? Is it on your calves of gold? Is it on your Altars on the mountains, which are witnesses of your impietie and irreligion? Is it your great number that surpasseth ours by farre, that maketh you confident? Truly, the force of many thousands is of no value, whereas the Army fighteth in an unjust quarrell. For in onely justice and pietie towards God, consisteth the most assured hope of obtaining victory over a mans enemies: which must needs be on our side, who observe at all times the ordinances and services of our God, whom mens hands have not fashioned of corruptible matter, nor the subtiltie of a cunning king could not forge to deceive a communitie, but such a one, whose work is the beginning and ending of all things. I therefore advise you, that presently you repent your selves, and that taking a better way, you desist from your warre, and acknowledge the laws of your forefathers; finally, those ordinances, which have advanced you to so great felicitie.

Thus spake **Abias** to the people. But whilest he yet continued his discourse, **Jeroboam** sent certain of his souldiers by by-ways to inclose **Abias** within two streights, before his followers could discover them. Now when **Abias** was thus inclosed in the midst of his enemies, his Army began to be discomforted, and to lose their courage: but he encouraged them, and exhorted them to put their trust in God, who could not be inclosed by his enemies: so that all together having called upon God to assist them, and after that the Priests had sounded the Trumpet, they thrust in amongst their enemies with a great shout, and God so blinded the understanding, and abated the force of **Jeroboams** souldiers, that they fled, and those on **Abias** side had the upper hand. Never was there warre recorded by the Historians either amongst the Greeks or Barbarians, that was pursued with so great a slaughter as the army of **Jeroboam**: whereby it appeared that this wonderfull and admirable victory came from God. For they discomfited five hundred thousand of their enemies, and took their most defended places by force and spoiled them. Bethel and Ithan also with their lands and signiories



The year of the  
world, 2983.  
before Christs  
Nativity, 976.

The death of  
Abias.  
1. Reg. 15. 9.  
Afa king of  
Juda.

The year of the  
world, 2991.  
before Christs  
nativity, 973.

The year of the  
world, 2992.  
before Christs  
birth, 972.

The year of the  
world, 2993.  
before Christs na-  
tivity, 971.

Heino & Ru-  
finus, chap. 12.  
al. 8.  
Afaes pietie.  
1. King 15. 9.  
ad 24.  
2. Chron. 14. 1.  
ad finem.

The Ethiopi-  
ans warre a-  
gainst Afa.

2. Chron. 14. 9.  
ad 14.

The year of the  
world, 3000.  
before Christs  
Nativity, 964.

Afaes victory.  
v. 12.

The exhortati-  
on of Azarias  
the Prophet.

2. Chron. 15.  
v. 3, 4.

signiorities belonging unto them : so that as long as *Abias* lived, *Ieroboam* was never after of force to raise any power since the losse he received. *Abias* survived after this his victorie, onely for the space of three years; and was buried in Jerusalem, in the sepulchre of his ancestors, leaving twentie two sonnes and sixteen daughters behinde him, all which he begat on sixteen women. His sonne *Afa* succeeded him in the kingdome, whose mother was called *Maacha* : under his government the countrey of Israel enjoyed a firm peace for the space of ten years. This is that which we have observed of *Abias*, sonne of *Roboam*, the sonne of *Solomon* : *Ieroboam* the king of the ten Tribes died likewise, after he had reigned twentie two years, and *Nadab* his sonne succeeded him, at such time as *Afa* had already reigned two years. The sonne of *Ieroboam* governed two years, resembling his father in impietie and wickednesse. During these two years, he made warre against *Gaban*, a citie of the Philistines, and encamped thereabout to surprize it by force : but being betrayed by the treacherie of a certain friend of his called *Baasa*, the sonne of *Machil*, he died. This *Baasa* taking possession of the kingdome, exterminated all the posteritie of *Ieroboam* : and it came to passe that they of *Ieroboams* race that died in the Citie, were torn in pieces, and devoured by dogges ; and they that were in the fields, were made a prey unto birds, according as Gods Prophet had pronounced. By this means the house of *Ieroboam* suffered a deserved punishment, for their impietie and wickednesse.

#### CHAP. VI.

The Ethiopians besiege Ierusalem during the reigne of Afa, and are overcome.

**U**T *Afa* King of Jerusalem, was a man of upright and honest life, and such a one as feared God, neither did he, or enterprized he any thing, that had not a natural relation to pietie, and the prescript of the laws. He corrected whatsoever was vicious and irregular in his kingdome, redressing whatsoever was erroneous in the same, and purging it from all impietie. He had an army of three hundred thousand men of the Tribe of *Benjamin*, armed with bucklers and bowes. After he had reigned fifty thousand of the Tribe of *Benjamin*, bearing bucklers and bowes. After he had reigned ten years, *Zarcus* king of Ethiopia came out against him, with a great army of nine hundred thousand footmen, and one hundred thousand horsemen with three hundred chariots, and destroyed all the land as farre as *Maresa*, a citie of *Juda* : in which place *Afa* came and met with him, and opposed army against army in the valley of *Saphath*, not farre from the Citie. Where seeing the great number of the Ethiopians, he besought God that he would give him the victory and slaughter of divers thousands of his enemies : for he said that he came out against *Zarcus*, not assuring himself in any other thing, except onely of Gods assistance, who had the power to make an handfull of men superiours over many, and the feeble to overcome the mightie.

Whilest *Afa* prayed thus unto God, a certain signe of victory was given him ; so that, rejoyced and confirmed in that God had given him a token that he would assist him, he assailed his enemies, & slew a great number of the Ethiopians : as for the rest that were put to flight, he pursued them as farre as the countrey of *Gerar* ; and after they had conquered their enemies, they sacked the citie of *Gerar*, and brought from thence a great masse of gold, and a huge quantity of booty, with Camels, Dromodaries, and herds of divers kinds of cattell. When *Afa* and his had thus by this means obtained at Gods hands such a victory, and so great riches, they returned back again to Jerusalem : and when they drew neer unto the city, the Prophet *Azarias* came out to meet them, who stayed them, and began after this maner to speak unto them : That sith they had obtained from God so notable a victory, they ought to behave themselves like vertuous men, and such as feared God, conforming themselves unto his will in all things, protesting that if they persisted in the same, God would give them the continuall victory over their enemies ; and besides that, happy life : but if they forsook the service of God, that all things would fall out contrary unto them. That the time should come, when neither true Prophet or Priest should be found amongst them, that should instruct them in righteousness, when their Cities should be overthrowen, and their Nation should be scattered over the face of the whole earth, and live like wanderers and vagabonds. In the mean while therefore, while they had time, he counselled them to live uprightly, wishing them that they would not deprive themselves of that favour which God bare unto them. When the King and all the people heard these words, they were very joyfull, and every one both in generall and particular, were carefull to serve God. The King also sent out



**A** out certain Deputies over the countrey, who were charged to see the laws duely observed and executed. In this estate were the affairs of *Aſa* King of the two Tribes.

Now will I return to *Baſa* king of the multitude of *Iſrael*, who (having ſlain *Madad* the ſonne of *Ieroboam*) uſurped the kingdome. He made his abode in the citie of *Therſa*, and reigned four and twenty yeers, ſhewing himſelf more wicked and impious, then either *Ieroboam* or his ſonne had been. He plagued the people many wayes, and diſhonoured God very greatly, who ſent the Prophet *Gimmon* unto him, to foretell him that his whole race ſhould periſh, and that his houſe ſhould be persecuted with as many miſeries as himſelf had inflicted on *Ieroboams* poſteritie: becauſe that having received the government from God, he ſhewed himſelf ungratefull unto him for his goodneſſe, and governed his people impiouſly and unjuſtly: whereas juſtice and pietie are both profitable unto thoſe that praſtiſe them, and well-pleaſing unto God. Further, in that he had conformed himſelf in life, to the diſſolute courſe that *Ieroboam* uſed, and was wholly contaminated with all his vices, he might aſſure himſelf that reſembling him in wickedneſſe, he ſhould undoubtedly equall him in puniſhment. When *Baſa* heard all thoſe evils (that ſhould ſhortly fall on him and his poſteritie, by reaſon of his wickedneſſe) he redeemed not the time, neither endeavoured himſelf to gain the reputation of a reconciled life, or to obtain pardon at Gods hands, by repenting himſelf of his fore-paſſed ſinnes: but even as they that have a recompence propoſed unto them to make them more affectionate in exploiing any thing, do diligently endeavour themſelves to perform the ſame: ſo *Baſa*, notwithstanding the Prophet had fore-told him of that which ſhould happen, perſiſted in his wickedneſſe as if it had been in vertue, and became worſe and worſe, to the utter ruin and confuſion both of him and his houſhold: and daily addicted himſelf unto all wickedneſſe, with no leſſe greedineſſe, then if he had enterprized to bear away the honour in ſuch a combate. In the end he aſſembled an army, and aſſailed *Ramath* once more, which was a great Citie ſome four leagues diſtant off of *Jeruſalem*: which he took, and determined to leave a gariſon therein, and fortified the ſame; with a reſolution, from thence to make his roads into *Aſa's* kingdome. But *Aſa* fearing the invaſion of his enemy, and conſidering that the ſouldiers who were left in *Ramath*, did moſt grievouſly ſpoil all the ſilver, to induce him to a ſocietie in warre, and to renew that amitie between them, which was confirmed betwixt both their fathers. Who willingly received thoſe treaſures that were ſent him, and made a league with him, and brake the truce which he had with *Baſa*: ſo that he ſent the governours of his dominions againſt thoſe citieſ that were under *Baſaes* ſubjection, with commandment to deſtroy them.

Of theſe they burned ſome, and ranſackt other ſome, amongſt which were *Elon*, *Dan*, and *Abellane*. Which when the King of *Iſrael* underſtood, he gave over the fortifying of *Ramath*, and with all expedition turned to yeeld thoſe of his ſubjects his aſſiſtance, who were utterly diſtracted. But *Aſa* in the mean while builded two ſtrong Towns, *Gabath* and *Maſpha*, of that ſtuffe which *Baſa* had prepared to build withall. *Baſa* afterwards (prevented by the common debt of death) had no more opportunitie to make warre againſt *Aſa*. He was buried in the Citie of *Arſane*, and his ſonne *Ela* ſucceeded him in his kingdome: who after he had reigned ſome two yeers, was traiterouſly ſlain by *Zimri*, a Captain of a half regiment of horſemen. For whileſt *Ela* banquetted with *Oſa*, who was the Steward of his houſe, *Zimri* wrought effectually, that he perſwaded ſome of his horſemen to aſſault *Ela*, who at that time was alone, and deſtitute of men of warre and Captains, for that all of them were at the ſiege of *Gabathan*, a citie of the Philiftines.

## CHAP. VII.

**BASAES** off-ſpring being extinct amongſt the *Iſraelites*, **ZAMRI** rained in *Iſrael*; and after him **AMRI**, and his ſonne **ACHAB**.

**A**FTER that *Ela* was ſlain, *Zamri* took the kingdome upon him, and wholly rooted out *Baſaes* poſteritie (according as the Prophet *Gimmon* had foretold.) For after the ſame manner was his family utterly overthrowen for their impietie, as *Ieroboams* progenie was extinguished for their iniquitie (as we have to-fore-time declared.) For the army which beſieged *Gabathan*, hearing news of the Kings death, and that *Zamri* had murdered him, and ſeized the kingdome, they made *Amri* Generall of the Army, and anointed him for their King: who levying the ſiege before *Gabathan*, came before the royall citie of *Therſa*, which he beſieged and took perforce. *Zamri* ſeeing the citie deſtitute of defence, had retired himſelf into the moſt ſecret and retired place

The year of the world, 3000. before the nativity of Chriſt, 964.

Religion renewed in *Iſrael*. *Baſaes* impietie.

1 Reg 16. 1. ad 5. A prophecy againſt *Baſa*.

1. King. 15, 17, 21. *Baſa* ſurpriſed *Ramath*, and fortified it.

The year of the world, 3006. before the Nativity of Chriſt, 958.

*Aſa* inciteth thoſe of *Damalcoto* invade *Baſa*.

The year of the world, 3016. before Chriſt Nativity, 948.

Alias, chap. 9. The death of *Baſa*.

The year of the world, 3017. before Chriſt Nativity, 947.

*Baſaes* ſtock deſtroyed.

v. 11, 12.



The year of the  
world, 3017.  
before Christs  
Nativity, 947.

Divers factions  
of the people.  
v. 16.

Amri king of  
Israel.

The year of the  
world, 3821.  
before Christs  
nativity, 943.

v. 28.  
Amri dieth,  
and Achab his  
sonne succeed-  
eth him.

The year of the  
world, 3028.  
before Christs  
birth, 936.

Alias, chap. 10.  
Afa dyeth, Ja-  
saphat suc-  
ceedeth him.  
2. Chron. 17.

1. King. 16.  
30, 31.

The year of the  
world, 3031.  
before Christs na-  
tivity, 933.

Jezebel.  
1. Reg. 17. 1.  
ad 4.

The dearth of  
victuals pro-  
phesied to the  
Israelites.

The year of the  
world, 3037.  
before Christs  
Nativity, 927.

v. 4, 5.  
Crows feed  
Elias.

v. 9. ad 16.  
The widow of  
Sarephta en-  
tertaining E-  
lias, neither  
flowre nor  
oyl fail.

Menander of  
the famine du-  
ring the time  
of Elias.

place of the palace; where setting it on fire, he burned both himself and it, after he had reigned seven dayes. Suddenly after this, the Israelites fell at controversie amongst themselves, because that some of them sought to preferre *Thaman* to the kingdome, and others were wholly addicted to *Amri*; but they of *Amries* side had the better, and being of the better sort, slew *Thaman*, and made *Amri* soveraigne over the people. The thirteenth yeer of *Afa*, *Amri* began his reigne, and was king for twelve yeers space; six yeer governed he in *Thersa*, and six in *Mareon* (which the Greeks call *Samaria*) himself imposed this name of *Samaria*, calling it by the name of *Samar*, who had given him the land on which he builded this Citie. He differed in nothing from the other kings his predecessors, but in that he was worser then any of them: for all of them busied their heads on this thing onely, that by daily impieties they might alien the people from God. For which cause God being displeased, caused the one of them to cut off the other; and finally extinguished both the posteritie and name of one another. This *Amri* died in *Samaria*, and *Achab* his sonne was his successeur.

Hereby a man may truly and easily perceive, what care the divine Majestie bath of humane affairs, and how he loveth the vertuous, and utterly rooteth out the vicious. For the Kings of *Israel*, through their impietie, in a short and successive course the one after the other, were cut off and confounded with all their families. But *Afa* (king of *Jerusalem* and the two Tribes) living happily in the favour of God, for his pietie and justice attained to a reverend and old age: and after he had reigned one and fourtie yeers, he died a good death. And after his death, *Josaphat* his sonne (whom he begat on his mother *Abida*) succeeded him; who in all things that concerned either pietie or fortitude, seemed to emulate and equall his grandfather *David*, according as it shall be declared hereafter. But *Achab* King of *Israel* made his abode in *Samaria*, and governed the kingdome for the space of twentie two yeers, without any alteration of those ordinances which his progenitors kings of *Israel* had established; but that he exceeded them daily in complotting worser wickednesses. For he imitated all their impieties and wickednesse (but especially the Apostasie of *Ieroboam*) for he adored those calves that were erected by him; and besides that, he added farre worse impieties then the former. He took to wife *Jezebel* the daughter of *Ithobal* king of the Tyrians and Sidonians, of whom he learned to adore the gods of her Nation: for she was a busie and audacious woman, and of such immeasurable madnesse, that she feared not to build a Temple in honour of *Bel* the god of the Tyrians, and to plant a wood furnished with all kinde of trees, and to ordain priests and false prophets also in honour of that god. The King also took delight to have these kindes of men ostentimes about him, exceeding all other kings before him in madnesse and malice. To him came a certain Prophet sent by the Almighty God, that was born in *Thesbon* in *Galaad*, telling him that he fore-prophecied, that neither dew nor rain should fall on the earth a long time, untill that himself, who was prepared to depart from him, should appear again unto him: and binding the same with an oath (for the better confirmation thereof) he retired himself to the Southward, where he lived by a certain river, from whence he fetcht his drink: for his meat was daily brought him by certain Crows.

Now when the river through want of rain was waxen dry, God commanded him to repair unto *Sarephta* (a citie not farre from *Sidon* and *Tyre*, and situate in the midst between them both) where he should finde a widow-woman, who would furnish him with food. As soon therefore as he drew neer unto the gate, he saw a woman that lived by her labour, gathering of sticks; and God gave him to understand that it was she who should nourish him. Whereupon he came unto her and saluted her, praying her that she would bring him some water to cool his thirst; and as she was readie to depart, he called her back again, and willed her to bring him some bread also. Whereupon she swore that she had nothing in her house but an handfull of flowre and a little oyl, and that she was come forth to gather sticks, to the end he might bake the same, and make bread for her self and her sonne, and when they had eaten the same, they must needly perish through famine, because they had not any thing more left them. Go, said the Prophet, and be of good courage, and conceive better hopes, and when thou hast prepared meat for me, bring it me: for I tell thee, that thy pitcher of meale shall never fail, nor thy pot of oyl be empty, untill that God send rain upon the earth. When the Prophet had spoken thus, she approached neer unto him, and performed that which he commanddd, and she her self had sufficient to feed upon, and she gave the rest unto her sonne and to the Prophet: so that they wanted nothing so long as the drought continued.

*Menander* maketh mention of this default of rain, in the acts of *Ithobal* King of the Tyrians, speaking after this maner: In this time there was a season without rain, from the moneth



**A** of October untill October in the next yeer after, but upon his supplication and request there fell great store of thunder. He builded the citie of Botris in Phenicia and Auzate in Lybia. Doubtlesse he expressed hereby the drought that hapned in *Achabs* time: for about that time *Ishbal* reigned over the Tyrians, as *Menander* testifieth in his History. The woman (of whom we have spoken heretofore, that nourished the Prophet) seeing her sonne false sick, and lying senselesse, as if he had been already dead, or yeelding up of the ghost; wept, and brake out into such passionate laments, as were answerable to her desolate estate; and said, that the cause of her misfortune was, in that the Prophet was come into her house, and had discovered her sinnes, and that for the same cause her sonne was dead. But he recomforted her, and willed her to be of a good courage, and commanded her to bring the childe unto him, assuring her that he would restore him to life.

The year of the world, 3037. before the nativitie of Christ, 927.

**B** Now when she had brought him, he took the childe and bare him into his lodging where he remained, and laid him on his bed, and cryed out unto God, saying, that he had but slenderly recompenced her that had received and nourished him, if so be her sonne should be taken from her: he therefore besought him, that he would return the soul into the body, and restore life unto the infant. Whereupon, God having compassion on the mother, and being willing to gratifie the Prophet, and to the intent that no man might suppose that he came unto her to endamage her; he restored the childe to life beyond all expectation. For which the mother gave thanks unto the Prophet, saying, that by this means she was thorowly perswaded, that God had spoken unto him. Not long after, he sought out *Achab*, according as God had commanded him, to let him understand that he should have rain. At that time the famine rained over the whole countrey, and there was great want of necessarie victuals; so that men did not onely faint for want of bread, but the earth also for want of rain, could not bring forth that which was requisite for the sustenance of horses and other cattell. The King therefore calling *Obediah* unto him (who was the master of his herds) he commanded him that he should each way seek out for fountains and brooks, willing him that if he found out any grasse, he should mowe the same, and give it to his cattell for their sustenance. And whereas by his command the Prophet *Elias* was sought in divers places, and could not be found, he willed *Obediah* also to follow him. So taking both of them severall wayes, the king followed one, and the master of the cattell another.

1. King. 17. 17. ad finem. Elias restoreth the widows son to life.

**C** This *Obediah* was a godly and vertuous man, who when the Prophets were put to death, hid one hundred of them in dens, and sustained them with bread and water. After this man was departed from the King, *Elias* met with him and asked him what he was: which when he had certified him, he humbled himself on his face before him. *Elias* commanded him to repair unto the King, and to certifie him that he was hard at hand. *Obediah* asked him wherein he had offended him, that he would make him a minister and messenger unto him, who had sought to kill him, and had by-laid the countrey to apprehend him? For there was not any streight, whither he sent not some of his men to finde out *Elias*, with charge, that if they found him, they should put him to death. Now it may so be (said he) that whilst I repair unto the King, the Spirit of God wherewith thou art fulfilled, will carry thee away, and the King not finding thee here, and frustrate of his desire, will revenge himself on my head. Be thou not therefore so secure by my danger, whereas thou maiest know how carefull I am of such holy men as thou art, who have delivered an hundred Prophets from *Iezabels* fury, and now at this time conceal and sustain them in secret places. Notwithstanding all these words, *Elias* commanded him to repair unto the King, and to cast off all fear, swearing unto him by an oath, how that day he would make himself seen and known unto *Achab*.

1. King. 18. 1. 1. Elias is sent by God to prophesie rain to Achab.

The year of the world, 3040. before the Nativitie of Christ, 924.

Achab seeketh for Elias. v. 13. Obediah concealeth and sustaineth an hundred Prophets.

**D** When *Obediah* had certified the King that *Elias* was at hand, *Achab* went out to meet him, and being fraught with indignation, said unto him, Is it thou that heapest so much mischief on the Hebrews heads? Art thou the man that art the cause of this sterilitie? To whom *Elias* replied without flattering him any wayes, that it was he and his race that were the occasions of these mischiefs, because they had brought strange gods into their countrey, whom they adored, and had forsaken the true God, who was and is onely to be worshipped. He therefore willed him presently to assemble all the people on the mount Carmel, and bring with him his wife and her prophets, whose number he reckoned up: the prophets likewise of the woods, who were in number four hundred. When as therefore all of them being summoned by the King, were gathered together in that place: *Elias* stood up in the midst of them and said, How long will you live thus, having both your souls and opinions dismembered and divided? For if you think that the Hebrews God is the true and onely God, why follow you him not? and why keep you not his Commandments? But if you think that the honour belongeth not to him, but to forraign gods, follow you them. When *Elias* perceived that

v. 17. Achab accuseth Elias of impietie.

21. &c. Elias reproveheth the superstition of the people.



The year of the  
world, 3040.  
before Christs  
Nativity, 964.

that the people replied nothing hereunto, he prayed them (in confirmation of that infinite and distinct power of God from that of strange gods) that whereas he was but one onely Prophet of the true God at that time present, and the other were four hundred that worshipped the false; that he might take an ox and kill the same, and lay it upon wood, without putting any fire thereto to consume the sacrifice; and that they also might do the like, and call upon their gods, and beseech them to send down fire to consume their sacrifice: which if they should do and confirm the same by miracle, that then the true nature of their gods should be known.

v. 34. & 38.  
Elias doctrine  
and office confirmed by miracle.

v. 38.  
Fire from  
heaven devoureth the  
sacrifice.

v. 40.  
Bels priests  
slain.  
v. 43. ad finem.  
Elias fore-  
prophesieth  
rain.

1. King. 19. 1.  
ad 4.  
Elias flyeth  
from Jezebel.

Gods care for  
his servants.

v. 6.  
God speaketh  
to Elias in the  
desart.

This counsell of his was generally allowed. Whereupon, *Elias* commanded the false prophets first of all to chuse themselves an Ox, and to kill the same, and afterwards to call upon the assistance of their gods: and when it manifestly appeared that their prayer and invocation was of no force, *Elias* began to mock them, saying, Why call you not out upon your gods with a loud voice? for it may be they are on some voyage, or else haply they sleep. Whilest thus they had invocated from the morning untill mid-day (cutting themselves with knives and lances, according to the custome of their country) *Elias* that was to make his sacrifice, commanded the false prophets to stand aside, willing the people to draw near unto him, and observe, for fear lest secretly he should convey fire under the wood. When the people were approached, he took twelve stones, according to the number of the twelve Tribes of Israel, and made an Altar, and digged a deep trench round about the same; and afterwards heaping wood upon the Altar, and laying his sacrifice thereupon, he commanded them to fill four tunnes with fountain water, and to powre it upon the Altar, in such sort as the trench might receive and drink up the water. Which done, he began to pray and call upon God, beseeching him that it might please him to manifest his power unto his people, who had so long time runne astray: no sooner had he finished his prayer, but fire fell from heaven upon the Altar in the sight of all the people, and consumed all the sacrifice, so that the water was consumed, and the place dried up. Which when the Israelites beheld, they fell down on their faces upon the earth, adoring one onely God: confessing him to be the most mightie and onely true God, and avowing that all other were but forged names, and fruits of an evill and truthlesse opinion; and laying hands themselves upon their false prophets, they slew them by the commandment of *Elias*. He willed the King also to depart, and take his refection, and to take care for nothing, because he should very shortly see that God would send him rain; and thus departed *Achab* from him. But *Elias* ascended the top of the mount Carmel, and sate him down on the earth, leaning his head upon his knees: whilest thus he sate, he commanded his servant also to get up upon a certain rock, and to look toward the Sea, and to tell him if he saw any clouds arise in any part (for till that time the ayre had been alwayes clear.) His servant having often ascended the rock, and returned him answer that he saw nothing: at length mounting up the seventh time, in descending he returned him this news; that he saw some black appearance in the ayre, not much unlike to a mans footstep. When *Elias* understood this, he sent unto *Achab*, wishing him to retire himself within the Citie before the rain fell: who had no sooner recovered the citie of Jezrael, but that the ayre was presently clouded and covered with a shoure, and a vehement winde intermixed with rain, fell upon the earth, and the Prophet seized by the Spirit of God, ranne with the Kings chariot as farre as Jezrael a citie of Asser. When *Jezebel*, *Achabs* wife, had notice what wonders *Elias* had performed, and how he had slain her prophets, she was sore displeased, and sent messengers unto him, threatening him in like sort to revenge herself on him, as he had slain her prophets. Which for that *Elias* feared, he fled into the citie of Bersabee, which is upon the borders of the Tribe of Juda, bounding upon Idumæa: in which place he left his servant, and retired himself into the desert: where, whilest he prayed God that he would take him out of the world, by reason he was no better then others, for which cause he should desire to live after them; he fell asleep under a certain tree, and after that some one had awaked him; he arose and found bread and water readie prepared by him. When as therefore he had eaten and was recomfited, he went unto the Mount Sinai (where it is said that *Moses* received the Laws from God) where finding out an hollow cave, he entred into it, and remained therein. And being demanded by a certain voice which spake unto him, he knew not from whence, wherefore he remained in that place, and forsook the Citie, He answered, for that he had slain the prophets of the false gods, and for that he had perswaded the people that there was but one only God, who ought to be honoured by all men; and that for this cause he was sought for by the Kings wife, that he might be done to death. The voice replied again, and commanded him to shew himself openly, assuring him that he should understand that which it behoved him to perform.

Here-



**A** Hereupon as soon as it was day, he forsook the cave, he heard an earthquake, and saw a light: and after all things were appeased, the heavenly voice which proceeded he knew not from whence, willed him, that he should in no waies be discomfited with that which he saw: for that no one of his enemies should have power to hurt him; charging him to return unto his house, to the intent to proclaim *Iehu* the sonne of *Nimfi* King of the people, and *Azael* of *Damasco* King of the Syrians; certifying him that in his place, *Elizeus* of the citie of *Abela* should be Prophet; and that the wicked people should be destroyed, the one by *Azael*, and the other by *Iehu*. When *Elias* had heard these things, he returned into the countrey of the Hebrews, and met *Elizeus* the sonne of *Saphat* at the cart, and with him divers others driving before them twelve couple of oxen: him did he approach, and cast upon him his garment, who instantly began thereupon to prophesize, so that forsaking his oxen, he followed *Elias*. Yet required he him, that before his departure, he might take leave of his parents; which licence when he had obtained, he committed them unto God, and followed *Elias*, attending on him during all the terme of his life like his disciple and servant. This issue had the affairs of this so excellent a Prophet. But a certain Citizen called *Naboth* of the citie of *Azar*, had a vineyard neer unto the lands of *Achab*, who required him that he would sell him the same, at what price he thought convenient at his own election, to the intent he might annex the same to his own lands, and make them all but one possession, wishing him, that if he would not sell it him for silver, to chuse in exchange thereof, any one field of his that best liked him. *Naboth* answered him, that he would not do it, but that he intended to gather the fruit of his own land himself, which he had received as an inheritance from his father. The King no lesse tormented then if he had lost his own inheritance (in that he might not be master of another mans patrimony) would neither wash nor receive any sustenance. For which cause *Iezabel* his wife questioned with him as touching the cause of his discontent, and how it came to passe that he neither wash, din'd, nor slept: who told her of *Naboths* rude behaviour, and how having used all just and reasonable composition unto him, in abasing himself more then his royall authoritie permitted, he had been outraged by him, in that he obtained not the thing which he requested at his hands. Hereupon *Iezabel* willed him to be of good cheer, advising him, that dismissing his displeasure, he should continue his ordinary entertainment, because she her self would take upon her to revenge him on *Naboth*. Whereupon the presently sent Letters in *Achabs* name to the governours of the countrey, whereby she injoynd them to celebrate a fast, and to assemble the people, charging them that in that place *Naboth* should have a seat prepared for him, by reason of his birth and nobilitie; willing them afterwards, that suborning three impudent and false witneses to depose against him, that he had blasphemed God and the King: they should by this means and for this occasion, cause him to be stoned and put to death by the people. All which was performed, according as the Queen had written, and *Naboth* (convinced by false witnessse, for scandalizing both God and the King) was stoned by the people and put to death. When *Iezabel* had tidings hereof, she repaired to the Kings presence, and told him that he should enjoy *Naboths* vineyard, and disburse nothing for the same.

**E** But God displeased with this her wickednesse, sent the Prophet *Elias* purposely to meet with *Achab* in *Naboths* ground, and to tell him that he unjustly possessed the lawfull inheritance of a legitimate heir, whom he had done to death. As soon as the King perceived that he came unto him, supposing it to be unseemly for a King to be reproved, he first of all confessed his fault, and offered him to make restitution according to his arbitrement. Then did the Prophet foretell him, that in the same place where *Naboths* carcasse was consumed by dogges, that both his and his Queens blood should be shed, and that all his race should be destroyed, for that they durst commit such an impietie, and so wickedly slaughter (against all law) so good and guiltlesse a Citizen. At length *Achab* upon these words was seized with displeasure, and repented for the offence he had committed: so that apparelling himself in sackcloth, and walking barefoot, he tasted not any meat, but confessed his finnes, under hope to appease Gods wrath. For which cause God certified him by the Prophet, that during his life-time the punishment of his race should be deferred, because he had repented him of his misdeeds: but that the threats and menaces should take effect in his sonnes time; all which *Elias* signified unto the King.

The year of the world, 3040.  
before the nativity of Christ, 924.

v. 16.  
Jehu king of Israel.  
v. 19.  
Elizeus calling.

Hedio & Rufinus. chap. 14. al. 11.  
1 King. 21. 1. ad 16.  
The story of Naboth, who was stoned to death for denying Achab his vineyard.

v. 17. ad 16.  
Elias prophesieth what revenge God will take of Achab and Jezabel.

v. 17. 18.  
Achab's repentance.



## CHAP. VIII.

ADAD King of Damasco and Syria, fighteth at two severall times with ACHAB, and is overthrowne by him.

The year of the world, 3040. before Christs birth, 924.

1. King 20. 1. ad 13. Adads warre against Achab.

The Syrians embassage to Achab.

2. 10. 11. Misanswer to the Legates.

2. 14. Adads confidence in his souldiers.

2. 13. 14. &c. The Israelites God promi- seth victory against the Sy- rians.



Whilest Achabs affairs were after this maner disposed, the sonne of Adad (that reigned over the Syrians, and those of Damasco) assembled the forces of his whole cuntry, and associated with himself two and thirtie other Kings, with whom he came and made warre against Achab. Who being farre inferiour to him in forces, came not out into the open field to bid him battell, but closing up his souldiers in his strongest Cities, he himself retired into Samaria (which was begirt with a very strong wall, and generally very hard to be surprised.) For which cause the Syrian (taking his army with him) resorted to Samaria, and encamping before the same, intended to scale and batter the Citie. But first of all he sent a Herald to Achab, to require him to give audience to his Embassadors which he would send unto him, by whom he should be certified what his resolution was. As soon as the King of Israel had granted them free acceffe, the Embassadors came, and (according to the Kings directions) required that Achabs goods, his children and wife should be at Adads command: which if he would confesse, and suffer him to seize so many as best liked him, he would levie the siege, and batter the Citie no more. Achab gave the Embassadors commission to certifie the King of Syria, that both himself, and all whatsoever was his, was at his command. Upon which answer the King sent a second message unto Achab, enjoying him the next day to admit such of his servants as he should send unto him, to search his royall palace, and the houses of his friends and kinsmen, and take from thence that which was best liking, and in greatest estimate with them, and leave the rest with him whereof they made least reckoning.

Achab amazed at this second Embassage of the King of Syria, assembled his people, and certified them, that he was ready to deliver up into the enemies hands his wives and children, for their safetie and repose, and to abandon all that likewise which was in his possession (for that the Syrian had demanded no lesse at his hands in his first Embassage:) But that now he required that his servants might be admitted to ransack all their houses, to the end they may leave nothing therein that was worthy regard; willing by this means to take a pretext of making war, knowing well (said he) that I will spare nothing that is mine for your safetie. At this present he proffereth and seeketh occasion of hostilitie, proposing unto you a thing, which is displeasing to you all, as touching your goods: notwithstanding, I will do whatsoever you shall think good of. To this the people answered, that they could not endure that any of his demands should be listned unto, or respected, but that the King should prepare for warre. Whereupon he called for the Embassadors and dismissed them with this answer, That they should report unto their Master, that Achab persisted in those things, which of all were required by him (because he had a desire of the conservation of his subjects:) but as touching his second demand, that he would no wayes condescend thereunto: and thus sent he them away. When Adad heard this answer, he was sore moved, and sent unto Achab the third time, threatening him that his souldiers should make a bulwark more high then the walls (he so much trusted in) yea though onely each of them should bring but an handfull of earth, with them (which boast he used towards him to terrifie him, and to expresse thereby how great a multitude of men he had to oppose against him.) But Achab answered, that he ought not to glory in his armie, but that his true glory was, when he had the better in the battell. When the Embassadors were returned back, they found the King at dinner with two and thirtie kings his allies, to whom they made report of Achabs answer. Hereupon Adad gave commandment to begirt the Citie with Pallisadoes, and to raise bulwarks of earth, and busily to intend the siege. Whilest these things were in hand, Achab was grievously troubled, and all the people with him: but at length he grew confident, and cast off all his fear, through the arrivall of a certain Prophet, who said unto him, that God promised to deliver all those thousands of souldiers, and his boastfull enemies which he beheld, into his hands. The same Prophet being afterwards demanded by him, by whose means this victory might be gained? He said, that it should be by the sonnes of the governours, whom the King himself should lead forth, by reason of their unexperience. Achab therefore calling unto him the governors sonnes, found that their number amounted to two hundred thirtie and two: and having notice that the Syrians intended nought else but pleasure and banquetting, he opened the Citie gates, and sent these young men out against them. Now when the sentinels of the adverse part had discovered them, they certified Adad thereof, who sent out certain souldiers against



**A** against them, commanding them that if they were come out in warlike sort to bid the battell, they should bring them unto him fast bound; and if they came in peace, they should do the like. Now had *Achab* within the Citie, arranged another army, and kept them in a readinesse. When as therefore the young men had charged the Syrian guard, and slain a great number of them, and had pursued the rest even unto their own camp, *Achab* spying his present victory and advantage, caused his whole armie to break forth; who giving an unexpected charge upon the enemies, discomfited the Syrians (who little expected for such a stratagem from the Hebrews) and assailed them disarmed and drunken: so that they left both armour and weapon behinde them, and fled from their camp; and their king likewise was so hotly pursued, that he scarcely had opportunitie to save himself by the swiftnesse of his horse. *Achab* made a long chase in following the Syrians, and slaughtering them that fled; he spoiled their camp likewise, and carried thence great riches, and a huge quantitie of gold and silver. He took *Adads* chariots and horses also, and with them returned back into the Citie.

The year of the world, 3040. before the nativity of Christ, 924.

v. 20, 21. Achab's victory against the Syrians.

But whereas by the advice of the said Prophet, he was perswaded to prepare and keep an army in readinesse against the next year (for that the Syrians were like, nay rather resolved to charge him again) the King intermitted no preparation that concerned the warre. For *Adad* (being escaped from the fight with those few forces that remained after the battell) consulted with his friends, how he might warre against the Israelites. Who advised him from thenceforth never more to fight with them in mountainous places, for that their God was powerfull upon the mountains, and for that cause they had been overcome by them: but if he fought with them in the Plain, both he and his should be assured to have the upper hand. Moreover they counselled him, that he should dismisse those kings that he had confederated with him, to the end that each of them might return into his own countrey, and that in their stead he should retain their forces, over which he should ordain Chieftains; besides (to supply their places that were lost) they devised him to levie horsemen and chariots thorough all his countrey. *Adad* supposing that they had discreetly counselled him in this matter, ordered and levied his army according as they had advised him. And as soon as the spring-time was come, he assembled his Armie, and led them forth against the Israelites; and arriving neer unto the citie of *Aphec*, he incamped in a plain field. But *Achab* with his forces (marching out to meet with him) pitched his tents and arranged his battell neer unto him.

v. 22. ad 27. Adad's second expedition against the Israelites.

The year of the world, 3041. before Christ's nativity, 923.

**D** (although he were farre inferior both in force and number.) To him the Prophet appeared anew, telling him that God would once more have the victory, to make it known that his power was not onely in the mountains (as the Syrians perswaded themselves) but in the Plains also. Thus continued both the armies, opposed and incamped the one against the other, for the space of six dayes. On the seventh, when the enemy forsook their trenches early in the morning, and placed themselves in battell ray; *Achab* drew out his army and affronted them, and presently charged them: where after a long and dangerous fight between them, the enemies were put to flight, and many of them slain in the chase. For some of them were intrangled with their own chariots; others some slew one another pell-mell; and some few of them found the means to flie unto their citie of *Aphec*, who perished likewise to the number of seven and twenty thousand (being slain by the ruin of the walls that fell upon them) besides one hundred thousand men that gave up the ghost in that fight. But *Adad* attended by some of his faithfull friends, went and hid himself in a certain cave under the ground: who protesting unto him, and concluding amongst themselves, that the Kings of Israel were courteous and mercifull, and that there was hope of pardon to be had (if after the manner of suppliants they might be attired and sent unto him) *Adad* permitted them. Whereupon they incontinently presented themselves to *Achab* clothed in sackcloth, and having their necks wreathed about with cords (according to the maner of suppliants amongst the Syrians, telling him that *Adad* besought his majesty to grant him his life; promising on his behalf, that from thenceforth he would alwayes continue his servant, and acknowledge his favour. *Achab* answered them, that it highly contented him that their king was as yet alive, and had escaped from the fury of the fight, offering him by them that good will and honour, which one brother bought to shew unto another. After this they drew an oath from *Achab*, that he should offer him no wrong, if so be he discovered himself unto him, and withall presently resorted unto *Adad*, whom they drew out of the place where he was hidden, and afterwards brought him unto *Achab*, who was mounted upon a chariot. *Adad* prostrated himself before him: but *Achab* stretching out his hand, made him incontinently mount up with him into his chariot; and kissed him, willing him to be of good courage, assuring him that he should receive neither injury nor injustice at his hands. Hereupon *Adad* gave him thanks,

v. 31. ad 34. Adad is received into favor by Achab, and dismissed upon condition.



The year of the  
world, 3041.  
before Christs  
birth, 923.

W. 35. ad finem.

Achab was re-  
proved for dis-  
missing Adad.

The reward of  
learned pre-  
achers.

protesting that during his life-time he would never be forgetfull of his favours: promising him moreover to restore unto him those cities which his predecessors, Kings of Syria, had taken from the Israelites. He likewise gave him power to come into Damasco (in like maner as before-time his ancestours had the credit to repair unto Samaria.) When these accords were made and confirmed by oath, *Achab* gave him many worthy presents, and sent him back into his kingdome. Thus ended the warre betwixt *Adad* and the King of the Israelites. After this, a certain Prophet called *Micheas*, came unto another Israelite, commanding him to wound him upon the head, assuring him that God was so pleased, and had so commanded him. When as this Israelite would in no sort condescend hereunto, he prophesied unto him, that since he had disobeyed Gods commandment, he should meet with a Lion, which should rent him in pieces. Which coming to passe, according as it was fore-told, the Prophet addressed himself again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound and came unto the King, telling him that he had been in warre, and had received a prisoner in charge from his Captains hands: and how that (his prisoner being fled from him) he feared lest he that had committed him to his charge, should for that cause take his life from him; the rather for that he had threatned no lesse, *Achab* answered him, that he was justly condemned. Whereupon *Micheas* discovered his head, and made it known who he was. And to this intent used the Prophet this policy, that his words might be of greater force and value. For he told the King that God would bend himself against him, because he had permitted the blasphemers *Adad* to depart unpunished, assuring him, that God would cause him to be slain by *Adad*, and suffer the people of Israel to be slaughtered by the Syrian army. The King displeased with the libertie and free speech of the Prophet, commanded him to be cast into prison: and being vehemently affrighted with this his prediction, he departed home unto his house.

#### CHAP. IX.

Of *JOSAPHAT* King of *Jerusalem*.

The year of the  
world, 3042.  
before Christs  
Nativity, 924.

*Josaphats* pic-  
ture.

2. Chron. 17. 1.

The peace in  
*Josaphats* time

*Josaphats* ar-  
mie.

2. 12.

*Josaphats* ex-  
pedition with  
*Achab* against  
the Syrians.

1. King. 22. 2.  
ad 8.  
2. Chron. 18. 1.  
ad 8.

HERETO have we spoken of *Achabs* estate: but now I must return unto *Josaphat* King of *Jerusalem*; who having enlarged his kingdome, and planted garisons in those cities that were subject unto him (and in those likewise which his grandfather *Abiah* had possessed in the portion of *Ephraim*, at such time as *Ieroboam* reigned over the ten Tribes. The King had perpetuall assistance and favour at Gods hands, in that he was a just and vertuous Prince, studying day and night for nothing more, then how he might please and honour God. The Kings his neighbours round about him honoured him with presents: so that his riches were great, and his honours excellent. In the third year of his reigne he assembled the Governours and Priests of his countrey, enjoining them to ride their circuit about the Provinces, and to teach the inhabitants of every citie the Law of *Moses*, training them up in the observance thereof, and in the studie of pietie. Which all the Citizens imbraced and intainted so willingly, that they seemed to emulate and strive the one with the other, which of them should exceed the rest in the service of God. The Nations likewise that dwelt round about him, loved *Josaphat*, and were at peace with him. The Philistines also payed those tributes which were imposed on them. And the Arabians furnished him everie year with six hundreth and threescore lambes, and the like number of horses. He fortified also other great cities of importance, and made preparation of munition of warre and arms against the enemy. He mustered in the Tribe of *Juda* three hundred thousand men, over whom he placed *Edraus* General, and two hundred thousand under the conduct of *Iohanan*. Who besides these had two hundred thousand Archers on foot of the Tribe of *Benjamin*. Another Chieftain called *Ochozab* levied and led for the King one hundred and fourscore thousand men armed at assay (besides those which he sent into defended cities.) He married his sonne *Ioram* to *Athalie* the daughter of *Achab* King of the ten Tribes. And not long after (resorting to Samaria) *Achab* received him very courteously, and magnificently entertained his army with bread, wine, and flesh in all abundance, requiring him to yeeld him his assistance against the King of Syria, to the intent he might recover the citie of *Ramath* in the countrey of *Galaad*, which *Adads* father had wonne and conquered from his father. *Josaphat* promised to assist him: and being no wayes inferiour unto him in force, he sent his armie from *Jerusalem* to Samaria. When these two Kings were departed out of the Citie, and each of them were seated upon their Thrones, they distributed their pay to every one of their souldiers. At that time *Josaphat* commanded, that if at that present there were as yet any Prophets amongst them, they might be sent for, to give notice



**A** notice what the issue should be of this their warre against the Syrians; and whether they thought it good to make warre against them, by reason that at that time there was amitie and peace betwixt *Achab* and the Syrians, confirmed for the space of three years, since the time that he took *Adad* prisoner and delivered him, to that present.

CHAP. X.

*ACHAB* fighteth against the Syrians, and is overcome and slain in the battell.

The year of the world, 3047. before the nativity of Christ, 917.

1. King. 22. 6.  
2. Chron. 18. 5.  
The false prophets prophesy plausibly.

1. King. 22. 14.  
ad 28.  
2. Chron. 18. 13.  
ad finem.  
Micheas the true Prophet.

Hedio & Rufinus, chap. 15.

1. King. 22. 28.  
ad 38.  
2. Chron. 18. 28.  
ad finem.  
Achab and Josaphat war against the Syrians.

**E**reupon *Achab* called for the prophets (who were in number four hundredth) and commanded them to enquire of God, whether he would give him the victorie in that battell which he enterprized against *Adad* or no, and whether he should recover the Citie which he intended to besiege? Who answered and counsell'd him to hazard the battell, in that he should have the upper hand over the Syrian, and should take him prisoner as he had done before-time. *Josaphat* understanding by their words that they were false prophets, asked *Achab* if he had not any other Prophet of God, who might more exactly certifie him of that which might succeed. *Achab* answered, that he had one as yet remaining, but that he hated him because he prophesied noight else but mishap and miserie unto him, and had fore-told him that if he should fight against the Syrian, he should be overcome and slain; and for that cause he held him at that time in prison, signifying unto him that his name was *Micheas* the sonne of *Imlab*. *Josaphat* required that he might be brought into his presence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas*, that all the other prophets had prophesied to the King victory. But *Micheas* told him that it was not lawfull for him to lie against God, but that it concerned him to speak that which God should inform him of, concerning the King. As soon as he came before *Achab*, and was adjured to speak the truth, he said that God had shewed him the Israelites put to flight, and dispersed by the Syrians, that pursued them no otherwise then sheep without their shepherd. All which signifieth no lesse (said he) but that the rest of the people returning home in safetie, *Achab* onely should be slain in the battell. When *Micheas* had spoken after this maner; *Achab* turning himself towards *Josaphat*, said unto him, I told you before this, how this fellow was affected towards me. But *Micheas* constantly avowed, that he prophesied nothing but that which God had commanded him to speak, assuring *Achab* that he was sollicit'd by the false prophets unto warre under hope of victorie, whereas he should assuredly perish in the battell. These words of his made *Achab* much discomfited. But *Sedechas* one of the false prophets stepped forth, and exhorted him to set light by *Micheas* words, the rather for that he spake untruly. And in confirmation of this his allegation he alledged *Elias*, (who was a farre more skillfull Prophet in fore-telling things to come, then *Micheas* was) yet that the same *Elias* had fore-told that the dogges should lick *Achabs* blood in the citie of Jezrael in the field of *Naboth*, because *Naboth* had been stoned to death by the instance of *Achab*. Whereby it appeared manifestly, that since he contradicted a Prophet so excellent as he was, he lied in saying that the King should die within three daies. Moreover (said he) it shall appear whether he be truly sent from God or no, if as soon as he shall receive a buffet from me, he cause my hand to wither, according as *Iadon* made *Ierooboams* hand shrink, at such time as he thought to apprehend him. For I think (said he) O King, that thou art assuredly informed hereof: which said, he strook him, and for that no inconveniencie fell upon him, by reason of that his audacious attempt, *Achab* assured himself, and recovered his courage, and forwardly set forth against the Assyrian army. For as it is to be supposed, the will of God was of such power, that it caused the false prophets to triumph over the true: which was the cause that the false prophets were trusted more then the true, to the intent that Gods preordained will might be fulfilled. But *Sedechas* made him iron horns, and said unto *Achab*, that God by them signified unto him that he should ruinate al Syria. But *Micheas* prophesied to the contrary, that within very few dayes *Sedechas* should walk from cave to cave to hide himself, and avoid the punishment of his fallshood. *Achab* displeased hereat, commanded that he should be led thence, and kept prisoner with *Athmon* the Governour of the citie, yeelding him no other allowance but bread and water for his sustenance. Thus marched these two Kings with their armies against *Ramath* which is in Galaad: which when the King of Syria understood, he drew his Armie into the field, and came out to meet with them, and incamped neer unto *Ramath*. Now was concluded betwixt these two confederate Kings, that *Achab* should enter the battell in a private habite, and *Josaphat* should be invested with the royall ornaments, and supply



The year of the  
world, 3047.  
before the nati-  
vity of Christ,  
917.

v. 34.  
Achab wound-  
ed by an arrow  
in the battell,  
dieth.

v. 38.  
The dogs lick  
Achabs blood  
according to  
Elias predi-  
ction.  
1 King. 22. 28.  
2 Chron. 18. 27  
The oracles of  
the Prophets  
are to be re-  
venced.

The match-  
less necessity  
of fate.

*Achab's* person in the battell, to the intent that *Micheas* prediction might be made frustrate. **G**  
But notwithstanding this popular disguise, Gods justice prevented him: For *Adad* King of Syria commanded his army, that they should put no one of the enemy to the sword, but only the King of Israel.

As soon as charge was given, the Syrians perceiving *Iosaphat* in the front of the army, and conjecturing that it was *Achab*, they made head altogether against him, and having invironed and pressed him very neerly, they perceived that it was not he: for which cause they retired back again. But although they had fought from the morning untill the evening, and had the upper hand; yet slew they no man (because they sought after no other but *Achab* to put him to the sword) whom notwithstanding they could by no means meet withall. At length one of *Adad's* servants called *Aman*, shot at randome amongst the enemies, and by fortune hurt *Achab* in the brest, and shot him thorow the lungs. This hurt of his concealed he from his souldiers, for fear lest they should be discomfited. For which cause he commanded his Coachman to drive his Chariot out of the battell, for that he felt himself grievously and mortally wounded: and although he were terribly pained, yet sate he in his Chariot untill Sunne-set; at which time his heart failed him, and he gave up the ghost. When night came, the Syrian army withdrew themselves into their camp: and receiving tidings by an Herald, that *Achab* was dead, every one retired home unto his house: but *Achab's* bodie was conveyed to Samaria, and interred in that place. As for his Chariot, it was washed in the fountain of Jezrael, because it had been bebloudied, by reason of the Kings hurt: whereby the truth of *Elias* prediction was ratified, and confirmed, for the dogs lickt his blood; and from that time forward the common women continually washed themselves in that fountain: He died also in Ramath (according as *Micheas* had fore-prophecied.) Whereas therefore all things befotuned *Achab*, according as two Prophets had fore-told him, it appeareth that we ought to honour and magnifie the Majestie of God in all places, and to reverence his prophecies delivered by them, and to ascribe alwayes more credit unto them, then to the vain and plausible speech of such as curry favour; and no lesse to respect them, then things of infinite profit, since by them we are divinely admonished what we ought to take heed of. It becometh us also to consider what force the ordinance of God is of, by examining those things which befell *Achab*. For it is impossible to avoid the preordinance of God, notwithstanding that men flatter and nourish themselves with vain hopes, which inveigle them so farre, that finally they are overtaken in the snares thereof. For this careless consideration was fatall to King *Achab*, in that he beleevved not his death which was foretold him; but being deceived by the flattering perswasions of false prophets, ran headlong upon his own danger and death. After him succeeded his sonne *Ochozias*. **K**

## THE NINTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the ninth book.

- 1 Joram Achabs sonne overcometh the Moabites in battell.
- 2 Joram King of Ierusalem obtaining the Crown, killeth his brothers and his fathers friends.
- 3 Jorams armie is overthrowen by his enemies, and his sonnes are slain, onely one excepted, at length he himself dieth a miserable death.
- 4 The King of Damasco warreth against the King of Israel.
- 5 Joram with all his posteritie is slain by Jehu, Ochozias king of Ierusalem is slain also.
- 6 Jehu reigneth amongst the Israelites in Samaria, and his posteritie after him till the fourth generation.
- 7 Athalia reigneth five yeers in Ierusalem: and after she is slain by the high Priest, Joas Ochozias sonne is proclaimed King.
- 8 Azael King of Damasco gathereth an armie, first against the Israelites, and afterwards against Ierusalem.

9 Amasias



A 9 Amasias King of Ierusalem maketh warre against the Idumaans and Amalechites, and obtaineth the victory.

10 Amasias making warre against Joas, King of the Israelites, is overcome.

11 Ozias overcommeth the nation round about him.

12 Rafin or Rabe King of Damasco vexeth the inhabitants of Ierusalem with warre. Achar their King is compelled to call the King of Assyria to assist him.

13 The King of Assyria taketh Damasco by force, and slayeth the King, and translateth the people into Media, and planteth other Colonies in the same.

14 Salmanazar taking the King of Israel captive, translateth ten of the twelve Tribes into Media, and causeth the Cutheans to inhabite their region.

B

## CHAP. I.

JORAM ACHARS sonne, overcommeth the Moabites in battell.



AS soone as King Iosaphat was returned back again to Ierusalem (from the warre wherein he had given succour to Achab against Adad the King of Syria, as we have heretofore declared) the Prophet Iehu (in his return) came forth and met him, and reproveth him, because he had given Achab (who had been a man both impious and wicked) his assistance, assuring him that God was displeased with that his confederacy; yet notwithstanding that he of his goodnesse had delivered him from his enemies, although contrary unto his dutie, he had demeaned himselfe unjustly. After this admonition, Iosaphat began to celebrate sacrifices, and to offer up thanksgivings and peace-offerings unto God: Which done, he rode in progresse and circuit round about those countries that were under his dominion, giving order that the people should be instructed in those ordinances which were delivered from God by the hands of Moses, and exhorted his subjects to the practice of piety, contained in the same. He planted Judges likewise in every city, commanding them to execute justice unto the people, without respect of any thing, but onely justice. He charged them likewise, that they should not be corrupted with rewards, or seduced by dignitie, riches, or nobility, but that they should doe justice indifferently to all men, knowing that God seeth all things, how secretly soever they be carried or contrived. Having in this sort ordered every thing in each City of the two tribes, he returned again to Ierusalem, where he likewise chose Judges from amongst the Priests and Levites, and the Elders among the people, exhorting them in all things to give upright and exact judgement. And if they of other Cities had any causes of greater consequence (which should be referred to their finall determination) he charged them with earnest industry, to decide them with as upright and just measure as might be: for that it was very convenient that the most exact and accomplished sentences should be delivered in that City, whereas God had his Temple, and the King made his ordinary aboad. Over all these he placed his two friends, Amasias the Priest, and Zabadias of the tribe of Iuda. After this manner did the King dispose of his estate.

About this very time the Moabites and Ammonites (and with them their confederates a great number of Arabians) assaulted and assembled themselves against him, and encamped themselves neer unto Engaddi (a City situate neer unto the lake Asphaltites, and distant from Ierusalem some three hundred foulds) in which place flourish those goodly and wholesome Palme-trees, whence distilleth the pure and perfect liquor of Balme. When Iosaphat had intelligence that the enemies had past the lake, and were already farre entred into his countrey, he was afraid, and assembled the people of Ierusalem in the Temple, and standing upright, and turning his face toward the Propitiatorie, he besought and requested God that he would give him power and force to overcome his enemies. For such had been the forme of their supplication, who in times past builded the Temple: namely, that it might please him to fight for that City, and oppose himselfe against those that durst attempt or assault that place, to the intent to dispossesse them of that countrey which he himselfe had given them in possession; and in pronouncing this prayer he wept: and all the people likewise, both men, women and children made their request unto God. Presently upon this, a certain Prophet called Iaziel arose up in the midst of the congregation, and cryed out, and certified both the people and the King, that God had heard their prayers, and promised them to fight for them against their enemies, enjoying them the next day to fall out in armes, and to goe and make head against their adversaries, whom they should encounter.

2 Chron. 19, 2.  
The year of the world, 3048.  
before christ's  
Nativity, 916.

v. 2.  
Jehu the Prophet reprehended Iosaphat for helping Achab.  
Iosaphat reneweth the true service of God.

v. 5.  
Iosaphat placed Judges and Magistrates in every City.

2 Chron. 20. 1, 2  
The Moabites and Ammonites warre against Iosaphat.

v. 5, ad 13.  
Iosaphat's prayer in the Temple of Ierusalem for victory.

v. 14, 15, &c.  
Iaziel the Prophet assur-eth them of victory.



The year of the  
world, 3048.  
before Christs  
Nativity, 916.

v. 16, 17.  
The manner  
and weapons  
whereby Josaphat  
overcame  
his enemies.

v. 22, and 24.  
The Ammonites  
and their  
confederates  
kill one another.

The spoiles  
the Ammonites.

v. 25, 26.  
The same and  
praise of Josaphat  
in every  
place.  
Hedio & Rufinus,  
chap. 2.  
Ochozias Achabs  
sonne king of Israel.  
2 Kings 1, 12, 3,  
&c.

v. 23, &c.  
Ochozias having a  
grievous fall, seeketh  
to be informed of a  
false Oracle,  
and is reproved by  
Elias.

v. 8.  
Elias forme  
and habite.

v. 9, 10.  
Ochozias  
souldiers sent  
to fetch Elias,  
are consumed  
with lightning

counter in the mountain situate betwixt Jerusalem and Engaddi, in a place called the hillock of Sais (which place in Hebrew signifieth Eminency) willing them not to fight against them, but onely to arrest in that place, and see how God would fight and make warre for them. When the Prophet had spoken these words, the King and all the people prostrated themselves upon their faces, giving thanks unto God and adoring: mean while the Levites sung continuall hymnes, with instruments and voyces. About the beginning of the day, the king departed into the desert that is under the city of Thecoa, advising the people to beleieve all that which the Prophet had said unto them, and not to arrange themselves in battell ray: he commanded the Priests to march before them with their Trumpets, and the Levites that they should sing hymnes and thanksgiving unto God, as if (said he) our countrey were already delivered from our enemies.

This advice of the Kings seemed pleasing unto them all; so that they performed whatsoever he counselled them. But God sent a great terror and disorder among the Barbarians: so that supposing themselves to be enemies the one against the other, they slew one another in such sort, that of so huge and great an host, there was not one that escaped. But Josaphat looking down into the valley (wherein the enemies had pitcht their tents) and seeing it full of dead men, rejoyced greatly at the unexpected succours that God had sent him, who had given them the victory, not by the dint of their own swords, but by his providence and power onely. He therefore permitted his army to make pillage of the enemies campe, and to spoile the dead; and so great was the multitude of them that were slain, that scarcely they could gather the spoiles of them in three dayes space. On the fourth day, the people assembled together in a valley and hollow place, where they blessed God for the power and succours he had sent them, by reason whereof the place was called the valley of Benediction. From thence the King led back his army into Jerusalem, and for divers dayes he spent the time in offering sacrifices and making feasts. After this discomfiture of his enemies was published abroad in the ears of forraine nations, they were all of them afraid, supposing that God did manifestly expresse his power, and extend his favour towards him. And from that time forwards, Josaphat lived in great glory, in justice, and piety. He likewise was a friend to the King of Israel that reigned at that time, who was Achabs sonne, with whom he adventured in a voyage by sea, intending to traffique with certaine Merchants of Tharsis, but he had a great losse: for his ships were cast away by reason they were over-great; and for this cause he had never more minde to exercise navigation. Hitherto have we spoken of Josaphat King of Jerusalem.

But as touching Ochozias, Achabs sonne, who reigned over Israel, and was resident in Samaria, he was a wicked man, and resembled his father and mother every way in his impieties, and was nothing inferiour to Iereboam in wickednesse, who first fell from God, and made the Israelites revolt from him. The tenth yeer of his reign, the King of the Moabites rebelled against him, and denied to pay him those tributes which he was wont to pay unto Achab his father. But it came to passe that as Ochozias ascended the staires of his palace, he fell down from the top thereof: and being sick of the fall, he sent to Accaron unto the god called the Myiodis or Flie, to inquire whether he should recover that sicknesse or no. But the God of the Hebrews appeared to Elias the Prophet, and commanded him to goe and meet those messengers that were sent by Ochozias, and to ask them if the people of the Israelites had not a God, but that the King sent to forraine gods to enquire of his health? and to charge them to return and declare unto their king, that he should not escape that sicknesse. Elias did that which God had ordained; and the messengers of the king having understood that which was declared unto them, returned back again with all expedition unto him.

Ochozias marvelling much at their sudden repaire, asked them the cause thereof: who answered him, that a certain man came unto them, who forbad them to passe any further, but to shorten their way, to let your Majesty know (said they) from God, that your sicknesse shall wax worse and worse. Hereupon the king commanded them to describe what manner of man he was that spake these words unto them: who answered, that he was a hairy man, girded with a leatherne belt. And understanding hereby that it was Elias, he sent a Captain with fiftie souldiers unto him, commanding him to bring the Prophet prisoner unto him. This Captain that was sent, perceiving Elias sitting on the top of a mountain, commanded him to come down and repaire unto the King, who had sent for him; which if he performed not presently and willingly, he threatned him to make him do it perforce. Elias answered and said unto him, To the end thou maist know by thine own experience that I am a true Prophet, I will pray that fire may fall from heaven, and consume both thee and thy souldiers. And incontinently after Elias had prayed, lightning fell down from heaven, and consumed both the Captain and his souldiers.

When



**A** When the King had tidings of this losse, he was sore displeased, and sent another Captain to *Elias*, with the like number of souldiers as the first had, who threatned the Prophet that if he would not willingly come down, he would violently pull him thence; but *Elias* praised that fire might fall from heaven, and incontinently both he and his were consumed in like manner as the first. When the King had vnderstood likewise how his second messenger had sped, he sent a third vnto him, who being a discreet man, and courteous in condition, arriving in the place where by chance *Elias* was, he saluted him very courteously, and said vnto him, that contrary to his own will, and to no other purpose but to fulfill the kings pleasure, he was come vnto him; and that they that were sent with him, came not thither voluntarily, but by the same command: He therefore required him to have compassion both of him & his souldiers, and to vouchsafe to come down, and to come after them vnto the king.

**B** *Elias* took pleasure in this his discreet and courteous demeanour, so as he descended and followed him. As soone as he came before the kings presence, he prophecied, and told him that God said, that sith he had despised him, and so lightly accounted of him as if he had been no God, or else such a one as had no power to foretell him any truth as touching his sicknesse; but that that he had sent to the gods of the Accaronites, to demand of them as touching the successe of his sicknes: Know (said he) that thou shalt die. And not long time after (according to the prophecy) he died in such maner as *Elias* had foretold him, and his brother *Ioram* succeeded him in the kingdome, because he departed without issue.

This *Ioram* was a wicked man also, and as impious as his father: for, abandoning the service of the true God, he restored strange gods. In all things else he was a man of execution. **C** In his time *Elias* was no more seen amongst men, and untill this day no man knoweth what his end was. But he left a discipule behinde him called *Elizeus* (as we have heretofore declared.) It is written in holy writ as touching *Elias*, and *Enoch* who was before the Deluge, that they vanished: for no man hath known of their deaths. After that *Ioram* had taken possession of the kingdome, he resolved to make warre upon *Misa* the king of the Moabites (who paid *Achab* his father before him the tribute of two hundred thousand sheep bearing wooll.) When as therefore he had assembled his forces, he sent vnto *Iosaphat*, requiring him that sith he had been his fathers friend, he would likewise second and send his aide in his intended warre against the Moabites, who had as then newly revolted from his government. *Iosaphat* not onely promised him to yeeld him succours, but moreover he assured him that he would draw the king of Idumæa (who was his subiect) into their association. When *Ioram* understood these things by those whom he had sent vnto *Iosaphat*, he took his army with him and repaired to Jerusalem, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the desert of Idumæa, and that way to charge the enemy (in that they expected nothing lesse then to be endangered on that side) these three kings departed together from Jerusalem, namely, the king of Jerusalem, the king of Samaria, and the king of Idumæa. Now when they had marched some seven dayes journey, they found a great scarcitie of water amongst them, both to water their horses, and to refresh their whole army, by reason that their guides had led them astray out of the high way: so that they were in great want, and in especiall *Ioram*, who by reason of the necessitie wherewith he was pressed, cried vnto God, expostulating with him for what offence of his he would betray three such kings as were there present, into the hands of the king of Moab without stroke strooken. But *Iosaphat*, who was a vertuous man, encouraged him, and sent into the armie to know whether there were any Prophet of God that had followed them to the battell, to the intent (said he) that we may understand by God what we ought to doe: and whereas one of the servants of *Ioram* said, that he had seen *Elizeus* the son of *Saphat*, the discipule of *Elias*, all the three kings (by the solicitation of *Iosaphat*) resorted vnto him. Now when they drew neer vnto the Prophets tent (which he had pitched apart from the rest of the company) they asked him what should become of the armie? and *Ioram* in especiall questioned with him. To whom *Elizeus* answered, that he had no reason to sollicite him in this sort, but to repaire vnto his fathers and mothers prophets, who would certify him the truth. Notwithstanding, *Ioram* intreated him that he would prophecie, and continue the preservation of the armie, and the defence of his life: but *Elizeus* swore by the living God, that he would answer him nothing, except for *Iosaphats* sake, who was an upright man, and such a one as feared God. Afterwards calling vnto them a certain man that could cunningly play vpon instruments (for so had the Prophet commanded) whilst he sung, *Elizeus* was ravished with a divine spirit, and enjoined the kings to make certain trenches in the channell of the river: for (said he) you shall see the river full of water without either winde, cloud, or raine; so that both the whole Armie and all their cattell shall be saved, and

The year of the world, 3043. before Christs nativity. 916.

The year of the world, 3049. before the Nativity of Christ. 910.

v. 17. Ochozias dying without issue, *Ioram* his brother reigned in his stead.

2 King. 2. 11. *Elias*, according as *Enoch*, was taken from the sight of men.

Hedio & Rufinus, chap 34. 1 King. 3. *Elizeus*.

v. 11, 13. *Ioram* asketh aide against the Moabites.

v. 17. Want of water in the Hebrew armie.

v. 13. The kings seek for counsel at *Elizeus* hands.

v. 17. *Elizeus* fore-prophecied store of water, and their victory.



The year of the  
world, 3049.  
before Christs  
Nativity, 915.

v. 22, 23.  
A wonderful  
blindness of  
the enemy  
grounded on  
the redness of  
the water that  
flowed.

v. 24.  
The victory  
of the He-  
brews against  
the Moabites.

v. 27.  
The King of  
the Moabites  
sacrificeth his  
own sonne.

Josaphats  
death.

and sufficiently sustained: and God will not onely bestow these benefits on you, but will give you the upper hand of your enemies also; and you shall surprise the fairest and strongest Cities of the Moabites; and you shall cut down their trees, ruinate their countrey, and fill up their fountains and rivers. When the Prophet had spoken thus, the next day before Sunne-rise the river flowed abundantly with water: for some three dayes journey off; God had suffered a very strong and setled raine to fall in Idumæa; so that both the souldiers and their horses were sufficiently refreshed and watered. When the Moabites were informed that the three kings came out against them, and took their way thorow the desert, their king presently assembled his armie, and commanded them to keep the passages of the mountaines, to the end they might hinder the enemy from entring their countrey unawares. Who beholding about the Sunne-rise, that the water of the river was bloud-red (for at that time it arose in the countrey of Moab, and at this houre the water is red) they conceived a false opinion, that the three Kings being pressed by thirst, had slain one another, and that the river flowed with their blood. Being in this sort seduced with this imagination, they besought the king to give them leave to gather their enemies spoiles: which when they had obtained; they altogether inconsiderately marched forth as if to a prey already prepared for them, & came unto the kings camps under hope to find no man to resist them. But their hope deceived them: for their enemies environed them round about, and some of them were cut in pieces, the rest turned their back and fled towards their own countrey, and the three kings entring into the territories of the Moabites, destroyed their Cities, pillaged the champaine countrey, disfigured their inclosures, filling them with stones and mud taken out of the river, cut down their fairest trees, stopped up the sources of their waters, and levelled their walles with the ground. The king of the Moabites himselfe, seeing himselfe pursued and besieged, and that his city was in danger to be taken perforce, sallied out very valiantly with seven hundred men, hoping by the swiftnesse of his horse, to break thorow the Israelites campe on that side where he thought it was least defended. Which when he had attempted and could not execute, because he charged on that side which was best defended, he returned back again into the city, and committed a desperate and hatefull action: for he took his eldest sonne, who ought in right to succeed him in the kingdome, and set him on the wall of the citie, and in the sight of all his enemies offered him for a burnt sacrifice unto God. The kings beholding this wofull spectacle, were moved with compassion of his necessitie, and overcome with humanitie and mercy, left the siege, and returned back again into their countries. After that *Iosaphat* was returned into Jerusalem, he enjoyed a peaceable government, but lived not long time after this exploit, but died when he was threescore yeers old, in the five and twentieth yeer of his reign, and was magnificently buried in Jerusalem, according as the success of *Dauids* vertue and kingdome ought to be entombed.

## CHAP. II.

*Joram obtaining the kingdome of Iersusalem, slew his brothers and his fathers friends.*

The year of the  
world, 3050.  
before Christs  
Nativity, 914.

Joram J. s. phats sonne  
King of Jeru-  
lem.

2 King. 4. 1. and  
7.  
Elizeus com-  
mandeth the  
widow to fill  
her emptie  
vessels with  
oyle.

**HE** left behind him divers children, the eldest of whom he appointed his successor in the kingdome, who was called *Joram* (as his uncle was, who was his mothers brother and *Achabs* sonne whilome King of Israel.) The King of the ten tribes turning back unto Samaria, kept with him the Prophet *Elizeus*, whose actions I will here receite, because they are notable and deserve to be registred in writing, according as we have gathered them out of holy Scriptures. *Obedias* wife (who was sometime steward of *Achabs* house) came unto him and told him, that he was ignorant that in that persecution wherein *Iezabel* sought to murder the Prophets, how her husband saved one hundred of them, for whose private maintenance he had borrowed much money of other men; and that now being dead, his creditors strove to draw both her & her children into servitude: For which cause she besought him in consideration of this act, to have compassion on her husband, and to yeeld her some succour. Hereon *Elizeus* asked her if she had any thing in her house: who answered him, that she had nothing but a very little oyle left her in an earthen pot. Whereupon the Prophet commanded her to depart, and to borrow divers empty vessels of her neighbour: that done, he willed her to lock up her doors, and to powre oyle into the vessels, in that it was Gods pleasure to fill them all. The woman did according as he had commanded her, and all the vessels were found full, so as none of them were empty: whereof when she had certified the Prophet, he advised her to goe and



**A** and deliver her oyle, and pay her debts; and when all was paid, he assured her that there would be some rem.inder, that might serve to sustaine both her and her children.

By this means *Elizeus* discharged the widow of her debts, and that trouble which her creditors intended against her. He admonished *Ioram* likewise, by certain messengers, that he should take heed of a certain place wherein the Syrians lay in ambush, intending to slay him: by means of which admonition the king went not out on hunting. But *Adad* being fore displeased, because his ambushment was discovered, began to suspect his own followers: whereupon calling unto him his household servants, he maliciously tearmed them traitors; and furthermore threatened them with death, for that they had discovered a matter, which was onely committed to their trust, unto his enemy. Whereupon one of the assistants told him, that he ought not to conceive that false opinion of them, neither suspect that they had discovered his intended ambush to cut off his enemy: but rather that he ought to conceive, that the Prophet *Elizeus* had discovered and discoursed all that which was intended against him.

**B** Whereupon he sent out his souldiers with an expresse charge, to know in what city *Elizeus* made his ordinary aboad: who returning back, brought him news that he remained in Dothaim: For which cause *Adad* sent a great number of horsemen and chariots to Dothaim to lay hold on *Elizeus*, who begit the city by night, & laid warch round about the wals, that no man might escape them. Early in the morning when the Prophets servant had notice hereof, and was advertised that the enemies sought to surprize *Elizeus*, he fearefully hastened and discovered their intent to his master, who encouraged him and commanded him to shake off his feare, for that he held himselfe both secured and assured of Gods help: whereupon he prayed God that at that present he would shew his power and assistance both toward the reliefe of his necessitie, and the confirmation and encouragement of his servant. At that time God hearing his prayer, presented to the Prophets servants sight, a number of chariots, and horsemen that invironed *Elizeus*; so that he laid his feare aside, and was assured when he perceived these succours. That done, *Elizeus* besought God again that he would blind his enemies eies, and cause a thick cloud to fall upon them, to the end they might not discover him. Which done, he presently thrust himselfe amongst the thickest of his enemies, demanding of them, whom they came to seek for? They answered him that they sought for the Prophet *Elizeus*: he promised them to deliver him into their hands, if so be they would come with him into the City where he was. They blinded in eyes, and deprived in understanding by God, followed the Prophet willingly, who marched before them. When as therefore *Elizeus* had brought them into Samaria, he willed King *Ioram* to lock the gates, and to inviron the Syrians with his souldiers. This performed, he prayed God that he would cleare the Syrians sight, and take away the cloud that obscured their eies, who being delivered from their blindness, perceived that they were in the midst of their enemies. Whereat being fore astonied, and uncertain whence this divine and unexpected act had befallen them, King *Ioram* asked the Prophet whether he should kill them with darts. But *Elizeus* forbade him to do so: for (said he) it is a just and convenient matter, that they who are taken by order of war, should lose their life, but that they had done no evill unto his cuntry; but by Gods providence came thither, without their own knowledge: for which cause he counselled him to give them presents, and present them meat, and afterwards to suffer them to depart without any injurie.

**C** *Ioram* giving credit to the Prophets words, entertained the Syrians magnificently and with great humanity, and sent them back unto *Adad* their King, to whom upon their arrivall they declared all that which had happed unto them. *Adad* astonied at this unexpected event, and wondering at the apparition and power of the God of the Israelites, lastly admiring the Prophet whom God so wondrously assisted; he concluded from that time forward, never more to attempt the King of Israel in secret, because he feared *Elizeus*; but concluded to make open warre against him, hoping to have the upper hand of his enemies, by means of the great number and force of his army: So that he issued out with a mighty power against *Ioram*, who supposing himselfe to be overmatched by the Syrian army, locked himselfe up within Samaria, putting his trust and confidence in the fortification and strength of the wals thereof. *Adad* hoping to surprize the city, if not by engines, at least-wise by famine and default of things necessary, drew neer unto Samaria to besiege it. But *Ioram* was so destitute of convenient supplies, that by reason of the incredible want of victuals, an Asses head was sold in Samaria for eighty pieces of silver, and a measure of pigeons dung at five pieces of silver, which they used in stead of salt: neither was there any thing that more troubled the King, then that he feared lest some one constrained by famine, should deliver or betray the City unto the enemy. For which cause he every day walked the round about

The year of the world, 3050. before Christs nativity. 914.

2 King. 6. 9, ad 11. *Elizeus* adviseth *Ioram* to avoid *Adads* ambush, who lay in wait to kill him.

v. 13, 14, 15 *Elizeus* besieged in Dothaim by his enemies.

v. 16, 17. The Angels about *Elizeus* the Prophet.

v. 18, 19. *Elizeus* leadeth the Syrians blinded into Samaria, where by his perswasion they are courageously entertained and presented by *Ioram*, and sent home;

Hedio & Rutinus, chap 4.

v. 24. Samaria besieged by the Syrians.



The year of the  
world, 3050.  
before Christs  
Nativity, 914.

v. 18.  
The famine  
so great in Sa-  
maria, that  
women eat  
their own  
children.

v. 31, 32.  
Joram threat-  
neth Elizeus  
death. v. 33.

1 King. 7. 1, 2,  
7, 18, 19.

v. 34.

v. 5, 6, 7.  
The enemies  
fright by rea-  
son of a terror  
that God sent  
among them.

the wals, and visited the Sentinels of the City, for feare lest any one should lye hidden within: and with all care and diligence he gave order, that if any one had such a sinister intent, the means to execute the same should be taken from him. And whereas a certain woman cried out unto him, Have mercy upon me, O King; he incensed with wrath, and supposing that she asked him some meat, began to raile on her, telling her that he had neither grange nor presse whereby he might any wayes supply her necessity.

The woman answered him, that she had no need thereof, and that she was not troubled for want of food, but onely desired that he would determine a debate betwixt her and another woman: Whereupon he commanded her to expresse and declare what she required. Hereupon she said, that she had made an accord with another woman her neighbour and friend, that sith the famine and scarcity was such, as they could finde no redresse for the same, that they should kill their children (for each of them had one) and in this sort should nourish one another every day. As for my self (said she) I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, & concealeth her childe. *Joram* was grievously tormented to heare these words, and rent his garments, and cried out with a loud voice, & afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that invironed them round about: so that he sent a man presently to cut off his head, who prepared himself with all expedition to the slaughter. But *Elizeus* was not ignorant of this resolution of the Kings: for sitting at home with his disciples in his house, he told them that *Joram* the murtherers son sent a man to take away his head: but (said he) when as he that hath the matter in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate, for the King will follow him, and will resort to me in his own person, having altered his resolution: and they according as they were commanded, shut him out of the doors whom the King had sent. *Joram* repenting himselfe of that displeasure which he had conceived against the Prophet, and fearing lest he that had the commission to murther him should speedily execute the same, hastened himselfe all that he might to hinder the slaughter, and save *Elizeus*. When as therefore he came into his presence, he accused him, for that he had not befought God to deliver them from those many evils which they suffered, considering that he himselfe was an eye-witnesse, they were miserably consumed by them. *Elizeus* promised him the next day (about the same houre that the King came unto him) that he should have so great abundance of victuals, that two measures of barley should be sold in the market for a sicke, and a measure of flower for a sicke.

By these words of his, the King with all his attendants were wonderfully comforted, and made no difficultie to beleeeve the Prophet, because that before-time they had been ascertained by their experience of the truth of his prophecies; and the expectation of this day, was the cause that the necessitie and misery of the present was more patiently endured. But a certain friend of the Kings, and the Governour of the third part of his army (on whose shoulder the King at that time hapned familiarly to leane) spake unto him after this maner: Prophet, thou tellest us incredible matters: for as it is impossible that God should raine down heapes of barley and flower from heaven, so cannot that which thou speakest come to passe. To whom the Prophet replied: Thou thy selfe (said he) shalt see the issue hereof, but shalt pertake no part thereof. Which prediction of his had a most certain effect, according as hereafter it appeareth.

It was a custome in Samaria, that they that were defiled with a leprosie, should live without the Citie wals, for feare lest their convesation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they received no reliefe or sustenance out of the same, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine; decreed amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might die with lesse torture. Now having resolved upon this deliberation amongst themselves, they repaired by night unto the enemies campe. At that time God began to terrifie & trouble the Syrians, and to fill their eares with a noise of chariots and arms, as if an army had violently charged them. Whereupon they grew suspicious and were so moved, that they forsook their tents, and ran unto *Adad*, and told him that *Joram* King of the Israelites had entertained the king of Egypt, and the king of the Hies for his confederates, whom he led out against them, and how already they had heard the noise of them that approached to bid them the



**A** the bittell. *Adad* (whose eares were filled with no lesse rumor then those of the people) was amated and amazed at their sayings: so that all of them abandoned their camp, their horses, beasts of carriage, and riches, and betooke them to flight with disorder and confusion. Those Lepers that were retired from Samaria into the enemies campe (and of whom we have heretofore made some mention,) being neere unto the campe, perceived that there was great silence in the same, and no lesse abundance of all things: for which cause approaching the same, and entring into a tent, they found no body therein: for which cause they fell to eating and drinking, and that done, to beare away a quantitie of raiment, and gold which they hid without the camp. Afterward resorting to another tent, they bare away likewise that which was therein, and did the like by foure others without any encountrie or contradiction of any man: and conjecturing thereby that the enemies were retired, they began to accuse themselves, because they had not given notice thereof to *Ioram*, and the inhabitants of Samaria. For which cause drawing neere unto the walles of the citie, they cried out unto the watch, giving them to understand in what estate they had found the enemies campe, who signified no lesse to *Iorams* guard, so that at last it came unto his eares. Whereupon he presently sent for his friends and Captains, and told them that the departure of the Syrians made him suspect some stratagem or ambush: for they (said he) having lost their hope to surprize us by famine, are retired under an intent, that when we shall issue and fall a spoiling of their camp, they may come upon us, and kill us; and afterwards take our citie without any stroke strooken. For which cause (said he) I advise you to keep good guard within the citie, and let this retreat of our enemies make us the more considerate. Some one of his Councell praised this advise of his, and allowed his foresight, advising him to send out two scouts upon horsebacke, to search every quarter betwixt that and Jordan, to the end that if they should be taken and slaine by the enemies ambushment, their fall might be a president to the whole army to stand upon their guard (for feare lest they should be surprized in like manner: urging this for a conclusion, that the losse of two horsemen should not be very great, since perhaps they might otherwaies have been cut off by famine. This advice of his was allowed by the King, and ratified by his assistants: so that presently there were two Spies sent out, who rode along without encountering any enemy; but they met with great quantitie of victuals, and armes cast away and abandoned by the Syrians, to the intent they might flie away the more lightly. Which when the King understood, he suffered the people to issue out, and spoile the camp, who recovered things of no small value therein, but much gold and silver, and troupes of all sorts of cattell: and besides that, they found so great a quantitie of wheat and barley, that had they dreamed thereof, they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was so great quantitie of corne, that two measures of barley were sold but for one sicke, and a measure of wheat-flower for a sicke, according as *Elizeus* had prophecied. Now the measure which we call *Sat*, containeth an Italian bushell and the halfe. But the Captaine of the third part of the army, was he onely that enjoyed no part of this benefit: for being appointed by the King to have the keeping of the gate, and to restraints the multitude from headlong pressing out, for feare lest thrusting one another, some of them should be trodden under foot and slaine, he himself was trodden upon and slaine (according as the Prophet had foretold) for that he onely amongst the rest, would not give credit to that which he had said, as touching the great abundance of victuals that should happen.

When *Adad* King of the Syrians was safely returned to Damasco, and knew that God had suffered such a confusion and feare to fall both on him and his army, and that it had not happened by reason that the enemy fallied out upon him; he was fore discouraged to see that God was so displeased with him, and through anguish and agony of minde fell sicke: And for that (at that very time) *Elizeus* was come into Damasco, *Adad* understanding thereof, sent *Azael* (who was one of his most trusty servants) unto him, to present him, and consult with him upon his sicknesse, whether he should recover or no.

Hereupon *Azael* loaded fortie Camels with the most fairest and most honourablest presents, that either Damasco, or the Princes royall Court afforded; and repairing to *Elizeus*, saluted him very courteously, telling him that he was sent unto him by King *Adad*, first of all to present him, and afterwards to aske counsell of him as touching his malady, whether he might easily be healed. The Prophet commanding the messenger to carry no evill tidings unto the King, did notwithstanding tell him that he should die. *Azael* hearing thereof was fore grieved, and *Elizeus* himselfe began to weepe, so that the teares fell from his eyes abundantly, in that he foresaw how many evils the people should suffer after the decease of *Adad*. And when as *Azael* demanded him the cause wherefore he was so discomforted; I

The year of the world, 3050. before Christs nativity. 914.

v. 8, 9, 10.  
The Lepers crucifie the Samaritans of the flight of their enemies.

v. 11, 12, 13.  
14. Spies sent abroad.

v. 15, 16.  
The enemies campe spoiled by the Samaritans.

v. 17, 18, 19.  
The truth of Gods oracles. The punishment of incontinencie.

2 King. 8. 7.

v. 8, 9.  
Elizeus is sent unto by Adad, to enquire counsell of him as touching his sicknesse.

weeps



The year of the  
world, 3055.  
before the nati-  
vity of Christ,  
909.

v. 11, 12, 13.  
The prophe-  
cie of Adads  
death, and A-  
zazels govern-  
ment.  
Hedio & Ruf-  
finus, chap. 5.

v. 18.  
Jorams impie-  
tie.

The year of the  
world, 3057.  
before Christs  
Nativity, 907.

The Idumæ-  
ans revolt.  
v. 22.

2 Chron. 21. 12.  
Jorams wic-  
kednesse re-  
proved by Eli-  
as Letters.

weepe (said he) for the compassion that I have of the people of Israel, by reason of those calamities which they shall endure by thy means. For thou shalt kill the better sort of them, and shalt burne their strongest cities: thou shalt murder their infants, and dash them against the stones, and shalt open the womens wombes that are with childe. *Azazel* answered, What force is there in me to execute these things? *Elizeus* said unto him, that God had certified him that he should be King of Syria. When *Azazel* was returned backe unto *Adad*, he signified nothing unto him but glad tidings, as touching his sickness: but the next day he cast a wet net upon him and strangled him, and seized the kingdome into his owne hands. This Prince was a man of execution, and well beloved among the Syrians, and common people of *Damasco*, who even untill this day honour *Adad* and *Azazel* his successors as gods, by reason of their benefits and those Temples which were builded by them, which adorne the Citie of *Damasco*. For every day doe they celebrate feasts in memory of these Kings, and honour of them, by reason of their antiquitie, not knowing that they were moderne, and such as reigned not past eleven hundred years since. But *Joram* King of Israel hearing of the death of *Adad*, began to give over his feare, and cast off that suspicion which he had conceived of him, rejoicing that yet at last he might have libertie to live in peace. The other *Joram* King of Jerusalem (for he likewise was so called, as we have heretofore declared) by murdering of his brethren and his fathers friends, who were Governours, obtained the kingdome, and became so wicked and impious, as he differed in nothing from the Kings of Israel, who transgressed the first lawes and ordinances of the Hebrewes, and perverted the service of God. For *Athalia Achabs* daughter his wife taught him to execute divers mischiefs, and amongst the rest to adore strange gods. This notwithstanding God would not altogether abolish his race, by reason of his promise made unto *David*: yet intermitted he not daily to introduce new impieties; and soile the ancient lawes of his forefathers with new corruptions. Meane while, it came to passe that the Idumæans revolted and slew their King, who had been before time subject unto *Iosaphat Jorams* father, and in his place established another to their owne liking. For which cause *Joram* invaded Idumæa by night with his horses and chariots, and spoiled the countrey round about his kingdome, without passing any farther: yet profited he nothing in so doing; for all of them revolted from him, and amongst the rest the inhabitants of the countrey of *Labina*.

But so great was the fury of this man, that he constrained the people to ascend the high mountains, and adore strange gods. Yet whilest he behaved himselfe in this manner, and utterly rooted out of his thought the lawes of his forefathers, there was a Letter brought unto him from the Prophet *Elias*, which certified him that God would doe great justice upon him, because he had forsaken the wayes of his forefathers, and followed the impieties of the Kings of Israel, constraining the tribe of *Juda* and the inhabitants of Jerusalem to forsake the pure service of their God, to serve Idols, as *Achab* had constrained the Israelites to doe: Furthermore, because he had murdered his brethren, and slaine upright and vertuous men. The Prophet likewise certified him by Letters, what punishment he should endure, namely, the ruine of his people, the death of his wives and children, and lastly his own death: which should happen unto him by a sickness in his belly, wherewith he should be so tormented, that his entrailles strangely rotting within him, should drop out of his belly, and that he himselfe should see his misery, which should be such as neither might be recovered by medicine, or should ever leave him untill he had finished his dayes. These things did *Elias* denounce unto him by his Letters.

### CHAP. III.

JORAMS armie is discomfited, his sonnes are slaine, except one: and himselfe finally dyeth a miserable death.

The expediti-  
on of the Ara-  
bians against  
Joram.

2 Chron. 21. 16,  
17, 18.

The year of the  
world, 3060.  
before Christs na-  
tivity, 904.



OT long after, the Arabian army, that dwell towards the Æthiopia, confederating themselves with other Barbarians, invaded *Jorams* countrey, and spoiled the same, and ransacked the Kings house, and slew his sonnes and daughters, and left him but one onely sonne called *Ochozias*, who escaped from his enemies hands. After this adversitie, he himselfe was strooken with a long sickness, according as the Prophet had foretold him, for God powred his displeasure upon his entrailles: whereupon he died miserably, seeing them fall out of his belly. The people likewise handled his body ignominiously; supposing, I thinke, that being cut off in that sort by Gods displeasure, he was unworthy of royall funerall; for he was not buried in the sepulcher of the Kings,



**A** Kings, neither was there any honour done unto him. He lived fourtie yeers, and reigned eight: and they of Jerusalem made his sonne *Ochozias* King.

## CHAP. IIII.

*The King of Damasco warreth against the King of Israel.*

**I****R**AM King of Israel, hoping after the death of *Adad* to recover Ramath in Galaad from the Assyrians, after he had made greater preparation and apparition for the warre, he led his army against the same. In this siege he was hurt by an arrow which was shot by a certaine Syrian, but not unto the death, and retired himselfe into the Citie of Jezrael, untill he were recovered of his wounds (leaving behind him his whole army at the siege of Ramath, under the conduct of *Iehu* the sonne of *Nimfi*, who tooke the Citie by force intending upon his recovery to make warre against the Syrians. But the Prophet *Elizus* sent one of his disciples to Ramath, and gave him the holy oyle, and willed him to anoint *Iehu*, and to say unto him that God had chosen and anointed him for King: and after he had informed him likewise in certaine other instructions, he commanded him to depart after the manner of one that flyeth, making no man privy of his departure. When this disciple of his came unto the appointed Citie, he found *Iehu* sitting in the midst of the Captaines at warre (according as *Elizus* had told him) and drawing neer unto him, he told him that he would communicate certaine secrets with him, for which cause he arose and followed him into his chamber. Whereupon the young man taking out the oyle, powred it on his head, saying, that God had chosen him to exterminate the race of *Achab*, and revenge the blood of the Prophets unjustly murdered by *Iezabel*: and that both he and his house might be brought to nought in like sort, as the sonnes of *Ieroboam* the sonne of *Nabat*, and the children of *Basa* were extinguished for their impietie, so that no one of the race of *Achab* might survive in the world. As soone as he had spoken thus, he issued out of the chamber with all speed, endeavouring that he might not be discovered by any of the army. Now when as *Iehu* was come out, he returned to his place where he sat with his Captaines, who demanded of him, and besought him to declare unto them, wherefore the young man came unto him (allegding that they supposed him to be out of his wits.) Truly (said he) you have divined well: for he hath talked unto mee after the manner of a mad man: wherein (they desirous to understand wherefore he came, and beseeching him to expresse the cause) he told them what he had said unto him, namely, how God had chosen him to be King over the people.

**D** As soone as he had spoken these words, every one of them cast off their garments and spred them before him, and sounding a trumper, they proclaimed *Iehu* King; who assembling his army, determined to conduct them toward the Citie of Jezrael against *Ioram* (who lay there to recover his wound which he had received at the siege of Ramath in Galaad, as we have heretofore declared.) Thither also was resorted in the way of friendship and confanguinitie, *Ochozias* King of Jerusalem, both to visit *Ioram*, and to see how he was recovered of his wound: for he was his nephew and sonne unto his sister, as we have said before. *Iehu* desirous to surprize *Ioram* and his followers on the sudden, made an ordinance, by which he prohibited that none of the souldiers should runne before to give any intelligence of his repaire unto *Ioram*, alledging that it should be a manifest demonstration of their good will towards him: whereas contrariwise, they that did otherwise, declared that they held him not for their King.

## CHAP. V.

*Ioram with all his race is slaine by JEHU: OCHOZIAS King of Jerusalem is likewise slaine with him.*

**T**H men of warre were very joyfull to execute this his ordinance, and guarded the wayes to the intent that no man might secretly steale into Jezrael, and beare tidings to the inhabitants of that which had hapned. Meane-while, *Iehu* attended by certaine of his choicest horsemen, and mounted in his owne person upon a chariot, marched towards Jezrael. And when as he drew neer unto the Citie, the Sentinell that was appointed by *Ioram* to discover those that repaired to the Citie, perceived *Iehu* resorting thither with a multitude of attendants, and told *Ioram* that a troupe of horsemen were at hand. Whereupon a Scout was sent out to discover who they were; who drawing

v. 19, 20.  
The year of the  
world, 3060.  
before the Nati-  
vity of Christ.  
904.

2 King. 8. 25.  
ad finem.  
Hedio & Raf-  
finus, chap. 6.  
Iorams expedi-  
tion against  
Ramath.

2 King. 9. 1.  
ad 6.  
Iehu by Gods  
Commande-  
ment anoint-  
ed King.

v. 11.  
v. 12.

v. 15.

v. 17.

v. 17. ad 23.



The year of the  
world, 3060.  
before Christs  
Nativity, 904.

vers. 24.  
Ioram's slaugh-  
ter.

v. 25, 26.  
The truth of  
Elias prophe-  
cie.

vers. 27.  
The death of  
Ochozias  
King of Jeru-  
salem, and his  
buriall.

drawing neer unto *Iehu*, asked him what news there was in the army, telling him that the King was desirous to know the same. *Iehu* willed him to take no care thereof, but to follow after him. The Sentinell perceiving this, certified *Ioram* that the messenger whom he had sent, trooped along with them that came, and followed their Generall. Whereupon the King sent out a messenger the second time; and *Iehu* commanded him to attend him as he did the first: which the Sentinell signified to *Ioram* likewise, who finally mounted his Chariot to goe out to meet them, accompanied with *Ochozias* King of Jerusalem, who (as we have said) was come into the Citie, to see how the King recovered upon his hurt, because he was neerly allyed unto him. But *Iehu* marched on softly and in goodly array, till *Ioram* meeting with him in the field of *Naboth*, asked him how the army did? Who in stead of answer, reviled him bitterly, and called him the sonne of a poysoner and of a harlot. For which cause *Ioram* (feeling his turbulent spirit, and suspecting lest he hammered upon some sinister intent) turned his back, and fled away as swiftly as his Chariot could be driven; telling *Ochozias*, that they were both of them craftily surprized by treason: but *Iehu* slung a dart at him and pierced him thorow, and cleft his heart. For which cause *Ioram* instantly fell upon his knees, and died. Hereupon *Iehu* commanded *Badac* (who governed the third part of his army) to cast *Ioram*'s body into *Naboth*'s field, remembring him of the prophecy of *Elias* foretold by him to *Achab*, who murdered *Naboth*: namely, that he and his race should die in that field. For sitting behind *Achab*'s Chariot, he heard these words pronounced by the Prophet: In effect it so fell out as he had prophesied. When *Ioram* was falne down, *Ochozias* was afraid to be flaine: for which cause he turned his Chariot to take another way, hoping that *Iehu* would not discover him. But he was pursued and overtaken in a certaine steepy way, and was hurt with an arrow: whereupon he forsooke his Chariot, and being mounted upon a swift horse, he posted to *Maggedo*, where after his wounds had been searched and dressed some few daies, he deceased, and was carried to Jerusalem and buried there, after he had reigned one year, and surpassed his father in wickednesse.

#### CHAP. VI.

*JEHU* reigneth over Israel, and keepeth his Court in Samaria; and after him his progeny to the fourth generation.

v. 10, 30, 31.  
A famous ex-  
ample of Gods  
judgement.



At such time as *Iehu* arrived at Jezrael, *Iezabel* being on the top of a tower in her princely robes, cryed out: O trusty servant (said she) that hath slain his Master! He looking upward, asked her what she was, commanding her to come down unto him: at length he charged her Eunuches to cast her down from the top of the tower; who in her falling bebloodied the walles: and no sooner fell she upon the ground, but that her body was trampled under the horses feet, untill she died. That done, *Iehu* repaired to the Palace with his friends, and reposed himself there, commanding his servants that they should bury *Iezabel* (in respect of the royall race from whence she was descended) but they to whom the charge of the obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs. *Iehu* certified hereof, wondred at the prophecy of *Elias*, who had foretold that *Iezabel* should die in that sort in Jezrael.

2 King. 10. 1.  
and 7.

Achabs 70.  
children slain  
in Samaria.

Now in that *Achabs* seventie sonnes were brought up in Samaria, *Iehu* sent two Letters, the one unto the Masters of the infants, the other to the Governours of the Citie, giving them to understand, that they should choose one of the most vertuous amongst *Achabs* children, to reign as King over them, because they had a multitude of strong chariots, horses, armour, men, and strong Cities; to the end that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to found how the Samaritanes were affected towards him.) When the Governours and Tutors had received these letters, they were afraid, and made account that they could prevaile nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him, acknowledging him for their Sovereign; and offering themselves in all dutie, to be under his subjection. Whereupon *Iehu* sent back unto them again, commanding them, that (to expresse their obedience) they should send him the heads of *Achabs* children, divided from their shoulders. Which command of his they failed not to execute, but presently packed up the heads in panniers, and sent them unto him to Jezrael. As soone as they were brought thither, tidings thereof was carried to *Iehu*, as he sate at supper with his friends, who commanded that they should be laid in two heapes, at the Citie gates on either side thereof.



- A** thereof. Which done, he issued out as soone as it was day, to see them, and beholding them, he began to tell those, that accompanied him, that he had voluntarily armed himself against his master, and slew him: but as touching those whom they saw there, he had no waies laid hands on them. His onely intent was, that all men should know, that all that which hapned unto *Achabs* race, was done by the ordinance of God, and that his house was destroyed according as *Elias* had foretold. And after he had slain and dispatched both these and all those that were found to be of *Achabs* race amongst the Israelites, he went unto Samaria: and meeting by the way with *Ochozias* household servants (who was King of Jerusalem) he asked them whither they went: who answered him, that they went to salute *Ioram* and their king *Ochozias* for they knew not as yet that they were both of them slaine. Hereupon *Iehu* commanded his servants to lay hands on them, and put them to the sword, notwithstanding they were fourtie two in number. After them he met with a vertuous man called *Ionadab* (who in times past had been his ancient friend) who embracing him, praised his forwardnesse, in that he had performed all things according to the will of God, in abolishing *Achabs* house. *Iehu* caused him to mount up with him in his chariot, and accompany him to Samaria, telling him that he should well perceive, that he would spare no one wicked man, but would punish all the false prophets, and tellers of lies, and abusers of the people, who had made them forsake the true service of God, and adore strange gods: because the most laudable and allowed spectacle that might encounter a good mans eye, was, to see the punishment of the wicked. *Ionadab* perswaded by these words, mounted up into his chariot, and went with him to Samaria; and after *Iehu* had sought out *Achabs* kinred, he put them to death: and intending that no one of his false prophets and priests should escape his hands, he assembled them together by a subtil policy. For gathering the people together, he protested that he would have twice as many gods as *Achab* had had: willing that all the priests and ministers that belonged unto them, should present themselves, for that he intended to celebrate rich and magnificent sacrifices to *Achabs* gods; protesting that whatsoever priest should be absent, he should lose his head. Now this god whom *Achab* honoured, was called *Baal*. Having in this sort assigned a day wherein he would offer sacrifice, he sent thorow all the countrey of Israel, charging all *Baals* priests to repaire unto him, and commanding that each of them might have their vestments given them. As soone as they were apparelled, he resorted to his lodging, accompanied with his friend *Ionadab*, and commanded that a search should be made amongst them, to espie whether any one of contrary qualitie or condition were meddled with them; for that he intended that no stranger should be amongst the priests. When as therefore he understood that none but the priests were in that assembly, even at such time as they began to offer sacrifice, he caused them to be inclozed by fourescore souldiers (whom he esteemed to be most trusty) whom he commanded to kill the false prophets, and to punish them according to the custome of their forefathers, which had already too long time been neglected, dreadfully threatening all those, who should any waies intermit to root out the name and memory of these wretches out of the world. They therefore slew all these priests, and invironed the Kings Palace, and in so doing cleered Samaria of forrain gods. This *Baal* was the god of the Tyrians (for whom *Achab* builded a temple in Samaria, intending thereby to content *Ithobaal* the King of the Tyrians and Sidonians) to whom he assigned priests, and honored him with all sorts of sacrifice. After this Idol was exterminated, *Iehu* suffered the Israelites to adore golden calves. When this execution was performed in punishing the wicked, God (to whom this action of his was acceptable) told *Iehu* by his Prophet, that his children should obtaine the Kingdome of Israel to the fourth generation. This was *Iehues* estate.

## CHAP. VII.

*ATHALIA* reigned five years in Jerusalem: and after she was slain by the high Priest, *JOAS* is proclaimed King.

- F** *ATHALIA* *ACHAB*s daughter, hearing news of the death of her brother *Ioram*, and her sonne *Ochozias*, together with the utter ruine of all the royall posterity, bethought her self to extinguish *Dauids* memory, and in such sort to root it out, that no one of that line should remaine alive to enjoy the Kingdome hereafter: which when she had concluded in her heart, she began to put it in execution. Yet notwithstanding one of *Ochozias* sonnes escaped her bloody hands, by this meanes that in such. *Ochozias* had a sister by his fathers side, whose name was *Iosabetha*, who was married to *Ioiada* the high Priest, who entring into the Kings Palace, and finding *Joas* at that time but one year of age, hidden with his nurse amongst the dead, she tooke both him and his nurse,

The year of the world, 3061. before Christs nativity, 904.

The rooting out of Achabs line.

v. 1, 2, 13, 14. The slaughter of Ochozias servants. Jonadab.

v. 1, 2, 13, 14. The slaughter of Baals priests.

v. 30. Baal god of the Tyrians. The kingdome promised to Jehu's posterity.

v. 30. Baal god of the Tyrians. The kingdome promised to Jehu's posterity.

Hedio & Rufinus, chap. 7. 2 King. 11. 1. 2, 3. Athalia rooted out all the royall blood, onely Joas Ochozias son is saved.



The year of the  
world, 3060.  
before Christs  
birth, 904.

v. 4. ad 12.  
Joas by Joia-  
das meanes,  
who was the  
high Priest, is  
created King.

The year of the  
world, 3067.  
before Christs  
Nativity, 897.

v. 13. ad finem.

Athalia  
punishment.

v. 17.  
The King and  
the people  
joynd by  
oath to serve  
God.

v. 18.  
The restoring  
of Gods ser-  
vice.

2 King. 12. 1.  
ad 16. Joas  
picke  
during Joia-  
das time.

and locked them up in a clozet within the temple, where *Jojada* her husband and she did se-  
cretly nourish them for the space of five yeers; during which time *Athalia* reigned in Jerusa-  
lem over the two Tribes.

About the seventh yeer, *Jojada* entred into discourse with five Centurions, and perswaded  
them to oppose themselves with mutuall consent against *Athalias* proceedings, and to assure  
the Kingdome to little *Joas*. Whereupon giving and receiving faithfull promises of secrecy  
the one unto the other, they confidently addressed themselves to execute their intended  
purposes, after this manner. They whom the high Priest had chosen to execute this act,  
went thorow all the countrey, and gathered the Priests and Levites together, with all the  
Governours of the tribes, and afterwards returned and brought them to Jerusalem to the  
high Priest, who made them sweare an oath, that they would keepe secret that which he  
should informe them of, as a thing that required silence, and men of execution to performe  
the same. As soone as he had assured them by oath, he brought forth the little childe whom  
he had nourished (who was of *Dauids* line) and said unto them: Behold your King, who is of  
that race which (as you know) was chosen by God to reign over you for ever: I therefore  
thinke it fit that the third part of your guard shall keep him within the Temple, and that the  
fourth make their watch round about the same. Another company shall have the guard of  
the great gate that leadeth to the Palace: as for the rest of the people, let them remaine dis-  
armed within the Temple, and suffer no armed man to enter therein, except the Priest  
only. He appointed also another company of Priests and Levites to be about the King,  
with javelins, and drawn swords, charging them that whosoever durst be so bold to enter the  
Temple armed, they should presently put him to the sword, and laying all feare aside, to at-  
tend the safetie and guard of the Kings person. They being obedient to that which the high  
Priest had commanded them, in effect expressed their readinesse: whereupon *Jojada* opening  
the Arsenall, (which in times past was prepared by *David*) distributed amongst the Centuri-  
ons, Levites and Priests, all the javelins, quivers, and all other sort of armes that were there-  
in, and disposed all them that were armed, round about the people, joynd hand in hand to  
impeach any one from entring in amongst them that were not of that faction. Afterwards  
bringing out the Infant *Joas* into the midst of the company, they set the royall Crown on his  
head, and *Jojada*, after he had anointed him with oyle, proclaimed him King: whereupon all  
the people rejoiced, and clapping their hands, cryed out, God save the King.

*Athalia* hearing this noise and applause, beyond all hope, was greatly troubled, and with  
those souldiers which she had about her, she hastily issued out of the Palace, and arriving in  
the Temple, the Priests admitted her: as for the rest of the men of warre that followed her,  
they that by the high Priests ordinance circuted the Temple, would not suffer them to en-  
ter with her. Now when *Athalia* saw the childe standing before the Tabernacle with the  
royall Crown on his head, she rent her garments, and storming through despite, she cried out  
and commanded that the traitor should be slain, that had thus betrayed her and sought to  
dispossesse of her Kingdome. But *Jojada* called the Centurions, and commanded them to  
carry *Athalia* out unto the brooke Cedron, and there to kill her (because he would not per-  
mit that the Temple should be defiled with her cursed blood.) Moreover he charged them,  
that if any one should attempt to rescue her, they should kill them likewise. Hereupon, they  
(that were appointed to execute this his command) tooke her, and led her without the gates  
of the Kings Mules, and there slew her. After that *Athalia* was in this manner executed,  
*Jojada* assembled the people and the men of warre in the Temple, binding them all by an  
oath, to yeeld the King their faithfull service, and to procure the prosperitie, and increase of  
his kingdome. Secondly, he made the King sweare in like manner, that he would maintaine  
the service of God, and in no manner disannull *Moses* lawes. That done, they ran unto *Baals*  
temple (which *Athalia* and her husband *Ioram* had built to the dishonour of God, and their  
forefathers, and for the honour of *Achab*) and levelled it with the ground, and put to death  
their high Priest called *Mathan*. The charge and guard of the Temple, *Jojada* committed to  
the Priests and Levites, according to the order establist by *David*, with commandment  
twice a day to offer their ordinary burnt offerings, and consequently to make perfumes, ac-  
cording to the law. He appointed also certaine of the Levites to be Porters to guard the  
Temple, to the intent that no uncleane thing should enter the same unespied: and after he  
had ordained these things, with the Centurions and Governours and with all the people, he  
tooke *Joas* and led him out of the Temple, and attended him to the Palace, and having pla-  
ced him in his royall Throne, all the people cried, God save the King, and banquetted and  
feasted for divers daies. Thus after the death of *Athalia* the cite was in quiet. *Joas* was seven  
yeers old at such time as he was made King, his mother was called *Sabia*, and was of the town  
Bersabe.



**A** Bersabe. He carefully observed the lawes, and highly affected the Service of God all his life time: and when he grew to mans estate, he married two wives, which the high Priest gave him, by whom he had sonnes and daughters. This is all that I have thought good to declare as concerning *Iosias*, both how he escaped *Athalias* treasons, and obtained the kingdome.

The year of the world, 3067.  
before Christi  
nativity, 877.

## CHAP. VIII.

**AZAZEL** King of Damasco levyeth an army, and first of all assaulteth the Israelites, and after marcheth forward against Jerusalem.

**B** **U**T *Azael* King of Syria making warre against the Israelites, and against their King *Iehu*, destroyed the countrey on the other side of Jordan; and all the Easterne tract inhabited by the Rubenites, Gadites, and Manassites. Furthermore, he burnt and spoiled Galaad, and Bathanea, violenting and outraging all those that he met withall. For *Iehu* went not out against him to resist him, but (being become a contemner of God, and a despiser of pietie, and his lawes) he died after he had reigned seven and twentie yeeres over the Israelites: he was buried in Samaria, and left behind him *Iosias* his sonne to succeed him in his kingdome. But *Iosias* King of Jerusalem conceived a certaine desire to renew the Temple: for which cause, calling unto him *Ioiada* the high Priest, he commanded him to send thorow all the countrey the Levites and Priests, and to levie upon every one of their heads half a sicle of silver for the building and reparation of the Temple, which was faine to decay in *Ioram*, *Athalia*, and her followers times. But the high Priest would not obey him herein, knowing well that no man would willingly disburse money. But in the three and twentieth yeer of his reign, the King sent both for *Ioiada*, and the Levites also, and expostulated with them for disobeying his commandment, enjoying them from that time forth to provide for the building of the Temple. Whereupon the high Priest used present dispatch in levying the money, wherewith the people were highly contented. He therefore made a chest of wood closed on every side (except that on the upper lid thereof, there was a little crannie left open) which he placed neer unto the Altar, commanding that every one should offer according to his devotion, and put in his offering thorow the cranny into the coffer, to be employed in the repairing of the Temple; whereunto all the people shewed themselves affectionate: so that they gathered together a great quantitie of gold and silver, with great zeale; and when the coffer was filled, it was emptied, and the account thereof taken and summ'd up by the Secretary, and high Priest in the Kings presence, and afterwards was brought together into one assigned place: which order was observed every day. And when as it was supposed that there was sufficient money gathered, the high Priest *Ioiada* and King *Iosias* hired Masons, and Carpenters, and prepared great beames of excellent Timber.

2 King. 12. 18.  
Hedio & Ruf.  
sious, chap. 84.  
The warre be-  
twene Azazel  
and Jehu.

The year of the  
world, 3089.  
before Christi  
nativity, 974.

2 Chron. 24. 2.  
ad 24.  
The restoring  
of the Tem-  
ple.

After that the Temple was repaired, they employed the remainder of gold and silver (which was of no small quantitie) to make cups, pots, and vessels, and other utensils: and every day offered they sacrifice of great value upon the Altar, and this custome was continued so long as *Ioiada* lived. But after his decease (which hapned in the hundred and thirtieth yeere of his age, after he had lived a just and upright life, and was interred in the sepulcher of *David* in Jerusalem, because he had established the kingdome in *Dauids* posteritie) King *Iosias* had no more care to serve God, and with him the rest of the Governours of the people were corrupted in contradiction of the lawes and ordinances, which they knew were very convenient for them. For which cause God being provoked by this change, and incensed against the King and the rest, sent his Prophets unto them, to protest, to expostulate with them for their offences, and to withdraw them from their iniquitie. But they pursued sinne the more vehemently; so that neither the punishments, by which they, who had offended God before-times, had been plagued, with all their posterities; neither all the advertisements given them by the Prophets, could induce them to amend, or to forsake those sinnes wherein they were engaged: but that which is worst, King *Iosias* stoned *Zachary Ioiadas* sonne, and put him to death in the Temple, forgetting himselfe most ungratefully of the benefits he had received by his father. And the occasion was, for that *Zachary* having received a charge from God to prophecy, came into the midst of the people, and counselled both them and him to follow justice, foretelling them that they should be grievously punished except they did beleve. This *Zachary* did at his death call God to witnesse and judge of those calamities he endured, in dying grievously and violently for the good counsell which he had given them, and the benefits which his father had in times past done unto *Iosias*. But many dayes passed not, before the

*Iosias* impie-  
tie after *Ioiadas*  
death, and how  
he was repro-  
ved by the  
Prophet.  
2 Chron. 24. 27.  
ad 20.

2. 21.  
*Zachary*. Sto-  
ned to death.

King



The year of the world, 3089, before Christs Nativity, 875.

The spoile of the Temple, Joas death.

The year of the world, 3105, before Christs Nativity, 859.

King suffered due punishment for these misdeeds. For *Azazel* King of the Syrians invaded his country, and after he had first of all ruined *Gitta*, he marched forward with an intent to besiege him at last in Jerusalem: *Joas* desperate of all succours, emptied all the treasures of God, and those of the Kings, and took away the presents that were hung up in the Temple, and sent them to the Syrian, redeeming the siege by this meanes, lest he should be drawn in to hazard to lose all. The Syrian pacified with such and so great riches, and abundant treasure, suffered not his army to passe to Jerusalem. After this, *Joas* was seized with a grievous sicknesse, and (to the intent that the death of *Zachary*, the sonne of *Ioiaha* might not escape unrevenge) his friends conspired against him, and he dyed by their hands. He was entombed in Jerusalem, but not in the sepulcher of his ancestors, because he had falne from God: He lived seven and fourtie yeers.

### CHAP. IX.

*AMASIAS* King of Jerusalem made warre against the Idumeans and Amalechites, and obtained the victorie.

2 King. 14. 1. ad 15. Amasias King of Jerusalem.

The forces of Israel weakened and restored by God.

The year of the world, 3089, before Christs Nativity, 875.

*AMASIAS* his sonne succeeded him in the kingdom. But in the 21. year of *Joas* reign, *Joachas*, the sonne of *Iehu*, took possession of the kingdom of Israel in Samaria, and was seized thereof for the space of seventeen yeers. But he followed not his fathers steps, but rather behaving himself impiouly, according as his predecessors in the kingdom, and contempters of God had done: For which cause the King of Syria subdued him, and cut off a great part of his dominions, and took his greatest cities from him, and defeated his armies: so that at length he had but ten thousand footmen, and five hundred horsemen. All which hapned to the Israelites (according to the prophetic of *Elizeus*, which he foretold unto *Azazel* at such time as he prophesied unto him, that he should reign over the Syrians, and them of Damasco, after that he had murdered his master. *Joachas* being in this extremitie, had his recourse to God in prayer and supplication, beseeching him that it might please him to deliver him from the hands of *Azazel*, and not suffer him to be under subjection and thralldome unto him.

Joas King of Israel and Samaria.

The year of the world, 3103, before Christs Nativity, 861.

*Elizeus* foretelleth that *Joas* should overcome the Syrians thrice. 2 King. 13. 20, 21. *Elizeus* death and the raising of a dead man to life, that was cast into his tombe.

God (that respecteth the repentant, as if they had been innocent, and that gently checketh those whom he might utterly exterminate, if he so pleased) gave him assurance against the warre and danger, so that the countrey (having obtained peace) recovered presently her former estate and prosperitie. When *Joachas* was dead, his sonne succeeded him in the government, and began to reign over the Israelites in Samaria, in the 37. year of *Joas* King of Juda (For this King of Israel was called *Joas*, as well as he that reigned in Jerusalem:) he governed the kingdom sixteen yeers. He was a good man, and had no correspondence with his father in disposition. About this time *Elizeus* the Prophet was very old, and fell sicke: to him resorted the King of Israel to visit him, and finding him in the extremitie, and past hope of recovery, he began to weepe and lament himself, calling him his father, and his armour, because that during his life, he had never occasion to use the sword against the enemy; but that by meanes of his predictions, he had alwaies the upper hand of them without stroke striking: that now he departed this life, and left him disarmed to the mercy of the Syrians, and other his enemies; so that he had neither securitie of libertie, nor life, but that he rather wished to die with him, then to live in those dangers.

*Elizeus* being moved with these complaints, comforted the King that lamented in this sort, and commanding him to draw his bowe that he had brought with him (for the King had bent the same) *Elizeus* said unto him, Draw: and he shot three arrowes, and gave over at the fourth. Oh said *Elizeus* if thou hadst shot more arrowes, thou hadst utterly ruined the kingdom of the Syrians: and sith thou hast contented thy self with three shoots onely, thou shalt overthrow the Syrians in three bartels, which thou shalt fight against them, and shalt recover the countrey they have taken from thy father. After the King understood these things, he departed, (and not long after the Prophet died) who was renowned for his justice, and manifestly beloved of God, who shewed miraculous and incredible works by his prophecies, and such and so worthy as the Hebrews ought to keep them in perpetuall remembrance, and was buried magnificently, according as it behoved a man, who was so highly favoured by God as himself.

2 Chron. 25. 18. ad 25. Joas trebble victory.

It chanced about that time, that certain theeves having cast the body of a man that was murdered by the, upon the body of the Prophet where he lay buried, the dead body returned to life. This is all that we have to speak as touching *Elizeus*, both in respect of his prophecies during his life time, as of that which hapned after his death, in witness of his divine power. After



- A After the death of *Azazel* King of Syria, *Adad* his son obtained the kingdome, against whom *Ioas* King of Israel made warre, and having overcome him three times, he recovered all that countrey, those Cities, and townes of the countrey of Israel, that *Azazel* his father had conquered before him. (All which came to passe according as *Elizans* had prophesied.) After that *Ioas* had forsaken this world for another, the kingdome fell to *Ieroboam* his sonne.

The year of the world, 3103.  
before Christs  
natiuitie, 861.

## CHAP. X.

*AMASIAS making warre against IOAS King of Israel, is overcome.*

- B **T**HE tenth year of the reign of *Ioas* King of Israel, *Amasias* reigned over the Tribe of *Juda* in *Jerusalem*: his mother was called *Judah*, and was a citizen of *Jerusalem*. He was wondrously carefull to maintaine iustice (notwithstanding he was very young.) And having taken upon him the government of the kingdome, he resolved with himself, that he ought first of all to revenge the death of his father *Ioas*, who was traiterously slain by his friends: he therefore laid hands on them, and put them all to the sword (yet extended he not his displeasure to their children; but conformed his actions according to the lawes of *Moses*; which saith, that it is not lawfull to punish the children for their fathers offences.) He afterwards levied an army of the tribes of *Juda* and *Benjamin*, and chose the men that were in their flowering yeers, and about twentie yeers of age: the number of whom amounted to three hundred thousand men, whom he divided into Centuries. He sent also to the King of Israel, and waged a hundred thousand of his armed men for a hundred talents of silver, because he intended to make war upon the *Amalechites*, *Idumæans*, and *Gabelites*. Now whilest he made this preparation, & was in a readines to undertake this exploit; a certain Prophet counselled him to dismisse the Israelites that he had with him, because they had no pietie in them, signifying unto him from God, that if he were followed by them in that war, he should be overcome: and contrariwise, that he should have the upper hand over his enemies, if he fought with a few men, according to Gods direction. Hereupon the King was fore moved (because he had already payed the Israelites their wages) but the Prophet ceased not to exhort him to doe that which was pleasant in Gods sight, who would give him silver in abundance. For this cause he dismissed them, telling them that he freely gave them their pay; and he with the forces of his kingdome marched out against those nations, and fought with them, and overcame them, & slew ten thousand of them, and took no lesse number of prisoners alive (whom he afterwards caused to be led to a high rock that bounded upon Arabia, and from thence cast them down headlong) and from all these nations he recovered a great bootie, and brought home much riches.
- D Whilest *Amasias* stood upon these tearmes, the Israelites (that had taken wages of him, and were cashiered by him) conceived a displeasure against him, supposing themselves to be injured by him, as if he had dismissed them for men of small resolution. For which cause they invaded his countrey, and spoiled it as farre as *Bethsemer*, and carried away a great quantitie of cartell, and slew three thousand men. This victory and prosperitie made *Amasias* proud, so that he began to forget God, who was the author thereof, and continued the honour of those gods which he brought from the countrey of the *Amalechites*. For which cause a Prophet came unto him and said, that he wondred that he should esteeme them for gods, who had so little availed them who honoured them, and had delivered them into his hands: so that divers of them were put to death, and divers led away prisoners, which they themselves had brought unto *Jerusalem*, according to the custome of war. These words moved the King unto displeasure, so that he commanded the Prophet to silence, threatening him to punish him, if he intermedled with his affairs any more. Who answered him, that he would no further urge him; yet withall he foreprophesied unto him, that God would not suffer this his innovation to rest unpunished. Anon after, *Amasias* (not able to keep a moderation amidst his affluence & prosperity: but waxing more insolent against almighty God, by whom he possessed the blessings he enjoyed) in height of his pride wrote to *Ioas* King of Israel, commanding him & his to yeeld him homage, according as in times past the Israelites were subject to *David* and *Salomon*, threatening him, that if he refused to do him voluntary service, he would enforce him to decide the difference by arms: to whom the Israelite replied thus: King *Ioas* to King *Amasias*. There was in the mountain of *Libanus* a Cypres tree of great height, to whom a little thistle wrote, demanding of him his daughter in mariage for his son. But during this interparlee betwixt the, there came a certain wild beast, that trod down the thistle. Let this example admonish and dissuade thee from attempting of two mighty matters, neither

Hedio & Rufinus, chap. 9.  
*Amasias* King of *Jerusalem*.  
2 King. 14. 1, 2.

2 King. 14.  
Deut. 24. 16.

The year of the world, 3106.  
before the natiuitie of Christs,  
858.

The dismission of the Israelites.  
2 Chron. 25. 21, 22.  
*Amasias* victory over the *Amalechites*.

2. 15, 16.  
*Amasias* is reprehended by a Prophet for his idolatry.

growing



The year of the world, 3106.  
before Christs  
Nativity, 858.

Amasias expedi-  
tion against  
Joas King of  
Israel.  
v. 17, 18.

v. 23.  
Amasias taken  
prisoner by the  
King of Israel.  
Jerusalem  
ruined.  
The Temple  
spoiled.  
v. 24.

Amasias slain.  
v. 27, 28.

growing proud of thy last victory against the Amalechites, left through thy presumption thou expose both thy life and fortune to the incertaine hazzard of warre. When *Amasias* had perused this answer of his, he was the more whetted unto warre (God also as it seemed pricked him forward, to the intent to chastise those iniquities that were committed by him.) When as therefore he had drawne his army into the field, and both the armies were upon the point to wage the battell, a sudden feare and discouragement seized him (such as God in his displeasure is accustomed to inflict) which made *Amasias* army turne their backs: so that (by the apprehension they had conceived) they were scattered before they came to handy strokes; and *Amasias* being left alone, was taken prisoner. Him did *Joas* threaten, that except he perswaded the inhabitants of Jerusalem to open their gates, and to receive both him and his armie into the Citie, he would put him to death. For which cause *Amasias* (constrained by necessity and feare of death) wrought so much as his enemies were received into Jerusalem, who made a breach of three hundred cubits in their wall; and there-  
row *Amasias* was led captive into Jerusalem. In this manner was *Joas* made master of the Citie, who afterwards carried away the treasures of the Temple, and tooke away the gold and silver that *Amasias* had in his Palace: and having in this sort ransomed him from captivie, he returned backe againe into Samaria. This hapned in the foureteenth yeere of the reign of *Amasias*, who afterwards fled into the Citie of *Lachis*, to avoide the conspiracy of his domestick friends, by whom notwithstanding he was surprized, and slain by them that were sent to doe the deed: his body was brought and royally entombed in Jerusalem. Thus died *Amasias* for introducing invocations in contempt of God; he lived fiftie foure yeers, and reigned twentie and nine: his sonne *Ozias* succeeded him in the kingdome.

## CHAP. XI.

How *OZIAS* overcame his neighbour Nations.

2 Kings 14. 21.  
2 Chron. 26. 1,  
2, 3.

The year of the world, 3120.  
before the nativ-  
ty of Christ,  
844.

Hedio & Ruf-  
sinus, chap. 11.  
The enlarge-  
ment of the  
kingdome of  
Israel.

2 Kings 14. 25.  
*Jonas* sent un-  
to Ninive,  
flyeth the pre-  
sence of God,  
and ascending  
a ship, is cast  
into the Sea.

**B**UT in the fiftenth yeere of the reign of *Amasias*, *Ieroboam*, *Joas* sonne, began to reign over the Israelites in Samaria, and enjoyed the Kingdome for the space of fourtie yeers. This King dishonoured God, and offended him grievously in observance of Idols, and divers absurd and strange actions, by which he heaped ten thousand mischiefs and miseries on the Israelites heads. To him came there a certaine Prophet called *Jonas*, who prophecied unto him, that he should make warre against the Syrians, and that he should overcome them, and enlarge his kingdome to the Northward, as farre as the Citie of Amatha; and to the Southward as farre as the lake Asphaltites (for these in times past were the limits of the countrey of Canaan, according as the General *Iosuah* had confined them.) *Ieroboam* encouraged by this prophecy, let forth his army against the Syrians, and spoiled all their country (according to the prophecy of *Jonas*.) And for that I have promised to yeeld an exact History in writing of all those things that hapned in our nation, me thinks it shall not be amisse to declare that, which I have found written of this Prophet in our Hebrew Chronicles. This man being commanded by God to repaire unto the kingdome of *Ninus*, and proclaime that which should happen to the Citie of Ninive (namely, that the government thereof should be abolished) through feare which he conceived repaired not thither, but fled from Gods presence into a Citie called Joppa; where finding a ship, he entred the same and sayled towards Tharsis in Sicilia. But there arose so vehement a tempest upon the sea, that the vessell was ready to be drowned, and both the Mariners, Master, and Owners of the ship, made their vow of thanksgiving unto God, if they might escape from this tempest: but *Jonas* hid himselfe, and covered his face, performing no such matter as the rest had done. Whereas therefore the turbulent waves incensed by violent winds, increased more and more, the Mariners and passengers began to imagine amongst themselves, that some one of them in that Barke had caused that tempest: whereupon they agreed amongst themselves to cast lots, to know which of them were the occasion of their danger. Which done, the lot fel upon *Jonas*: who being demanded whence he was, and for what businesse he travelled, answered them, that he was an Hebrew by Nation, and a Prophet of the most high God: and counselled them, that if they would be warranted from that danger, they should cast him into the sea, because it was he onely that was the cause of that tempest. Notwithstanding this confession of his, they durst not perform that which he desired, supposing that it would be an act of great impiety, in that sort to thrust a stranger into that manifest perdition, whose life had been committed to their trust. But for that the storm more and more increased, and grew so vehement, that they wanted very little of



**A** of imminent shipwracke; and being besides that incited by *Jonas* himselfe, and whetted on likewise by the feare they conceived, to lose their lives, they cast him into the Sea: whereupon suddenly the storme ceased. It is likewise said, that being swallowed up by a great fish for the space of three dayes and three nights, he was at the last vomited out, and cast by the same fish upon the shore of the Euxine Sea alive, and without any maime in any of his members. There besought he **GOD** that he would pardon him the sinne which he had committed: and afterwards he resorted to the Citie of Ninivie, where ascending a place from whence he might be heard, he published with a loud voice unto them, that they should lose the Empire of Asia: which after he had pronounced, he returned backe againe. *This record I have made according as I have found it registred in writing.*

King *Ieroboam* having passed all his life time in prosperitie, and reigned for the space of fourtie yeers, departed this life, and was intombed in Samaria, and *Zachary* his sonne succeeded him in his kingdome. At the same time, *Ozias* the sonne of *Amasias* reigned in Jerusalem over the two tribes, after that *Ieroboam* had already reigned foureteeene yeers; his mother was called *Achia*, and was of the Citie of Jerusalem. He was a man of a good nature, and such a one as loved justice, of noble courage, and very laborious in providing for all occurrences: he made warre against the Philistines, and after that he had overcome them in battell, he tooke *Ita*, and *Amnia*, two of their strong Forts, and rased them. This exploit done, he set upon the Arabians that neighboured upon Egypt, and after that (having built a citie upon the red Sea) he planted a garrison therein. He afterwards discomfited the Ammonites, constraining them to pay him tribute, and subdued all as farre as the marshes of Egypt.

**C** After that, he began to provide for the Citie of Jerusalem: for he built it anew, and repaired the walles thereof, that had been beaten downe or decayed, either by continuance of time, or by negligence of those Kings who were his predecessors: he repaired those also which the King of Israel had beaten downe, at such time as having taken *Amasias* prisoner, he rode in triumph into the Citie. Besides this, he erected a number of towers, each of them one hundred and fiftie cubits high. These inclosed he with walles to set garrisons therein, and in divers barren places he caused divers fountaine heads to be made: for he had an infinite multitude of beasts of carriage and other cattell, in that the countrey was fit for pasture. He tooke pleasure also in tillage, for which cause he was often busied about his land, sowing, and planting the same. He had about him a chosen army, to the number of three hundred and seventie thousand fighting men, whose Generals, Conductors, and Captaines, were valiant and invincible men, and were in number two thousand.

**D** He taught his souldiers to march in a square battell (in manner of the Macedonian Phalanx) arming each of them with swords, targets, and corselets of brasse, with arrowes and darts. He made also great preparation of divers engins to batter Cities, and to shoot stones and darts, besides divers hookes, and other such like instruments. But whilest he was intent on these studies and preparations, he grew insolent and proud, and being puffed up with mortall arrogance, he contemned the immortall force, which endureth for ever (which is pietie towards God, and the observation of his commandements.) For which cause he was overthrowne by his prosperitie, and fell into his fathers finnes, through the happinesse and greatnesse of his estate, wherein he could not moderately containe himselfe. So that upon a certaine solemne feast day wherein all the people were assembled together, he attired himselfe in the high Priests vestments, and entred into the Temple to offer sacrifice unto God upon the golden Altar, which notwithstanding the high Priest *Azarias* (accompanied with fourescore Priests) inhibited him the same, telling him that it was not lawfull for him to sacrifice, in that it was onely allowed in those that were of the posteritie of the high Priest *Aaron*.

**E** Whilest after this manner *Azarias* expostulated with him, commanding him to goe out of the Temple, and not to contradict the ordinances of God; the King waxed wroth, and threatned to take his life from him, except he kept himselfe quiet. Whereupon there fell a great trembling and earth-quake, and the Temple cleft in twaine, and a great light of the Sunne entred thereinto, and reflected on the Kings face in such manner, that all his body was instantly covered with a leprosie, and before the Citie (in a place called *Eroge*) the half of a mountain (that stood to the Eastward) brake and fell, and rowled and removed for the space of foure stadia, towards the Orientall mountain, where it rested: so that the publike waies were shut up, and choaked, and the Kings gardens of pleasure were wholly ruined and disfigured. When the Priests beheld the Kings face covered with a leprosie, they told him what inconvenience had hapned unto him, and enjoined him to depart out of the towne, according to the custome of men that were polluted. Whereupon he (wholly confused at so

grievous

The year of the world, 3120. before Christs Nativity, 944.

Jonah 2. peritum.

Jonas cast into the Sea, is devoured by a Whale, and cast upon the coast of Ninivie, foretelleth them of the losse of their Empire.

2 Reg. 14. 23. Jeroboams death.

Ozias King of Juda.

The year of the world, 3136. before Christs Nativity, 828.

Ozias expedition, and the repairing of the Citie.

2 Chron. 26. 13. 23. 415.

The year of the world, 3150. before Christs Nativity, 814.

Ozias riches and army.

2 Chron. 26. 10.

2 Chron. 26. 15.

2 Chron. 26. 19.

The year of the world, 3170. before Christs Nativity, 794.

2 Chron. 26. 21.

Ozias transgresseth his vocation, and is punished with a leprosie, and compelled to depart out of the Citie.

2 Chron. 26. 21.



The year of the  
world, 3170.  
before Christs  
birth, 794.

grievous an accident, and having no more audacitie to speake) obeyed the commandement that was given him, enduring a pitifull and lamentable punishment for being elate and proud more then became humanitie, and for that he committed such impietie against God. He therefore remained without the Citie for a certaine time, and led a private life, and his sonne *Iotham* succeeded him in the kingdome. Finally, he died through griefe and discontent, after he had accomplished threescore and eight yeares, whereof he reigned fiftie two, and was onely buried in his garden.

2 King. 25. 7.  
8. 9.  
Zacharias.  
slaughter.

*Zachary*, *Ieroboams* sonne, having reigned fixe moneths over the Israelites, was slaine by Treason plotted against him by a familiar friend of his called *Sellum*, the sonne of *Iabes*, who possessing the kingdome after him, enjoyed not the same above thirtie daies. For the Generall *Manahem*, being at that time in the Citie of *Tharfa*, and understanding of that which had hapned to *Zachary*, departed thence with all his force, and came to *Samaria*, and in a battell which he fought, he slew *Sellum*: And afterwards obtaining the Crowne, he went from thence towards the Citie of *Tapfa*, the inhabitants whereof locked and barred their gates against him, and would not receive him: in revenge whereof he spoiled all the countrey round about, and tooke the Citie by force, and (being highly incensed against the *Tapfians* for their insolence) he put them all to the sword, not sparing their little children (which was an incredible and barbarous crueltie in him.) *Manahem* reigned in this manner for the space of ten yeares, continuing a most cruell and unbridled tyranny over the people. Afterwards being assailed by *Phul* King of the Syrians, he went not out against him, neither practised to resist him, but procured his peace for the sum of a thousand talents of silver, which in way of composition he paid unto him. The people furnished *Manahem* with this summe, in way of contribution, paying fiftie drachmes apiece.

2 King. 15. 14.  
Manahem  
King of Israel.

The year of the  
world, 3174.  
before Christs  
nativity, 790.

The *Tapfians*  
slaughter.

Peace bought  
with money.

The year of the  
world, 3185.  
before Christs  
nativity, 779.

Phaccias.  
The translation  
of the Is-  
raelites.

Anon after he died, and was buried in *Samaria*, leaving behind him a sonne to succeed him in the kingdome, whose name was *Phaccias*, who imitating his fathers crueltie, possessed the Sovereignty by two yeares: for he was slaine at a feast in the midst of his friends, by a Treason practised against him by *Phaccias* the sonne of *Romelias*, who enjoyed the kingdome for the space of 20. yeares, addicting himselfe to all impietie and wickednesse. But *Teglaphalasser* King of *Assyria*, led forth his army against the Israelites, and spoiled all the countrey of *Galaad*, and that beyond *Jordan*, and *Galilee*, *Cydida* and *A* for also, and led all the inhabitants thereof prisoners, and transported the kingdome to himselfe. This is that which wee have thought good to write as touching the King of *Assyria*.

The year of the  
world, 3187.  
before Christs  
nativity, 777.

*Iothams* pic-  
ture.

Hedio & Ruf-  
inus. chap. 7.  
The prophecie  
of the destru-  
tion of Ni-  
nive.  
*Naum*, 2. 8. 9,  
10. and finem.

*Iotham* the sonne of *Ozias* reigned in *Jerusalem* over the tribe of *Juda*: he was the sonne of a daughter of *Jerusalem* called *Ieremai*. There was no vertue deficient in this King, for he was devout towards God, just towards men, and carefull to repaire the Citie: for he willingly employed himself in restoring that which had need of reparation and ornament. He built galleries and porches about the Temple, and repaired the walles that were falne downe: he erected huge and impregnable towers: in a word, he restored all that which was deficient in his kingdome. He made warre upon the *Ammonites*, and overcoming them in battell, he made all their nation tributary, and constrained them to pay him yearly a hundred talents, and ten thousand Cores of Wheat, and as many of Barley: and his kingdome in such sort increased, as he was redoubted abroad, and happy at home. Now about the same time there lived a certaine Prophet called *Naum*, who prophesied the overthrow of the *Assyrians*, and of the Citie of *Ninive*, and spake to this effect. All the people thereof shall be tossed and troubled, and be put to flight, and shall say the one unto the other: Stay and abide, take gold and silver, and there shall be none that will receive it. For they shall have more care to save their bodies, then their goods: for there shall be a great debate amongst them with lamentation: their members shall lose their vigour, and their faces shall be altogether swart through feare: where shall the repaire of Lions be? or where shall the mother of Lions whelpes rest her? *Ninive* (God saith unto thee) I will destroy thee, neither shall the Lions that issue from thee, governe the world any more. To this effect did he prophecy, and spake many other things to this intent, which it concerneth not to repeat. For I have omitted it purposely, because I would not be troublesome to the Readers. But all those things which he forespoke as touching *Ninive*, came to passe one hundred and fiftene yeers after. But this is sufficient for the manifestation of this matter.



## CHAP. XII.

RASIN King of Damasco maketh warre against Ierusalem: ACHAZ sendeth for the King of Assyria to assist him.

The year of the world, 3204.  
before Christs  
Nativity, 760.



FTER that Iothan had lived one and fourty yeers, and reigned sixteen, he died, and was buried in the sepulchre of the Kings: after him the kingdome fell to Achaz his sonne, who was a contemner of God, and a transgressor of the ordinances of his forefathers, and conformed himselfe to the customes of the kings of Israel: for he erected Altars in the Citie of Ierusalem, and sacrificed unto

- B** idols, offering up his own sonne unto them (after the maner of the Chanaanites) and perpetrated divers such like offences. During these impious idolatries of his, Rasin king of Syria and Damasco, and Phaceias king of Israel made warre against him (for these two were confederates:) leading therefore both their armies against Ierusalem, they besieged it a long time, yet profited nothing, by reason the wals were very strong. But the king of Syria having seized the Citie of Elath, neer unto the red Sea, and slain all the inhabitants thereof, planted Syrians therein, putting all the garrisons likewise to the sword, and all the Jews round about, and carried away with him a great booty unto Damasco, and afterwards returned home with his army. The king of Ierusalem understanding that the Syrians were retyred, & supposing himselfe to be sufficient to fight against the king of Israel, led forth his forces against him, and was overcome in battell (because that God was intensed against him for his wickednesses, which were both detestable and infinite.) For in that battell the Israelites slew about sixscore thousand men: amongst whom was Zacharias the sonne of Achiaz, whom the Generall of the armie of the Israelites called Amias, slew, with Ericam the Governour of the whole Realme, and he took Elcan the Generall of the tribe of Iuda prisoner also. They led away likewise a great number of women, and children, with a great bootie, and afterwards returned unto Samaria. At that time there was a certain Prophet living in Samaria, whose name was Obel, who comming out to meete the armie, cried with a loud voice unto the people, that the victory which they had, did not happen unto them through their valour, but by reason of the wrath of God conceived against Achaz king of Iuda. He further reproved them, for that not contenting themselves with the good hap of that victory, they had so far presumed as to hold them of Iuda and Benjamin prisoners, who were of their own alliance: he therefore counselled them to send them back unto their houses, without any injurie by unjustice offered unto them, threatening them that if they did the contrary, they might be assured that God would punish them.

Hedio & Puffinus, chap. 13.  
Achaz impietie.  
2 King. 15, 38.  
The sacrifice of his sonne.  
2 King. 16, 13.  
23, 34.

The punishment of impietie.  
Ezra 7, 10.

2 Chron. 28, 18, 19.  
The slaughter of the army of Iuda.

- After this admonition, the Israelites assembled themselves together to consult upon this matter, at which time Barachias, one of the principall Governours of the state, and three others with him alleaged, that it was not lawfull for the Citizens to lead their prisoners into the city, for fear (as they said) that God should utterly extinguish them all. For those sinnes (said they) which we have already committed, and against which the Prophets have exclaimed, are cause enough to incense God; so that we have no cause to annex new impieties to the precedent. When the souldiers heard these words, they permitted them to execute all that which they held convenient to bee done. For which cause the above-named took the prisoners, and discharged them, and entertained them courteously, and gave them means and money to furnish them in their journey, and sent them home without offence: and besides that, these foure persons conducted them onwards of their journey, as far as Jericho; and when they drew neer unto Ierusalem, they returned back to Samaria.

2 Chron. 28, 9, ad 16.  
The Israelites by the Prophets advice dismisst those prisoners they had taken of the tribes of Iuda and Benjamin.

## CHAP. XIII.

The King of Assyria taketh Damasco by force; killeth their King, translateth the people into Media; and planteth new Colonies in Damasco.



Hen king Achaz had received this overthrow by the Israelites, he sent unto Theglathasar King of Assyria, requiring him to assist him in the war, which he intended against the Israelites, Syrians and them of Damasco; promising to give him great sums of money, and at that present also he sent him very bountifull presents. Who after he had considered on the Embassage, came forth with his army to assist Achaz:

The year of the world, 3209.  
before Christs  
Nativity, 754.



The year of the  
world, 3297.  
before Christs  
nativity, 757.

2 King. 16. v. 7,  
8, ad 16.

The translation  
of the Israelites.

Achaz giveth  
the gold and  
silver of the  
Temple to the  
King of the  
Assyrians.

Achaz shutteth  
the doors of Gods Temple,  
and honoureth  
strange gods.

Achaz death.

The year of the  
world, 3215.  
before Christs  
Nativity, 749.

2 King. 17. v. 1,  
ad 6.

Oseas impiety  
and punish-  
ment.

Hezekiah & Ruf-  
finus, chap. 14.

2 King. 18.  
1, &c.

2 Chron. 29.  
1, &c.

Ezekias Em-  
bassadours,  
that were sent  
to the Israel-  
ites to exhort  
them to cele-  
brate the feast  
of unleavened  
bread, are slain  
by them.

2 Chron. 29.  
The Word of  
God is never  
without fruit.

and spoiling Syria, and sackings Damasco, he slew *Rases* their King also, and transported them of Damasco into the higher Media, & sent certain people of Assyria into Damasco. He wrought much mischief likewise in the country of Israel, and led away a great number of prisoners from thence. After that the Syrians had been subdued and weakened after this manner, *Achaz* took all the gold and silver that was in the Kings treasury, and in the Temple of God, and carried it unto Damasco, and gave it to the King of Assyria, according to those promises he had made him, and after much gratuity and thanksgiving, he returned back again to Jerusalem.

This King was so senselesse and ignorant of his own profit, that although he was overpressed by warre by the Syrians, yet ceased he not to adore their gods, but persisted in their honour, as if he expected the victory by their means. And although he were overcome again, yet intended he the honour of the Syrian gods, choosing rather to reverence any, then the true God, whom his forefathers worshipped: Yea, so far grew he in contempt, and neglect of all true piety, that at length he shut up the Temple gates, and prohibited the ordinary sacrifices, having before that taken all the precious presents out of the same. After he had in this sort committed these outrages against God, he died, when he was thirty and six years old; and after he had reigned sixteen yeers, and left his sonne *Ezechias* to succeed him in the kingdome. At that very time died *Phacetas* king of the Israelites, by the means of a certain conspiracie, which *Oseas* his intended friend wrought against him: who held the kingdome for the space of nine yeers, shewing himselfe both to be wicked, and a contemner of God. Against him *Salmanasar* king of Assyria moved warre, and overcame him, because God was not favourable unto him, neither assistant in his enterprizes: he was therefore subdued, and constrained to pay a certain tribute imposed upon him. The fourth yeer of the reign of *Oseas*, *Ezechias* the sonne of *Achaz*, and *Abia* a Citizen of Jerusalem, reigned over the two tribes. He was a man of a vertuous disposition, and one that loved justice and piety: for as soon as he came unto the kingdome, he resolved with himselfe first of all, that the chiefest and most necessary and most profitable thing that might be, was the establishment of the service of God. When as therefore he assembled the people, the Priests, and the Levites, he began to discourse and devise with them in these or such like words. There is no one of you but knoweth, that for my fathers offences, and for your irreverent regard and service towards God, ye are fallen into many and mighty calamities, because

through your extreame madnesse, you have suffered your selves to be perswaded to adore those, whom he esteemed to be no gods. Since therefore you have learnt (to your own misery) how pernicious a thing impiety is, I exhort you, that (forgetting the same) you purifie both your selves, your Priests, and your Levites from your former pollutions, that yet at length you may assemble together, and open the Temple, and cleanse the same with ordinary sacrifices, to the end it may be restored to the ancient honour which erst it possessed: for by this means we shall have God favourable unto us, when his wrath shall be appeased that was kindled against us. As soon as the king had spoken after this manner, the Priests opened the Temple and after they had gathered the sacred vessels, and cast all uncleannesse out of the same, they offered sacrifice upon the Altar, according to the custome. Afterwards the king sent to all the Provinces under his dominion, and gathered together the people of Jerusalem, to celebrate the feast of unleavened bread (which had been intermitted a long time through the impiety of the kings his predecessours.) He sent also unto the Israelites, exhorting them to forsake the customes which of long time they had wickedly observed, and to return to the true and ancient manner of serving God, certifying them that he would permit them to repaire to Jerusalem, to celebrate the feast of unleavened bread, promising them that he himselfe would solemnize the same with them also: protesting that he did this, not in respect of his own profit, but through the desire he had to further their felicitie, who should be happy, if they obeyed this his counsell.

When *Ezechias* Embassadours came unto the Israelites, and had delivered unto them the message that they had in charge: so far were they from conformitie, that they mocked them, and esteemed them to be mad, and spit upon those Prophets that exhorted them to piety, and foretold them the evils they should suffer, unlesse they subscribed to the service of God; and finally they laid hold on them, and put them to the sword. And not contenting themselves with this presumption, they attempted yet farre worse things, and never gave over untill that God (in punishment of their impiety) made them subjects under the hand of their enemies, as shall appeare manifestly hereafter: But divers of the tribes of *Manasses*, *Zabulon*, and *Issachar* (respecting the good counsels of the Prophets) submitted themselves to the service of God, and repaired altogether to Jerusalem to King *Ezechias* to honour God. As

soon



**A** soon as they were arrived there, *Ezechias* ascended into the Temple, accompanied with the governours and all the people, and offered there seven Bulles, seven Rams, and as many Goates: and after that he and all the governours had laid their heads upon the heads of the sacrifice, they delivered them to the Priest, according as it appertained to them, and they sacrificed and made burnt offerings of them. The Levites also (assisting round about with instruments of musick) sung Hymnes and Songs unto God, according as they had been taught by the ordinance of *David*. The other Priests had Trumpets, with which they reported to the tune of their Hymnes. Which done, the King and all the people cast themselves prostrate upon the ground, and adored God; and afterwards sacrificed seven oxen, a hundred sheep, and two hundred lambs. The King likewise bestowed six hundred oxen, and three thousand sheep upon the people to feast withall. And when as the Priests had joyfully performed all things (according to the custome contained in the Law) the king took great pleasure and banquetted with the people, giving thanks unto God. And when the feast of unleavened bread was come, they sacrificed the Passeeover, and during the seven other dayes, they offered up their other sacrifices. The king gave in way of gratuitie unto the people (besides that which had been offered) two thousand oxen, and seven thousand sheep. The Governours did the like, and gave the people a thousand buls, and one thousand foure hundred sheep: and thus was the feast solemnized, which had not been so magnificently and devoutly celebrated since *Solomons* time. When the solemnitie of this feast was past, they journeyed and went thorow the countrey, and purified it. They purged the Citie likewise of all uncleanness of idols, and the king ordained that the daily sacrifices should be made according to the law, upon his charge. He enacted also that the people should pay the tenths to the Priests and Levites; with the first fruits, to the intent they might wholly intend piety, and never estrange themselves from the service of God. By which means it came to passe, that the people brought all kinde of fruit to the Priests and Levites: which the king put up in certain store-houses, which he had built, to be distributed to every one of them, their wives, and children; and by this means they returned again to their former puritie in religion. After the king had disposed all things in this sort, he made warre upon the Philistines, and overcame them, and seized all their Cities (between Gaza, and Geth.) About this time the king of Assyria sent unto him, and threatened him, that if he would not pay them those tributes which his father before him had paid unto him, he would destroy all his countrey. Neverthelesse *Ezechias* set light by his threats, assuring himselfe in that piety and zeale he bore towards God, and in the Prophet *Esay*, by whom he was exactly instructed as touching all those things that were to succeed. And for this present it shall suffice that we have spoken thus much of this king.

## CHAP. XIII.

*SALMANASAR slayeth the King of Israel, and leaderth the Israelites captive into the countrey of Media.*

**E** When tydings was brought to *Salmanasar* King of Assyria, that the King of Israel had privily sent unto *Soan* King of Egypt, to request his assistance in warre against the Assyrian, he was sore displeased, and drew forth his army against Samaria, in the seventh yeer of the reign of *Osias*. But the King of Israel withstood his entrance into the city, by which means he was besieged therein for three years space, and finally Samaria was taken by force, in the ninth yeer of *Osias*, and the seventh of *Ezechias* reign. At which time all the kingdome of Israel was destroyed, and all the people transported into the countries of Media, and Persia; and amongst the rest King *Osias* was taken prisoner. The King of Assyria caused certain nations of a Countrey, which (by reason it abuteth upon a certain river in Persia called by that name) was called *Chut*, to remove their habitation, and to dwell in Samaria, and inhabite the Countrey of Israel. As for the ten tribes of Israel, they were transported out of their Countrey (nine hundred forty seven years, since their predecessors (departing out of Egypt) possessed the Countrey of Canaan; eight hundred years after the government of *Iosuah*; and two hundred and fourtie years, seven moneth, and seven dayes, since they revolted from *Roboam Davids* nephew, to give the kingdome to *Ieroboam*.) This was the end of the Israelites, who transgressed the laws, & disobeyed the Prophets, who foretold them of that calamitie which should happen unto them, except they repented them of their impieties. The sedition that they moved against *Roboam*, establishing his servant for their King, was the originall of their mischiefs.

The year of the world, 3618. before Christs Nativity, 746.

Ezechias sacrifice. 2 Chron. 29. 20. 21.

2. 30. 31. Reformation of Gods Service.

The year of the world, 3224. before Christs Nativity, 740.

The King overcometh the Philistines. 2 King. 19. Ezechias forsaketh the service of the King of Assyria.

Hedio & Rufinus, chap 5.

2 King. 17. 24.

The Israelites removed from their possessions, are translated into the Region of the Chuthites.



The year of the  
world, 3222.  
before Christs  
nativity. 740.

The Tyrians  
Chronicles  
touching the  
warres of Sal-  
manazar a-  
gainst the Ty-  
rians, written  
by Menander.

Gods displea-  
sure against the  
idolatrious  
Chuthites.

The Chuthe-  
ans embrace  
the service of  
God, and in  
prosperitie  
claime kindred  
of the Jews.

mischiefs. For *Ieroboam* committing impiety against God, and they imitating his wicked-  
ness, prevailed so much, as the Majestie of God grew displeased with them, so that he pu-  
nished them according as they deserved. But the King of Assyria ravaged and spoiled all  
Syria and Phoenicia with his army, and his name is found written in the Chronicles of the  
Tyrians: for he made warre against the Tyrians, at such time as *Elulur* reigned in Tyre,  
whereof *Menander* maketh mention, who wrote the history of Tyre, and hath translated  
their Pantarches into the Greek tongue. The King *Elulur* (said he) reigned six and thirty  
yeers, and pursued the Chutheans that were revolted from him by Sea, and made them sub-  
ject. Against whom the King of Assyria sent forth his army, and invaded all Phoenicia, and  
afterwards having covenanted a peace with them, he returned back again. The Cities of  
Sydon, Arce, and Paletyr, and divers other Cities revolted from the Tyrians, and submit-  
ted themselves to the King of Assyria. For this cause, and for that they of Tyre did not o-  
bey him, he drew his army forth once more against them; and he was furnished by the Phoe-  
nicians with sixtie ships, and eight hundredth rowers. The Tyrians changing their ships with  
twelve of their vessels, overthrew the Navy of the Assyrians, and took about five hundredth  
men prisoners: which act of theirs, wonderfully increased their honour. But the King of  
Assyria returning back again, planted a garrison upon the river, and fortified the fountaine  
heads, to the intent the Tyrians might draw no water, which act of his (continuing for the  
space of five yeers) they were inforced to finde and digge new fountaines to sustain them-  
selves. These things are written in the Registers of the Tyrians themselves, as also the ex-  
ploits of the King of Assyria against them. But these Chutheans from the Region of Chut  
which is in Persia, (where there is a River of that name) for that they were in five nations,  
they brought with them each of them the god whom they honoured in their nation, to the  
number of five gods, whom they served after the maner of their countrey. Whereupon the  
true and supreme God was grievously displeased, and provoked against them: for a plague  
fell amongst them, that consumed them in such sort, that they could finde no remedie, un-  
till such time as they had notice that it behoved them to adore the great God, and that  
therein consisted their safetie. They therefore sent unto the King of Assyria, requiring  
him to send them Priests from amongst the Israelites, whom he had led away prisoners in  
warre. Which done, they learning the law, and the maner of Gods service by them, began  
very diligently to observe both: by which means the plague ceased suddenly. And now  
even unto this day continue they in the same Religion, and are called by the Hebrews Chu-  
theans, and Samaritans by the Greeks. These as often as they finde the Jews in prosperity,  
call them their cousins (according to the variety and changes of time) but if they perceive  
their fortunes to be on the declining hand, then abjure their consanguinitie, and renounce  
any lawfull parentage or amitie, and say that they were planted in the countrey, and drawn  
thither form a forraine nation. But in time and place convenient, we will speak of them  
more amply.

## THE TENTH BOOK OF THE ANTIQVITIES OF THE

JEWES: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the tenth book.

- 1 *Senacherib King of Assyria, besiegeth Ezechias in Iernsalem.*
- 2 *Ezechias having lived for a certain time in peace, dyeth, and leaveth his sonne Manasses to suc-  
ceed him.*
- 3 *The Kings of the Chaldees and he of Babylon, warre against Manasses, and led him away prisoner.*
- 4 *The History of King Josias.*
- 5 *Josias death in battell, who hindered the King of Egypt from leading his army against the Baby-  
lonians, and the event thereof.*
- 6 *The army of Nabuchodonosor cometh into Syria.*
- 7 *Nabuchodonosor putteth Joachim to death, and maketh Joachim King.*

8 Nabucho-



A 8 Nabuchodonosor changeth his purpose, besiegeth Joachim, and is reconciled under composition.

9 Sedechias is appointed King over Ierusalem.

10 Ierusalem is taken, and the people translated into Babylon by Nabuchodonosor.

11 The successors of Nabuchodonosor: the destruction of Babylon by Cyrus King of Persia.

The year of the  
world, 3231.  
before Christs  
Nativity, 733.

## CHAP. I.

SENACHERIB King of Assyria besiegeth EZECHIAS in Ierusalem.

**I**N the fourteenth yeer of the reigne of Ezechias King of the two Tribes, Senacherib King of Assyria drew forth a huge army against him, and surprized all the Cities of Iuda and Benjamin by strong hand. To him Ezechias sent Embassadors, promising him obedience, and such a tribute, as it should please him to impose. When Senacherib had heard and considered upon the Embassadors instructions, he resolved on peace, and accepted Ezechias offer, promising that he would depart in peace as soon as he had received three hundred talents of silver, and thirty talents of gold: swearing an oath unto the Embassadors, that under these conditions he would depart away without offering any outrage. Ezechias giving credit to these words of his, emptied the treasuries, and sent the prefixed summe to Senacherib, hoping to be delivered from his enemy, and the hazard wherein his countrey stood. But the Assyrians having received the money, set light by their promises, so that Senacherib went in person to make warre against the Egyptians and Ethiopians, and left Rapsaces his Generall in Iudæa with a great power, accompanied with two of his chiefest Minions and Courtiers, with commission to spoile Ierusalem: The names of these two were Tharai and Anachares. As soon as they were incamped neer unto the wals, they sent unto Ezechias, and commanded him to come and speak with them: but he through fear which he had conceived, went not unto them, but sent three of his most familiar friends, Eliacim the superintendent of his Realme, Sobna and Ioachus that had the commission of his Registers. These three presented themselves before the Chieftains of the Assyrian armie: whom when Rapsaces had beheld, he commanded them to return unto their Master, and to tell him that the great King Senacherib was desirous to know under what hope he thus neglected his government, and obstinately refused to obey him and receive his army into the Citie? Is it perhaps, because he hopeth the Egyptians will have the upper hand of the kings armie? If that be his hope, doubtlesse he is deceived, shewing himselfe to be like unto a man that stayeth himselfe upon a broken reede, by which he is not onely not sustained, but in his fall also, hath his hand pierced therewith. He likewise wished him to conceive, that this his expedition was not without the will of God, who, as in times past hath given them the victory over the Israelites; so now also is pleased to humble Ezechias, & to make both him and his subjects stoope under the Assyrian government. Whilest Rapsaces spake thus in the Hebrew language (wherein he was very skilfull) Eliacim (fearing lest the multitude should be stricken with fear upon the hearing of these words) besought him to speak in the Syriack tongue. But he sufficiently instructed what it was that he feared, answered him with a louder voice in the Hebrew tongue, and told them they ought to give eare unto the kings commandement, and to yeeld themselves to his mercy, because it concerned their security. I am not ignorant (said he) that both you and your king do perswade the people under a vain hope, and fraudulently allure them to bear arms against us. But if your valour be ought at all, and you suppose that you can levy the siege from your wals, I am ready to furnish you with two thousand horse, give you us so many horsemen to approve their valours: but you cannot give them that you have not. Why therefore delay you? why yeeld you not to those that are too strong for you? and are able even in spight of your resistance to ransack your citie? whereas you know that a willing submission is always secure: contrariwise whereas dutie is enforced, there wanteth no perill of calamitie.

The oath of  
Senacherib,  
and his breach  
thereof.

2. 17.  
Rapsaces per-  
swasion, to  
cause Ezechias  
to submit.

When both the Embassadors and the people had heard that which the Assyrian had spoken, they reported the same to Ezechias, who incontinently cast his royall garments off, and cloathed himselfe in sackcloth, carrying the countenance of a disconsolate man; and casting himselfe prostrate upon the earth after the maner of their countrey, he besought God to be assistant unto him, since all other hope was vain. He sent also certain of his friends, and some Priests unto the Prophet Esay, requiring him to pray unto God, that since the sacrifice was offered unto him for publike securitie, it might please him to frustrate the enemies

2 King, 19, 1, 2.

Ezechias in ad-  
versitie hath  
recourte to  
God, he is  
comforted by  
Esay.



The year of the  
world, 3231.  
before Christs  
nativity, 733.

a v. 20. ad finem

Herodotus of  
Senacharib.

Hedio & Ruf-  
sinus, chap. 11.

2. 35, 36, 37.  
The punish-  
ment of Sena-  
cherib, for  
displeasing  
God.

Patricides.

Hedio & Ruf-  
sinus, chap 3.

2. King 20. 1,  
ad 11.

Ezechias sick-  
ness, and the  
prolongation  
of his life af-  
firmed by mira-  
cle.

hopes, and to have pitie and compassion on his people. When the Prophet had performed no lesse then he required, he received an answer from God, by which he assured the King, and all them that were about him, foretelling them that the enemies should be overcome without stroke strooken, and should retire with shame, and not with that advantage which they brag'd of at this present, because God had already determined how they should be overthrown. He foreprophecied also that *Senacherib* himselfe (the King of Assyria) should faile of his enterprize in Egypt, and that upon his return to his own Court, he should be slaine. At that very time the Assyrian wrote Letters to *Ezechias*, in which he called him foole and mad man, to think that he could warrantize himselfe from being his slave, yea his in especiall, who had conquered divers and farre greater nations: threatening him with utter ruine at such time as he should surprize the Citie, if he opened not the gates of Jerusalem willingly, to entertain his armie. When *Ezechias* had read these Letters, he set light by them, by reason of the confidence he had in God: and having opened them, he spred them in the Temple. And whilest he renewed his prayers unto God for the salvation of the Citie, and his subjects, *Esay* the Prophet told him that his prayer was heard: that hereafter likewise they should manure their lands in peace and securitie, and should enjoy their possessions without feare. Not long after, the King of Assyria having but cold successe in his expedition against Egypt, turned back again without doing any thing, for this cause that ensued. He had lost much time in the siege of Pelusium: and at such time as he had already raised certain bulwarks as high as the wall, so that he wanted nothing but to give the assault; news was brought him that *Tharsaces* King of *Æthiopia* brought an army to rescue the Egyptians, with an intent to take his way thorow the desert, and suddenly to charge the Assyrian army. *Senacherib* troubled with these tidings, speedily departed thence with his armie. But *Herodotus* saith, that he made warre with *Vulcans* priest, especially for that he was both a king and a priest. Besieging Pelusium (said he) for this cause he gave over the siege: The King of Egypt called to his God for assistance, by whose power the Arabians suffered much misery. But in this also he erreth, in that he setteth down the Arabian for the Assyrian. In one night (said he) there was such a multitude of Mice, that they gnaw all the enemies bowes and other arms: whence it came to passe that the King being disarmed, withdrew his siege from Pelusium. But *Berosus* a writer among the Chaldees maketh mention of *Senacherib*, and how he reigned among the Assyrians, and troubled both Asia and Egypt with warre, and declareth the maner in these words: But *Senacherib* returning from the Egyptian war, came before Jerusalem, and received the armie that was there, at the hands of the Governour *Rabsake*, and God caused a pestilent sicknesse to fall upon his army, which was so violent, that the first night of the siege there died an hundredth fourescore and five thousand men, with the Governours and Chiefetaines. With which losse he was so affrighted, and troubled, that fearing to lose his army, he fled with those that remained, and retired himselfe into his kingdome to the Citie called Nineve, where after he had lived for a time, he was traiterously slain by *Adramelech*, and *Selenar* his two elder sonnes: and being dead, was carried into his own Temple called Arusche, and his children were driven out of the kingdome for committing the murder, and retired themselves into Armenia, and *Afferadochus* succeeded *Senacherib*. Such was the end of the Assyrian army that came before Jerusalem.

## CHAP. II.

*Ezechias* having for a time remained in peace, dieth: and leaveth his sonne *MANASSES* to succeed him.

**K**ING *Ezechias* (being in this sort beyond all hope delivered from his feares) offered thanksgiving and sacrifices unto God, with all the people, acknowledging that there was no other cause that had slain part of his enemies, and put the rest to mortall feare, neither that had delivered Jerusalem from thralldome, but onely Gods succour and assistance. And whilest he altogether intended and was occupied about the service of God, he fell sick of a grievous disease, so as the Physicians depaired of his health, and his friends expected nothing but his death. This sickness of his was accompanied with a grievous care, because he had no children, and saw that he was now to depart the world, and to leave his house desart, and his kingdome desolate. Being therefore in this sort toyled with discontents, he lamented and besought God, that it would please him to lengthen his life a little time, untill he had children to succeed him, and that he would vouchsafe that his soule might not be taken from him, before he were the father



**A** of a sonne. Hereupon God taking compassion of him (and the rather, because he was not grieved for that the pleasures of his kingdome were taken from him; but for that he fought for a lawfull heir to succeed him in the Princedome) he sent the Prophet *Esay* unto him, to assure him, that after three dayes he should be recovered of his sicknesse, and that after he had lived some fifteen yeeres more, he should depart out of this life, and leave a lawfull heir behinde him. When the Prophet (according as he was commanded) had brought these tidings to the King, he doubted both the unexpected messenger, and the mightinesse of his disease: for which cause he required some prodigious signe at *Esay*'s hands, to the intent that he might certainly beleve, that he was sent as a messenger from God unto him: for the truth of those things, which either exceed our hope, or reason, are wont to be confirmed by these means. Whereupon *Esay* asked him what signe he required, and it should be given him. For which cause he requested, that since the declining sunne had already advanced his shadow ten degrees within the royall lodging, he would cause it to return unto the place where it was before, and overrun again the same lines of shadow. On this occasion the Prophet befought God, that it would please him to confirm the King by this miracle: who seeing that which he desired, was suddenly delivered from his sicknesse, and ascended the Temple to worship and praise God. At that time it happened, that the Monarchie of the Assyrians was destroyed by the Medes, (whereof I will speak in another place.) Anon after, *Balad* King of Babylon sent an Embassadour to *Ezekias* with presents, calling him his ally and friend: who receiving his messengers, willingly feasted them, and shewed them his treasures, his arcanal, and all other magnificence that he had of gold and precious stones: and after he had given them presents for *Balad*, he dismissed them. Whereupon the Prophet *Esay* came unto him, asking him from whence those Embassadors came? To whom *Ezekias* answered, that they were of Babylon, and came unto him from their King, telling the Prophet how he had shewed them all that which he had, to the end that having seen and observed his riches and power, they might afterwards certifie the King thereof. Whereunto the Prophet replied, saying: Know thou, that within a little time thy riches shall be transported into Babylon, and thy children shall be made Eunuchs, and (being no more men) shall be slaves unto the King of Babylon. All which God gave him to understand before it happened. For which cause *Ezekias* was sore troubled, to hear these tidings, saying, That he desired that his people might not fall into those miseries: but since it was impossible to change the decree of God, he required that he might have peace during his life time. Of this *Balad* King of Babylon, *Berosus* maketh mention. This Prophet truly divine, and admirable for the verity of his prophecies, is accounted to have spoken nothing that was untrue, but to have left in writing all that which he prophesied: the truth wherof hath afterwards in effect appeared to posterity. Neither did he alone perform thus much; but besides him, twelve others have done the like: and all that which is hapned unto us, either good or evil, hath falne out truly according to their prophecies. But hereafter we will speak of every one of them. Now when as *Ezekias* had lived his prefixed time (according as we have fore-spoken) and governed his kingdome in peace, he died when he was fiftie four yeeres old, and in the nine and twentieth yeer of his reigne.

The year of the world, 3221. before Christs birth, 733.

v. 14, 15. The Assyrian Monarchie destroyed. The embassage of the king of Babylon to *Ezekias*.

v. 16, 17, 18. The captivity of Babylon fore-prophecied by *Esay*.

The year of the world, 3232. before Christs Nativity, 732.

Hedio & Rufinus, chap. 4.

v. 21. 2. Chron. 32. v. 33. *Ezekias* death.

## CHAP. III.

*The Kings of Chaldaea and Babylon warre against MANASSES, and take him prisoner.*

**I**n sonne *Manasses* (the sonne of *Achiba*, a woman born in Jerusalem) succeeded him in the kingdome. This man forsook his fathers wayes, and followed sinister customes, expressing in his maners all kinds of mischief, not omitting any impietie, but adding himself to all the iniquities of the Israelites, who were destroyed because of their sinnes committed against God. He was so impudent, as he spared not to pollute the very Temple of God, the Citie and the whole countrey: for making his entry, in despite of God, he slew afterwards all those that were vertuous men amongst the Hebrews. And although he had no want of Prophets, yet so it is, that he killed every day some: so that Jerusalem was overflowed with blood. For which cause God being provoked unto wrath by these his so hainous offences, sent divers Prophets, the one after the other, both to the King and the people, by whom he threatened to inflict the same calamities upon them, which (for contempt of religion) the Israelites their brethren had a little before that suffered. But they unwilling to give trust to these speeches of theirs (whose admonitions had they respected, they might have avoided their imminent evils) at length in effect

2. King. 21. 1. &c. 2. Chron. 33. 2. ad 10. *Manasses* impietie and crueltie.

The year of the world, 3247. before Christs nativity, 717.

Hedio & Rufinus, chap. 5. alias, chap. 4.



The year of the  
world, 3247.  
before the nativ-  
ity of Christ,  
717.

2. Chron. 33. a  
v. 1. ad 13.  
Manasses sur-  
prised and led  
prisoner into  
Babylon, and  
after his re-  
pentance re-  
stored to his  
kingdome.

The year of the  
world, 3288.  
before Christ's  
Nativity, 676.

v. 14. v. 16.  
Manasses pu-  
rified the city,  
and consecra-  
te the Tem-  
ple again.

The year of the  
world, 3302.  
before Christ's  
nativity, 662.

Manasses  
death.

2. King. 21. 18.  
2. Chron. 33. 20.  
Amos king of  
Juda, a wicked  
Prince.

2. King. 22. 1.  
ad 8.

2. Chron. 34. 1.  
ad 14.

The year of the  
world, 3304.  
before Christ's  
Nativity, 660.

Josias King of  
Juda.

2. Cron. 34. 8.  
Josias resto-  
reth the true  
service of God.

The year of the  
world, 3307.  
before Christ's  
Nativity, 657.

2. King. 22 v.  
4, 24.

Josias rooteth  
out Idolatry.

The year of  
the world,  
3321 before  
the Nativity  
of Christ, 644.

Judges.

2. Chron. 34. 9.  
ad 14.

The zeal of  
the people in  
the reparation  
of the Temple

effect experimented the truth thereof. For whereas they persevered in their accustomed  
and dissolute maners, God incensed the King of Chaldaea and Babylon against the m. who  
sending his army into Judaea, and spoiling the whole region, at length surprised and led away  
*Manasses* prisoner, and made him subject to what punishment it should please them to inflict  
upon him. At last the wretch (taught by his own mischief) acknowledged his sinne, and  
humbly besought God in prayer, that he would make his enemy courteous and mercifull:  
neither did God shew himself inexorable, but having compassion on his miseries, gave eare  
unto him; and after some space of time, the Babylonian sending him home, restored him to  
his former government. As soon as he was returned back to Jerusalem, he began (as much as  
in him lay) to shew the fruits of repentance, and to fear God in all things, cleansing his spirit  
of all those sinnes, whereunto before-time he was addicted. He purged the Temple also, and  
cleansed the City; and from that time forward, he addicted himself wholly to think how he  
might give God thanks, for that he had thus retyred him from ruine, and how he might  
passe all the remnant of his life in his favour. He taught the people likewise to do the like,  
telling them what miseries they had endured within a few yeers, for that they had demeaned  
themselves impiously. He repaired the Altar also, and according to *Moses* prescript offered  
thereon solemne sacrifices: and after that he had purveyed those things that concerned the  
service of God, as it appertained, he bethought himself likewise of the securitie of the citie  
of Jerusalem, and carefully repaired the old and ruined walls, annexing also another inclo-  
sure thereunto, and erecting high Towers likewise, furnishing the same with munition and  
victuall sufficient for a Citie of defence. And so much was he changed during the rest of his  
life, that he was held most happy; and after that time he began to serve God, divers took  
example of vertue by imitating him. After he had lived sixtie and seven yeers, he died in the  
five and fiftieth yeer of his reigne, and was buried in his garden. His kingdome came into  
the hands of his soune *Amos*, the sonne of *Emassema*, of the citie of Jabath, who imitating his  
fathers youthly course, was slain in his own house, by a conspiracie plotted by his own hou-  
shold servants, after ee had accomplished the yeers of four and twenty, and reigned two. Af-  
ter his death the people slew his murtherers, and he was buried with his father, and the  
kingdome was given to his sonne *Josias*, who was onely eight yeers old.

### CHAP. IIII.

#### The History of JOSIAS.



**J**OSIAS mother was of the city of Bosceth, and was called *Ieda*: he was a man of a  
good nature, and of his own instinct inclined to vertue, conforming himself to the  
customs and maners of his progenitor *David*, both in the scope and rule of all his  
life. When he grew to be twelve yeers old, he gave manifest approbation of his  
pietie and justice: for he drew the people to a conformable course of life, and to the detesta-  
tion and abolishing of Idols, that were no gods, and to the service of the onely and true God  
of their forefathers. And considering the actions of his predecessours, he began to rectifie  
them in that wherein they were deficient, with no lesse circumspection, then if he had been  
an old man; and that which he found to be correspondent and advisedly done by them, that  
that did he both maintain and imitate. All these things did he both by reason of his innated  
wisedome, as also by the admonishments and counsels of the Elders: for following orderly  
the laws (both in respect of publique policy, as also in religion) he walked uprightly, in that  
by observing them, he could not erre. For circuiting both the citie and the whole countrey,  
the King razed down and defaced the woods that were made for strange gods, and over-  
threw their altars: and all those gifts that had been offered unto them by his predecessours,  
were defaced in a mockerie: and in this maner caused he the people to return to the service  
of God, and to forsake the honour they did unto Idols. He offered likewise the ordinarie  
sacrifices and burnt offerings upon the Altar, and established Judges and Magistrates to de-  
termine publike debates, and to do each man right, charging them to have no lesse respect  
of equitie, then they had of their own lives. He sent also thorow all the countrey, com-  
manding all those that would be contributors, either in gold or silver, towards the repara-  
tion of the Temple, should bring in their benevolence according to their wills, and facul-  
ties. And when all the money was gathered together, he appointed superintendents, both  
over the Temple, as also over the charges that were defraied in the reparation thereof:  
namely, *Amasias*, who was already Governour of the Citie, and *Saphan* the Secretary, and  
*Joat* a Committee over the Registers, with the high Priest *Elcia*: who with all expedition  
and diligence provided workmen, and all that which was requisite for the building, and  
began



2. Chron. 34. 23  
ad 28.  
The prophecy  
of the Jews  
miserie.

2. Chron. 34. 2

2. Chron. 34. 2.  
ad finem.  
A lively image  
of a godly  
Prince.

The truth of  
the divine  
oracles.  
1. King. 13. 18.

11. The celebration  
on of the  
Passover.  
v. 22, &c.



The year of the  
world, 3321.  
before the nativ-  
ity of Christ,  
643.

Hedio & Ruf-  
finus, chap. 9.  
alias, chap. 5.

The year of the  
world, 3334.  
before Christ's  
Nativity, 630.

The Egypti-  
ans work their  
passage thro-  
row Judea.

2. King. 23. 29.  
Josias death.  
2. Chron. 35. 23.  
23. 24.

An Epitaph  
written by Je-  
remy on Josias  
v. 25.

Which was the  
Lam. of Jerem-  
iah.

Jeremy pro-  
phecieth the  
captivity of  
Babylon.

In what time  
Jeremy lived.  
Joaz King of  
Juda.

2. King. 23. 30.  
ad fin.

2. Chron. 36. 1.  
ad 5.

Hedio & Ruf-  
finus, chap. 7.  
alias, chap. 6.  
Eliacim, called  
Joachim, made  
king of Juda.

The year of the  
world, 3335.  
before Christ's  
nativity, 629.

The year of the  
world, 3336.  
before Christ's  
Nativity, 628.

2. King. 25. per  
tinet.

2. Chron. 36. 6.  
ad 21.

Nabuchodo-  
nosor king of  
Babylon war-  
reth against  
the Egyptians.

sacrificed according to the Law of Moses, (the Priests taking charge thereof, and confirm-  
ing the rest of the people by their example.) Neither was there ever such a solemnitie kept  
by the Hebrews, since the time of Samuel the Prophet, because all things were done accord-  
ing to the Laws and the ancient customes, which were observed in the time of their fa-  
thers. After this, Josias lived in peace, riches, honour, and estimation amongst all men: and  
thus finished his life.

#### CHAP. V.

Divers exploits of NECHAO King of Egypt.

**N**ECHAO King of Egypt having gathered great forces, conducted his army to-  
wards the flood Euphrates, to warre against the Medes and Babylonians; who  
had destroyed the Empire of Assyria: for Nechao affected the government of all  
Asia. Now when he drew neer unto the city of Mende (which was under Josias  
subjection) King Josias denied him passage, and would not suffer his army to  
march thorow his countrey. For which cause Nechao sent an Herald unto him, to let him  
understand, that it was not against him that he made warre, but that he bent his course to-  
wards Euphrates: for which cause he wished him in no sort to hinder his intended journey,  
left thereby he should be constrained to make warre upon him. But Josias respected not this  
demand of his, but resolved himself to hinder his passage thorow his countrey: And truly I  
suppose that the destinies pricked him forward to this arrogance, to the end he might have  
some occasion to do something against Nechao. For whilest he disposed his army, and rode  
from one band to another, being mounted upon his chariot, he was strooken with an arrow  
that was shot by a certain Egyptian, which cooled and tempered the spleen he had in warre.  
For feeling himself sorely oppressed with pain, by reason of his wound, he commanded his  
army to retire, and returned himself to Jerusalem; where he died of his wound, and was bu-  
ried with his fathers with great magnificence, after he had lived nine and thirtie yeers, and  
reigned thirtie and one. For him the people mourned with great heavinesse, lamenting and  
sorrowing for many dayes. The Prophet Jeremie also made a deploration over him in lamen-  
table verse, which is as yet extant even in these dayes. This Prophet left in writing those  
evils that should afterwards happen unto the citie, and the captivity wherewith we are in-  
tangled at this present, and the surprisall of Babylon. Neither hath he alone fore-told the  
same, but the Prophet Ezekiel hath likewise done the like; who first left two books written  
of the same argument. These two Prophets were of the race of the Priests. But Jeremie kept  
in Jerusalem, from the fourteenth year of the reigne of Josias, untill the destruction of the  
Citie and Temple; as in time and place convenient we will declare, setting down those oc-  
currences that happened to this Prophet. After the death of Josias (hitherto mentioned) his  
sonne Ioaz succeeded him in the kingdome, at such time as he was twenty and three yeers  
old, who reigned in Jerusalem; his mothers name was Ametala: he was a man full of impiety,  
and of a malignant and perverse nature. The king of Egypt returning from the warre, sent  
unto Ioaz, commanding him to meet with him in Samath a citie of Syria, where he was no  
sooner arrived, but he kept him prisoner, committing the kingdome to Eliacim his brother  
(on the fathers side) who was his elder brother likewise. He changed his name likewise, and  
called him Joachim: he imposed a tribute also on Judea, of one hundred talents of silver, and  
a talent of gold, which Joachim paid. And as touching Ioaz, he led him into Egypt, where  
he finished his dayes, after he had been King three moneths, and ten dayes. Now Joachims  
mother was called Zabuda, of the city of Abuma. He was a wicked person, and of a malignant  
nature, having neither pietie towards God, nor respect of equity towards men.

#### CHAP. VI.

NABUCHODONOSORS Army cometh into Syria.

**I**N the fourth yeer of his reigne, a certain man called Nabuchodonosor, possessed  
the kingdome of Babylon; who at that time went out with a great army against  
Carchabesa (a citie situate neer unto Euphrates) resolving with himself to fight  
against Nechao King of Egypt, under whose power all Syria was subject. Nechao  
understanding of the Babylonians intent, and how great his army was, made  
very little account thereof, but with a huge armie addressed himself towards Euphrates,  
with an intent to repulse Nabuchodonosor. But he was overcome in battell, and lost divers  
thousands



A thousands of his men. Whereupon, the Babylonian (passing Euphrates) seized all Syria as farre as Pelusium (Judea onely excepted.) The fourth yeer that *Nabuchodonosor* reigned over these conquered countries, and the eight yeer of the reigne of *Ioachim* over the Hebrews, the Babylonian led forth his army against the Jews, with a mightie power, threatning them to use all hostilitie, except *Ioachim* would pay him tribute. *Ioachim* fearing his threats, bought his peace with silver, and payed for three yeers space the tributes that were imposed on him. But in the third yeer (understanding that the Egyptian was up in arms, against the Babylonian) he denied the payment of the tribute; notwithstanding he was frustrated of his hope, for the Egyptians were not so hardie as to make warre. All which the Prophet *Jeremie* daily fore-told him, signifying unto him that he builded his hope in vain upon the Egyptians, and that it would fall out that the City should be overthrowen by the King of Babylon, and *Ioachim* himself should be delivered prisoner into his hands. But because there was no means for them to escape this justice, all that which he said was nothing available. For notwithstanding the people and Governours heard thereof, yet made they no reckning of the same; but were displeased with those counsels, which he proposed unto them, accusing *Jeremie* as if he took pleasure to utter and publish ominous and adverse presages against the King: they likewise called him in question before the Kings Councell, and required that he might be condemned. Whereupon some of them gave sentence against him: they reproving the advice of the Elders that were thus addicted, took a more discreet course, and caused the Prophet to depart out of the Kings house, forbidding his adversaries to do him any mischief: they protesting that he had not onely foretold the future calamities of the citie, but that many before him had done the like, as *Micheas* and divers others; and yet that no one of them had suffered any evil by the Kings of their time, but that contrariwise *Micheas* had been honoured as a Prophet sent from God. By these words they appeased the people, and delivered *Jeremie* from the death intended against him. This man wrote all his prophecies, and read them to the people in their fasts, and assembled them in the Temple in the ninth moneth of the fifth yeer of the reigne of *Ioachim*, which book he had composed touching that which should happen unto the City, the Temple, and the people. When the Governours heard the same, they took the book from him, and commanded that both he and his Secretary *Baruch* should withdraw themselves out of the sight of men: and they took the book, and presented it unto the King; who in the presence of his friends, commanded his Secretary to read the same: and after he had heard the contents thereof, he waxed wondrous wroth, and rent it in pieces, cast it into the fire, intending that it should never be seen. He sent out likewise a strict commission to seek out *Jeremie* and his Secretary *Baruch*, and to lead them out to be punished, But they had prevented his indignation.

The year of the world, 3316. before Christs birth, 928.

2 King. 24. 11. ad 20.

Joachim paid Nabuchadnezzar tribute.

The year of the world, 3343. before Christs nativity, 621.

Hecio & Rufinus. chap. 8. Joachim revolteth from the King of Babylon.

The year of the world, 3345. before the Nativity of Christ, 619.

Jeremie foretelleth the destruction of Jerusalem. Jer. 22. 24.

CHAP. VII.

*NABUCHODONOSOR* putterh *JOACHIM* to death, and establisheth *JOACHIN* in the kingdome.

E **N**OT long after this, he went out to meet the King of Babylon, who was marched out to make warre against him: and being incredulous and carelesse of the Prophets predictions, he opened the gates unto him, supposing that he intended him no evil. But when the Babylonians were entred into the Citie, the King observed not his promises, but put all such to death as were in the flower and beauty of their yeers, and spared none of the inhabitants of Jerusalem: with them also he slew their king *Ioachim*, and caused his body to be cast from the top of the walls, and vouchsafed him no sepulture, establishing *Ioachim* his sonne King of the countrey, and of the City. Moreover he took three thousand of the most honourable Citizens of Jerusalem prisoners, and led them to Babylon with him, amongst whom was the Prophet *Ezekiel*, at that time very young in yeers. This was the end of King *Ioachim*, who lived thirtie six yeers, and reigned eleven. *Ioachim* that succeeded him in the kingdome, was the sonne of *Nosta* of Jerusalem, and reigned three moneths and ten dayes.

Nabuchadnezzars entertainment into the city, and cruelty.

2 King. 24. 1. ad 11.

Joachim or Jechonias king of Juda.

CHAP.



## CHAP. VIII.

NABUCHODONOSOR *changeth his purpose, and besiegeth JOACHIN, and receiveth him under composition.*

The year of the world, 3346. before the nativity of Christ, 618.

Hedio & Rufinus, chap. 9. 2. King. 25. 27.

Nabuchodonosor a truce-breaker.

AS soon as the Babylonian had bestowed the kingdome of Judea on *Joachim*, he was seized with a sudden fear, which made him suspect lest *Joachim* remembring himself of the injuries he had done unto him by the murder of his father, might draw the countrey into rebellion, and revolt against him. For which cause he sent out certain forces, and besieged *Joachim* in Jerusalem: who being a man of a good nature, and of an upright heart, was loth to forsake the City in that danger without a Governour, considering that it was for his cause that the Common-weal was in that hazard. For which cause, taking his wife, and his neereſt a-kin with him, he delivered them into the hands of the Captains that were sent against him, receiving an oath from them, that neither they nor the City should receive any harm. But this promise continued not a yeer: for the King of Babylon observed it not, but commanded his Captains to imprison all the youth and artificers that were in the Citie, and to bring them bound unto him. The number of them was ten thousand, eight hundred thirtie and two persons, besides *Joachim*, his mother, and his neer allies, whom they took prisoners.

## CHAP. IX.

SEDECHIAS *is made King over Jerusalem, by the Babylonians.*

2. King. 24. 17. Sedechias king of Jerusalem seduced by his courtiers and false prophets, giveth no care to Jeremy.

Ezekiel prophesieth the destruction of the Temple.

7. 20. Sedechias revolt from the Babylonian. Hedio & Rufinus, chap. 10. 2. King. 25. 4. ad. 12. The king of Egypt coming to rescue the king of Jerusalem, is overthrown by Nabuchodonosor with all his armie, and driven out of Syria.

IN stead of *Joachim*, he appointed *Sedechias* his Uncle King of Jerusalem, whom he bound by an oath that he should govern the countrey without any innovation, or partiall favour towards the Egyptians. This *Sedechias* was one and twenty yeers old, at such time as he came unto the kingdome, and was *Joachims* brother by the mothers side: he was a contemner of all laws, and a perverter of ordinances. For the young men that were about him, were without the fear of God, and all the people under his dominions, committed whatsoever outrages were best liking unto them. For this cause the Prophet *Jeremy* came unto him, protesting oftentimes against him, and denouncing, that if he renounced not all those impieties and iniquities he used, and addicted not himself to that which was just (but gave eare unto his Governours, amongst which there were many wicked men, and to those false prophets that misled him, trusting that the Babylonians should not make warre against his City, but that the Egyptians should levie an armie and overcome them) that then he should incur much miserie: for (said he) they have no truth in their sayings, and those things also which they pronounce, are not to be spoken. Whilest *Sedechias* gave eare to these discourses of the Prophet, he was perswaded, and acknowledged all that to be true which he had spoken, and very profitable both for him, and his people: but anon after his friends corrupted him, and diverted him according to their own opinions. *Ezekiel* also at the same time, had prophesied in Babylon all those calamities which were to fall upon the Temple, and sent notice to Jerusalem of that which he had received from God. Notwithstanding, *Sedechias* gave no credit to his prophesies, by reason that all the Prophets were accustomed to accord in all things the one with the other, as touching the surprisall of the City, and the imprisonment of *Sedechias*: but *Ezekiel* differed in this, that he said that *Sedechias* should not see Babylon; notwithstanding that *Jeremie* had prophesied, that the King of Babylon should lead him away prisoner in bonds: because therefore these two accorded not in their sayings, he concluded that the matter wherein they agreed, was of no consequence. Notwithstanding all things happened unto him according as the Prophets had pronounced, as we will declare in a convenient place. After that he had continued his alliance and friendship with the King of Babylon for the space of eight yeers, he brake the league that was between them, and confederated with the Egyptians (under hope that they should overcome the Babylonians.) Which when the King of Babylon understood, he led forth his armie against him, and destroyed his countrey to the uttermost: so that after he had taken his Cities of defence, he finally planted his army and besieged Jerusalem. The Egyptian perceiving the estate wherein his allie *Sedechias* was, levied an huge army, and came into Judea with an intent to raise the siege. Whereupon the Babylonian withdrew his army from Jerusalem to encounter with the Egyptian, and fought with him, and overcame him in battell, and pursued him with such alacrity, that he put him to flight, and drave him altogether out of Syria. As soon as the Babylonian was dislodged from Jerusalem, the false prophets







The year of the  
world, 3354.  
before the nati-  
vity of Christ,  
610.

answer was, that although he should tell him, yet it would not be beleaved, and that if he should exhort him, he would not give eare or listen unto him. But (said he) O King, thy friends have condemned me to death, as if I had been a most wicked malefactor. But where are they now at this present that have deceived thee, and born thee in hand, saying, that the Babylonian would not come and besiege thee? Now will I take heed how I tell thee the truth, for fear lest thou condemne me to death. Hereupon the King swore unto him that he should not die, neither that he would deliver him into the hands of the Governours: for which cause *Jeremy* grounding himself upon the faith which he had plighted unto him, counselled the King to yeeld up the Citie to the Babylonian, because that God had willed him to signifie unto the King, that if he would save his life, and avoid the eminent danger, and save his City from utter ruine, and preserve the Temple from burning, he should submit; or otherwise, that none but he should be the cause of all those evils that should happen unto the City and Citizens, and of that calamitie that should confound both him and all his family. When the King heard this, he told him that he would do according as he had counselled him, and perform whatsoever he thought necessarie to be done: but that he feared his friends, who were already of the Babylonian faction, lest being accused by them, he should be delivered (by their means, and the Kings displeasure) unto death. But the Prophet encouraged him, telling him that his fear was in vain, assuring him that he should suffer no evil, if so be he yeelded up the City: and that neither his wife, nor children, nor the sacred Temple should endure either dysaster, death, or overthrow. Upon these words the King dismissed *Jeremy*, charging him to communicate the counsell that was held between them to no one of the Citizens, no not to the Princes, if so be they should light of any inkling of their conference, or ask of him wherefore the King had sent for him: advising him to answer, if so be they were inquisitive, that he resorted to the King, to request him that he might be no more imprisoned: all which the Prophet performed; but they instanced him very much to know, for what cause the King had sent for him.

## CHAP. X.

*Jerusalem is taken, and the people carried into Babylon by NABUCHODONOSOR.*

2. King. 25. 1.  
&c.  
Jerusalem be-  
sieged 18.  
moneths, and  
at length ta-  
ken.

MEAN-while the Babylonian continued his violent siege against the Citie of Jerusalem, and having raised Towers upon certain Bulwarks, he drave away by this means all those that approached neer unto the walls: he raised also (round about the circuit of the Citie) divers plat-forms, that equalled the walls in height. Mean-while, the citie was as valiantly and courageously defended by the inhabitants, for neither pestilence nor famine plucked down their spirits. And although that within the city they were tormented with these scourges, yet were not their resolutions distracted by the warre, neither did the enemies inventions astonish them, nor their engines affright them; but that they invented new countermines: so that all the battell betwixt the Babylonians and Jews seemed to be a triall both of valour and art, whilest these by the one do assuredly hope to surprize the citie, and the other thought their safetie consisteth herein, if they ceased not by new inventions to frustrate their enemies endeavours: And in this estate continued they both, for the space of eighteen moneths, untill they were consumed by famine, and by the darts that were shot against them by those that shot from the Towers. At length the City was taken by the Princes of Babylon (in the eleventh yeer of the reigne of *Zedechias*, the ninth day of the fourth moneth) who were put in trust by *Nabuchodonosor* to perform the siege. For touching his own person he made his abode in the citie of *Reblata*. Now if any man be desirous to know the names of them that had commandment at such time as Jerusalem was surprized, these they be, *Nergesear*, *Aremantus*, *Emegar*, *Nabosar*, and *Echarampsar*. The Citie being taken about midnight, the Princes of the enemies Armie entred into the Temple; which when *Zedechias* understood, he took his wives and his children, with the Princes and his friends, and fled thorow a great valley by the desert: which when the Babylonians understood by certain Jews that were revolted, and had submitted themselves unto them, they arose early in the morning to pursue them, and overtook and surprized them neer unto *Jericho*. Whereupon those Princes and friends of *Sedechias* that had taken their flight with him, seeing the enemies neer unto them, forsook him, and scattering themselves here and there, concluded each of them to save himself. When as therefore the enemies had apprehended him, who was attended by a few followers onely, and accompanied by his children and wives, they brought him unto the Kings presence; who

The year of the  
world, 3356.  
before Christs  
Nativity, 608.

v. 5, 6, 7.  
*Sedechias* fleeth  
by night, and  
is surprized  
by the  
enemie.







The year of the  
world, 3356.  
before the nati-  
vity of Christ,  
608.

C. 40. 24.  
Godolias ca-  
ptain of the  
fugitives.  
Jeremie set at  
libertie by the  
Babylonian,  
and richly of-  
fered and pre-  
sented.

Baruch dis-  
missed out of  
prison.  
v. 6. ad finem.  
The Jews re-  
sort to Ma-  
phath to Go-  
doliās.

of Judea; and those also that voluntarily yielded themselves unto him, over whom he appointed *Godolias* the sonne of *Aicam* Governour (a man that was both upright and noble) commanding them to till the land, and to pay their assigned tribute to the King. He drew the Prophet *Jeremie* also out of prison, perswading him to repair with him to the King of Babylon; telling him that he had received expresse commandment from the King, to furnish him with all things necessarie for that journey: but if he were not contented to repair to Babylon, he should declare unto him in what place he would make his abode, to the intent he might certifie the King thereof. But the Prophet would not follow him, neither depart or sojourn in any other place, desiring rather to live amidst the ruins of his country, and among the pitious reliques of his poore nation.

When the Generall *Nabuzardan* understood his resolution, he gave charge to the Governour *Godolias* (whom he left in Judea) to have care of him, and to furnish him with all that which he wanted, and after he had gratified him with presents, he departed. Mean while *Jeremie* dwelt in the citie of *Masphath*, praying *Nabuzardan* that he would send him his disciple *Baruch* (the sonne of *Neria*, a man of a noble familie, and excellently learned in that country language.) Now when as these that during the siege of Jerusalem were retired out of the Citie, understood of the retreat of the Babylonians, they assembled together from all parts, and came to *Masphath* to *Godolias*, under the conduct of *Iohn* the sonne of *Careas*, and *Iezanais* and *Sareas*, and others. And besides these, a certain man called *Ismael* of the blood royall, a wicked and fraudulent man, who during the siege of the Citie, had retired himself to *Bathal* King of the Ammonites, and had sojourned with him during all the troubles. Who being in this sort assembled before him, *Godolias* counselled to remain in that country without any fear of the Babylonians, promising that in manuring their land, they should incur no inconvenience. All which he confirmed unto them by an oath, adding further, that if any disturbance were offered to any man, he would readily assist him. He gave each one this advice likewise, to inhabite any Citie that best liked them; promising them to send them thither, with such things as appertained to them, to build them houses and furnish their habitation; promising them that when time served, he would make their provision of corn, wine, and oyl for their maintenance during the winter time: which when he had proposed these conditions unto them, he gave them leave to depart, and inhabite the country wheresoever they best liked. Now when the rumour ranne amongst the people of Judea, that *Godolias* had thus courteously entertained those that were fugitives, and how he had permitted them to inhabite and till the country (provided that they payd their tribute to the Babylonian) divers of them repaired incontinently to him, and inhabited the country. And *Iohn* and the other Governours being with him, and assured both of his clemencie and courtesie, began entirely to love him. For which cause they told him, that *Bathal* King of the Ammonites had sent *Ismael* to murder him by some treachery, that by that means he might have the dominion over the Israelites that remained, in that he was of the blood royall. Assuring him, that the means of his deliverance from that treason, was, if so be he would command them to kill *Ismael* in secret: assuring him on the contrary side, that they feared, that if *Ismael* should happen to kill him, their whole Nation that remained, was like to fall to utter ruin. But *Godolias* told him plainly, that these stratagems they intended, were practised against a man that had received pleasure at his hands; and that it was not likely that he whom he had succoured during the time of his necessitie, would be so wicked or impious against his benefactor, as to attempt to murder him, whom in any occasion or necessitie he could not, but to his great shame and indignitie, either flie or forsake. Yea, said he, although those things were true which you inform me of, yet had I rather die, then oppresse a man that hath committed his life to my trust. For which cause *Iohn* and the rest (seeing their perswasions were in vain) departed from him. Some thirtie dayes after, *Ismael* (accompanied with ten men) came to *Masphath* to *Godolias*, who received them with presents and magnificent entertainment, so that to expresse to *Ismael* and his companions how heartily they were welcome, *Godolias* drunk so hard that he was somewhat overseen with wine. Now when *Ismael* perceived him to be in that key, and overladen with drink and sleep, he stept unto him with his ten associates, and cut both his throat and theirs, who kept him companie at the banquet: after which murder, he issued out by night and slew all the Jews that were left in the Citie, and those Babylonian souldiers also that were left in garrison in that place. The next day there came fourscore men of the country to *Godolias* with presents; being utterly ignorant of that which had happened. *Ismael* knowing them, called them unto him, as if he intended to bring them to *Godolias*; and as soon as they were entred, he locked the court and slew them; and afterwards cast their bodies into a deepe ditch, to the intent



**A** intent they might not be discovered. Of this number there were some that escaped, who befought him that they might not be put to death, before they had delivered certain moveables, garments and corn that they had hidden in the field: which when *Ismael* understood, he spared them: but he kept them prisoners that were in Masphath, with their wives and children, in the number of whom were the daughters of *Sedechias*, whom *Nabuzardan* had left with *Godolias*. This done, he retired back again to the King of the Ammonites. *Iohn* and the governours of his company, understanding of the acts committed by *Ismael* in Masphath, and above all, of the murder of *Godolias*, they were wonderfully displeased: so that each of them assembling his private force, issued forth to pursue and persecute *Ismael*, whom they overtook neer unto a fountain in Hebron. The prisoners that were with *Ismael*, seeing *Iohn* his confederates, took courage, supposing that it was some succours that came to help them, and forsook him that led them, and began to joyn with *Iohns* followers; and thus fled *Ismael* with his eight men, to the King of the Ammonites. *Iohn* gathering together all those whom he had rescued from *Ismaels* hands, both Eunuchs, women, and children, retired into a certain place called Mandra, where he sojourned all that day, resolving from thence to depart into *Ægypt*, fearing lest the Babylonians should put him to death, if they should remain in Judea, for that they would be displeased with the death of *Godolias*, whom they had planted in the government.

The year of the world, 3356. before Christs nativity, 608.

Being thus plunged and perplexed with these deliberations; they addressed themselves to the Prophet *Jeremie*, beseeching him to enquire of God, and to certifie them, what it behoved them to do in this their doubtfull estate, binding themselves by an oath to do that which *Jeremie* should command them. Hereupon the Prophet promised that he would ask counsell of God for them: and some ten dayes after, God appeared unto him, and willed him to certifie *Iohn*, the governours, and the rest of the people, that if they inhabited Judea, he would assist them, and have care of them, and keep them so, as the Babylonians (whom they feared) should do them no harm: but if they departed into *Ægypt*, he would abandon them, and would be so incensed against them, that he should thrall them in the like miserie, as their brethren had indured in times past. Whilest the Prophet thus warned them from God, they would not beleieve him, in that he commanded them to remain in that place by Gods prescript ordinance: but they imagined that under a false pretext of Gods command, he had counselled them thereto, but that in effect he spake in favour of his disciple *Baruch*, persuading them to stay there, to the end they might be consumed by the Babylonians: Contemning therefore the counsell which God gave them by the Prophet: both *Iohn* and the rest of the multitude went into *Ægypt*, and led with them both *Baruch* and *Jeremie*. Whither they were no sooner come, but God told the Prophet, that the Babylonian should lead his army into *Ægypt*, for which cause he willed him to foretell the people that *Ægypt* should be destroyed, and that they should partly be slain in that place, and partly led captive to Babylon. Which came in like maner to passe: for in the fifth year after the destruction of Jerusalem (which was the three and twentieth year of the reigne of *Nabuchodonosor*) *Nabuchodonosor* in his own person led his army into Coelosyria, and having conquered the same, he made warre upon the Ammonites and Moabites. And after he had brought these Nations under his obeisance, he went and fought against the King of *Ægypt*, and overcame him: and after he had slain their king that governed at that time, and planted another in his place, he afterwards took the Jews that he found in that countrey, and carried them prisoners into Babylon. By this means we have learned that the estate of the Hebrews being brought to this point, hath been translated twice to the other side of Euphrates. For the people of the two Tribes, were captured by the Assyrians, during the reigne of *Oseas*; and consequently that of the two Tribes under *Nabuchodonosor* king of the Babylonians and Chaldees upon the taking in of Jerusalem. True it is that *Salmanazar*, after he had displaced the Israelites, planted the Churcheans in their place, who beforetime inhabited the innermost of the countries of Persia and Media, and were called Samaritanes, according to the name of the place which they inhabited; but the Babylonian having led the two Tribes prisoners, hath not planted any other people in their places.

v. 12. ad finem. *Iohn* releaseth *Ismaels* captives.

*Iohn* asketh counsell of God, and being informed, releaseth the same.

Jer. 42. per te-  
tum.

The prophesy of the Babylonian armie, and the Jews captivitie.

The year of the world, 3361. before Christs Nativity, 603.

For this cause, Judea, Jerusalem, and the Temple, remained desert for the space of seventy years: and all the time that passed between the captivitie of the Israelites, untill the destruction of the two Tribes, was a hundred and thirty years, six moneths, and ten dayes. But *Nabuchodonosor* chose the most noblest young men amongst the Jews (and such as were allied to king *Sedechias*, and esteemed likewise for the good disposition and faire proportion of their bodies and faces) and committed them to masters to be instructed, commanding that every one of them should be gelded, according as they were accustomed to deal with



The year of the  
world, 3361.  
before Christs  
birth, 603.

Hedio & Rufinus, chap. 12.  
Dan. 1. v. 6, 17.  
Daniels forwardness and his fellows towardness in studying wisdom and good letters.

The year of  
the world,  
3363. before  
the Nativity  
of Christ, 601.

Dan. 2. v. 1. ad 6.  
Nabuchodonosor dreaming, forgetteth his vision, sendeth for the Magicians not able to discover his doubts he threatneth them with death.

young children of other Nations, whom he subdued by force. He allowed them victuall G  
from his own table, and they were taught and instructed in the discipline of the countrey,  
and in the Chaldee tongue. These were very apt to learn wisdom: and for that cause he  
commanded that they should be trained up in the exercise thereof. Of these were foure of  
Zedekias kindred, fair in body, and vertuous in nature, who were called *Daniel*, *Ananias*, *Mi-  
sael*, and *Azarias*; whose names the Babylonian changed, and willed them to be called by  
other names, distinct and different from their own: *Daniel* was called *Balthasar*; *Ananias*,  
*Sidrach*; *Misael*, *Miscab*; and *Azarias*, *Abdenago*. These did the King esteem very highly for  
their excellent nature, and for the great affection that they had to attain unto learning and  
wisdom, wherein they profited greatly, and were for that cause highly reckoned of by H  
him. And whereas *Daniel* and his kinsmen thought good to live austerely, and to abstain  
from those meats that came from the Kings table, and in generall from all things that had  
life, they went to *Askenas* the Eunuch (who had the care and charge over them) beseeching  
him to convert those meats to his own use, which were sent them from the Kings table, and  
allow them herbes and dates, and such things as had no life; because they intended to hold  
that course of life, and to forsake all others. *Askenas* told them, that he was ready to con-  
discend unto their demands; but that he feared, lest being called for by the King, they should  
be found to be lean in body, and discoloured in face (for without doubt following that diet,  
they must needly lose their colours, and be lesse disposed in comparison of others) which  
might be the cause to bring him into hazard of his head. They perceiving that *Askenas* in-  
tended nought else but his securitie, perswaded him to allow them but ten dayes of appro- I  
bation, under condition, that if by that regiment of diet, their habitude of bodie should not  
be any wayes altred, they might continue in that fashion of life and diet, which they had in-  
tended from that day forwards: but if they should be found lean and weak, and lesse propor-  
tionable then they that fed upon the Kings allowance, that then they should return to  
their accustomed diet. Now it so fell out, that not onely their bodies were better in growth,  
but they seemed rather better fed, and of a taller stature then the rest: so that they that  
lived upon the Kings ordinarie, seem'd lean and wearish; whereas *Daniel* and his companions  
made shew, as if they had bene nourished with dainties, and brought up in abundance. From  
that time forward, *Askenas* took all that which was allowed the four young men from the  
Kings table, and boldly kept it to himself, giving them in stead thereof, the diet that they K  
chose and delighted in. They having their spirits more pure and subtil to comprehend  
their masters instructions, and their bodies more strong to endure labour (for their spirits  
were not charged with diversitie of meats, nor their bodies effeminated for the same cause)  
attained the more readily to all that doctrine that was taught them by the Hebrews and  
Chaldees: *Daniel* especially having profited in wisdom, studied the interpretation of  
dreams, and God appeared unto him. Two years after the surprizall of Ægypt, King *Nab-  
chodonosor* dreamed a wonderfull dream, the issue whereof God made him see in a dream:  
but he forgot the same when he arose out of his bed. And for that cause sent he for his Chal-  
dees and divines, telling them that he had dreamed a dream, but that he had forgot the  
same, commanding them to declare unto him what the dream was, and the signification L  
thereof also. Whereunto they answered, that it was impossible for men to found out the secret  
thereof; notwithstanding they promised him, that if he would declare his vision unto them,  
they would cause him to understand the signification thereof. Hereupon *Nabuchodonosor*  
threatened them with death, except they represented his dream unto him; and they protest-  
ing that they could not fulfill his request, he commanded them all to be slain. But *Daniel*  
hearing how the King had condemned all the Sages to death, and knowing that both he and  
his companions had part in that danger, addressed himself to *Ariochus* the captain of the  
Kings guard, requiring him to inform him, for what cause the King had adjudged the Chal-  
dees and Sages to be put to death: And having intelligence what had happened as touching  
the dream, and how the king by forgetting the same, had charged them to inform him there-  
in, and how they had answered that it was impossible for them to perform the same, and how  
thereby they had provoked the King to displeasure: he besought *Ariochus* to go unto the  
King, and to procure one nights reprieve in the behalf of the Ægyptians and Chaldees, in  
that he hoped during that night time to beseech God, and intreat from him both the dream  
and the signification thereof. Hereupon *Ariochus* told the King what *Daniel* had requested,  
who respit the execution of the Magicians for that night, untill he might see what  
would become of *Daniel*s promise: who retyring himself with his companions into his  
chamber, besought God all the night long to manifest unto him the dream, and deliver  
the Magicians and Chaldees from the Kings wrath, with whom both he and the rest of his  
companions







The year of the  
world, 3364.  
before Christ's  
birth, 620.

The year of  
the world,  
3369. before  
the Nativity  
of Christ, 595.

Dan. 4. 1. & 29.  
The dreame,  
and exposition  
thereof.

Nabuchodo-  
nosors death.

The year of the  
world, 3381.  
before Christ's  
Nativity, 583.

Berosus of  
Nabuchodo-  
nosor.  
Hedio & Ruf-  
inus, chap. 13.

Megasthenes  
of Nabucho-  
dosor.  
Diocles.  
Philostratus.

made them in great estimation with the King, for that he saw that they were vertuous and beloved of God: and for that cause they were highly honoured by him. Not long after this, the King saw another vision in his sleep, which signified unto him, that being cast from his Empire, he should converse with savage beasts, and that having lived in that estate in the desert, for the space of seven yeers, he should recover his kingdome again. Having had this dreame, he assembled the Magicians once more, demanding their answer, and the signification thereof. But it was impossible for any one of them, either to finde out, or declare the intelligence of this dreame unto the King: Onely *Daniel* discovered the same, and the effect was answerable to his prediction. For the king passed the fore-limited time in the desert, so that no man durst intermedle with the affairs of estate during seven yeers. But after he had called upon God, that it would please him to restore him to his kingdome, he repofessed the same again. Let no man in this place accuse me for reporting these particularities, according as I have found them written in holy books: for in the entrance of my history I have answered those objections: so that I have openly protested, that I will onely faithfully translate the Hebrew Histories into the Greek tongue: and according to my promise, relate that which is contained therein, without adding any thing of mine own, or concealing ought of another mans. After that *Nabuchodonosor* had reigned forty three yeers, he died: he was a man of execution, and more happy then any of his predecessors. *Berosus* maketh mention of his acts, in the third book of the *Chaldaique* History, where he speaketh thus. His father *Nabuchodonosor*, having notice that the Governour whom he had appointed over Egypt, and the neighbouring parts of Coelosyria and Phoenicia, was revolted from him (being at that time in himselfe unable to indure the troubles of warre) committed a part of his forces unto his sonne *Nabuchodonosor*, who was in the flower of his age, and sent him forth against him: who encountering the Rebell, and fighting with him, overcame him, and brought the countrey under his subjection. Mean-while, *Nabuchodonosor* the father died of a sickness in Babylon, after he had reigned one and twenty yeers. *Nabuchodonosor* the sonne, having notice of his fathers death, gave order to the affairs of Egypt, and the rest of the countrey: and committing the care and transportation of the Jews, Syrians, Egyptians, and Phoenicians to his friends, to bring them to Babylon with his army and carriage, he with a few men made hastie journies thorow the desert. And when he had taken the administration of the kingdome upon him (which in his absence was in the hands of the Chaldees, and by their Chieftain was reserved untill his return, unto his use) he became Lord of all his fathers Empire. When his prisoners were arrived, he assigned them convenient dwelling places in the countrey of Babylon; and with the spoiles of warre, he magnificently repaired and decked the Temple of Bell, and other places. He enlarged the old Citie, and repaired and beautified it with other buildings: by means whereof, they that would besiege the same, were hindered from cutting off of the current of the river, to the prejudice of the inhabitants. He environed it inwardly with a treble wall, & outwardly with as mighty and as many enclosures, and made all of burnt brick. The wals were magnificently builded, and the gates bravely adorned in maner of Temples. He caused a Palace to be builded neer unto his fathers ancient Palace: the magnificence and ornament whereof, I am too weak witted to expresse; onely this thing most memorable, I have thought good to note down, that these huge, great and pompous buildings were finished in fifteen dayes. In this Palace he had vaults raised so high, that in outward appearance they seemed to be mountains, on which all sorts of trees were planted. He devised and prepared also a goodly garden, and called it the hanging garden, because his wife (having been brought up in the countrey of Media) desired to have a place conformable to that of her birth. *Megasthenes* in the fourth book of his *Indian Historie*, maketh mention of this garden in that place, where he enforced himselfe to prove, that this king surpassed *Hercules* in valour and execution of worthy actions. For he said, that *Nabuchodonosor* overcame the chiefe Citie of Lybia, and a great part of Spaine. *Diocles* in the second book of the *Persian History*, and *Philostratus* in his *Phoenician and Indian Historie*, make mention of this king, saying that he overcame the citie of Tyre, at the end of thirteen yeers, at such time as *Irbobal* reigned over the Tyrians. This is the summe of all that which the Historiographers write as touching this King.



## CHAP. XI.

NABUCHODONOSORS Successors: the destruction of Babylon by  
CYRUS, King of Persia.

The year of the  
world, 3382.  
before Christs  
Nativity, 582.

Evilmerodach  
releaseth Je-  
chonias from  
his long im-  
prisonment.  
2 King. 25. 27.  
Jerem. 52. 31.  
ad finem.  
Niglifar.  
Labofardach.  
Balthasar, or  
Naboandel  
King of Ba-  
bylon.

The year of the  
world, 3421.  
before Christs  
Nativity, 543.

Dan. 5. 56. 57.  
ad 30.  
Balthasar seeth  
a hand thrust  
out of a wall,  
and writing  
certain syl-  
lables.

The year of the  
world, 3425.  
before Christs  
nativity, 539.

**A**FTER *Nabuchodonosors* death, his sonne *Evilmerodach* obtained the kingdome, who incontinently delivered *Iechonias* King of Jerusalem out of prison, and held him in the number of his most esteemed friends, and gave him presents, and committed the government of the palace of Babylon into his hands. For his father had not kept his promise with *Iechonias*, when he surrendered himselfe, his wife, children, and friends into his hands, in the behalfe of his countrey, and to the intent that the Citie of Jerusalem should not be razed by those that besieged it, as we have heretofore declared. *Evilmerodach* died in the eighteenth yeer of his reign, and *Niglifar* his sonne obtained the kingdome, which he possessed forty yeers, and afterward died. After him the succession of the kingdome came unto his sonne called *Labofardach*, which continued in him but for the space of nine moneths, and after his death it came unto *Balthasar*, who by the Babylonian was called *Naboandel*. Against him *Cyrus* King of Persia, and *Darius* King of Media made warre; at such time as he was besieged in Babylon, there hapned a marvellous and prodigious spectacle.

*Balthasar* sate upon a certain festivall in a royall chamber, where he was served with great store of vessell fit for his majesty and royaltie, and with him at the banquet there sate his concubines, and most intirest friends. At which time (to shew his magnificence) he caused those vessels to be brought out of the temple of his god, which *Nabuchodonosor* his predecessor (fearing to employ to his own use) had stored up in his Idols temple. But *Balthasar* was so puffed with pride, that he drank out of them, and imployed them to his uses. Now so came it to passe, that whilest he quaffed, and blasphemed the name of God, he saw a hand issuing from a wall, which wrote in the same certain syllables: by which vision being somewhat terrified, he assembled his Magicians and Chaldees, and all that sort of people (who amongst those barbarous nations made profession to interpret prodigies and dreames) to the intent they might signifie unto him the meaning and understanding of that writing. Now when these Magicians had told him that they could in no sort sound or understand the same, the King was sore vexed and troubled at this unexpected vision: whereupon he caused it to be proclaimed thorow his countrey, that whosoever should read that writing, and declare the meaning thereof, he would give him a golden chain, a purple robe (such as the King of Chaldees wore) and beside all this, the third part of his Empire. After this proclamation, the Magicians assembled together with greater concourse, and were farre more diligent and inquisitive to finde out the signification of the writing: but they were no lesse grounded therein then they were at the first. Mean-while, the kings grandmother seeing him wholly amated in minde, began to comfort him, and to tell him that there was a certain man amongst the prisoners of Juda, led thither at such time as *Nabuchodonosor* destroyed Jerusalem, whose name was *Daniel*, a man wise and expert in searching out of things that were impossible, and onely known unto God, who evidently expounded that which *Nabuchodonosor* required, at such time, as no other man could satisfie his demand. Whereupon the King called him unto his presence, and telling him what proofes he had heard of his wisdom, and of that divine spirit that was in him, and how he onely was fit to interpret those things which otherwise were obscured from other mens knowledge; he prayed him to informe him what that hand-writing signified, promising him in reward thereof a purple garment, a golden chain, and the third part of his Empire: to the end that being honoured with these titles for his wisdom, he might grow famous amongst all men, who demanding the reason, should know the intent why he was honoured. But *Daniel* (refusing all these presents of his, in that the wisdom that is given from above, is not corrupted thereby, but is freely answerable to those that have need thereof) told him that that writing did foretell him the end of his life, because he had not learned to fear God, neither to lift up his thoughts higher then humane nature, notwithstanding he had seen the chastisement wherewith his predecessor had been punished, for the outrages he committed against God. For that *Nabuchodonosor* having been driven to lead his life amongst beasts by reason of his impieties, after divers requests and supplications had obtained mercy, and was returned unto humane conversation, and into his own kingdome, for which cause all the time of his life he praised Almighty God the governour of all things: whereas he had omitted to doe the like, and had blasphem-



The year of the  
world, 3425.  
before Christs  
birth, 539.

v. 24, ad 29.  
Daniel inter-  
prete the  
writing to the  
King.

The King per-  
formeth his  
promisesto  
Daniel.

v. 31.  
Babylon sur-  
prized by Cy-  
rus King of  
Persia.

The force of  
envy.  
Daniels ho-  
nour and up-  
rightnesse.  
Hedio & Ruf-  
finus, chap. 14.  
Dan. 6. ad v. 4, ad  
15.

v. 16.  
Daniel cast  
into the Lyons  
denne.

blasphemed the name of God in divers sorts, and had swilled both himselfe and his concu-  
bines in the vessels dedicated to God: For this cause God was displeased with him, and cer-  
tified him by this writing, what end he should expect. Whereupon he expounded the writ-  
tings in these termes: *Mane* (which is as much to say, as number) sheweth that God hath  
numbred the daies of thy life and dominion, which shall endure but a little while: *Thekel* sig-  
nifieth a ballance; God therefore (said he) waying the government, sheweth that it shall be  
overthrown: *Phares*, this word signifieth a fragment, God shall break thy kingdome, and  
divide it amongst the Medes, and Persians. When the king had heard this interpretation,  
he was very sorrowfull (according as the nature of things so dyslasterous, and so apparant re-  
quired.) Notwithstanding he delaied not to performe those presents which he had promi-  
sed the Prophet, although (as he well perceived) the words aboated him ill, and gave him  
all that which he promised him, considering with himselfe, that it was his own destinie that  
he ought to accuse, and not *Daniel*, who like a vertuous man had declared the truth of things:  
notwithstanding they were very unsavory to his eare. Not long after, this *Balthasar* and the  
Citie were overthrown and taken by *Cyrus* King of Persia and his army. For this was that *Bal-  
thasar*, under whom, and in the seventeenth yeer of whose reign, the surprizall of Babylon  
happened. This as far as I could gather, was the end of king *Nabuchodonosors* posteritie.

*Darius*, who (with his allie *Cyrus*) had destroyed the state of the Babylonians, was three-  
score and two yeers old at such time as he took Babylon. He was *Astages* sonne, and is o-  
therwaies called by the Greeks. He took the Prophet *Daniel*, and led him with him into  
Media, and kept him neer unto him, doing him much honour: for he was of the number of  
the three governours whom he constituted over three hundred and threescore Provinces;  
for so had *Darius* commanded it. Now *Daniel* being thus honoured and beloved by *Darius*,  
and onely trusted by him in all things, for that God was with him, was grievously hated: for  
they are most hainously hated, who have gave greatest interest in Princes favours. Whereas  
therefore they that were jealous of the good esteeme which he had with *Darius*, sought oc-  
casion to caluminate and backbite him, he warily cut off all opportunitie thereof; for he  
would neither be bribed, with silver, nor corrupted with presents, supposing it to be an act  
of much dishonesty, to receive gifts after a man had done any courtesies. He therefore gave  
his maligners no maner of ground to detract from his reputation. Yet notwithstanding, they  
seeing they could finde no hole in his coate, whereby his honour might be touched, blamed,  
or calumniated, they sought out a new means to disgrace him. For they perceiving that *Da-  
niel* did thrice every day make his prayer unto God, they supposed that they had found a  
just pretext to work his ruine. For which cause they came unto *Darius*, certifying that the  
Princes and Governours had concluded together to this effect: That, for 30. dayes space an  
intermission should be granted to the people, during w<sup>ch</sup> time, it was neither lawful for them  
to demand any thing, neither of himselfe, or of any man or god whatsoever; and if any man  
should attempt any thing against this common decree, it was ordered that he should be cast  
into the Lions denne. But the King perceiving not the drift of their malice, nor how they  
sought by this device to entrap *Daniel*, told them that he liked of the decree, and promised  
to confirme the same, and propounded a publik edict, wherein the Princes resolutions were  
ratified. Now whilest all men endeavoured through fear, carefully and diligently to observe  
this edict, *Daniel* set light thereby, and according to his accustomed maner standing in all  
mens sight, he worshipped his God, and prayed unto him. Whereupon the Princes (having  
got that occasion which they long expected) came readily unto the king, and accused *Da-  
niel* for that he onely amongst the rest had presumed to infringe their decree: urging  
moreover, that he did it not for the religion sake that was in him, but because he was obser-  
ved and watcht by his maligners. And for that they feared lest *Darius* by reason of the great  
affection he bare unto *Daniel*, should be ready to pardon him (notwithstanding he had trans-  
gressed their edict) they concluded upon no milder judgement, but that he might be cast  
into the Lions denne, according to the forme of the edict. *Darius* hoping that God would  
deliver *Daniel*, and that no harme should befall him by the jawes of wild beasts, exhorted  
him patiently to endure that adventure. Now as soon as he was cast into the den, the king  
sealed up the stone that closed the mouth thereof, and departed, spending all that night  
without repast or repose, so grievously was he distempered in *Daniels* behalfe. And when the  
day was come, as soon as he arose, he came unto the denne, and finding the seale unbroken  
wherewith he had marked the stone, he opened the same, and called unto *Daniel* with a loud  
voice, asking him if he were whole & in safety. He hearing the king speak, answered, that he  
had received no hurt: whereupon *Darius* commanded that they should draw him out of the  
Lions denne. His adversaries perceiving that *Daniel* had escaped all inconveniences (be-  
cause



**A** cause that God had taken care of him) would not that he should escape: and thereupon told the king that the Lions did neither touch nor approach *Daniel*, because they had been fed and gorged before. For which cause, the King displeased with their injurious malice, commanded a quantity of flesh to be cast unto the Lions; and when they were glutted, he willed that *Daniel's* enemies should be cast among them, to the intent he might know whether the Lions would touch them or no, when they were gorged. At which time *Darius* saw very manifestly, that God had by his power warranted *Daniel* from death. For as soon as the Nobles were cast into the den, the Lions spared not one of them, but tore them all in pieces, as if they had been hungry and without meat. I suppose that these Lions having been a little before glutted with meat, did not annoy these men by reason of their famine; but I rather judge that their malignity did whet on their fury: for when as God so pleaseth, unreasonable creatures doe justice upon malignant and envious men. *Daniel's* adversaries being in this sort exterminated and destroyed, *Darius* gave notice hereof to all the subjects of his provinces, praising that God whom *Daniel* adored; saying, that he was the onely true God, who had all power: he honored *Daniel* likewise with especial regard, esteeming him amongst the chiefest of his familiars. He therefore being thus famous and admirable (because he was beloved by God) builded in Ecbarane in the countrey of the Medes a magnificent Castle, and a marvellous monument that remaineth even unto this day, which seemeth to those that look thereon, that it is but newly builded, and made but that very day which they behold the same; the beauty thereof seemeth so living and perfect, as that continuance of time doth in no sort deface it. For it fareth with buildings as with men, they wax old and are infeeble by yeers, and lose their beauty; at this day all the kings of Media, Persia, and Parthia, are intombed in this Castle, and the charge thereof is committed to a Priest, who is a Jew: and this custome continueth even until this day. Neither is that to be buried in silence, which is worthy especial admiration in this man: For all exceeding felicitie that was incident to a most famous Prophet attended him; and during his whole life-time he was both most highly honoured by Kings, and revered by the common sort: and after his death his memory is perdurable. For all the books which he left in writing, are read amongst us even at this present; and we have been perswaded by the reading thereof, that *Daniel* had conference with God. For he hath not onely prophesied of things to come (as other Prophets have done) but also hath determined the time wherein those things should happen.

**D** And whereas other Prophets were accustomed to foretell adversities, and for that occasion were disliked both by Princes and their people, *Daniel* foretold them alwaies good successe: so that he hath drawn unto him the good will of all men, by reason of those pleasing predictions that he pronounced; and by the issues thereof, he hath obtained a testimony of truth, and a reputation likewise of divinitie, and hath left us certain writings by, which he hath manifestly declared the immutabilitie and exact certaintie of his prophecies.

It is said, that being at Susa the Metropolitane Citie of Persia, at such time as he walked abroad attended by his familiars, that there fell an earth-quake with a great noise: so that he was left alone, and all his companions fled from him. And that thereupon being sore troubled, he fell upon his face, and both his hands: at which time some one touched him, and commanded him to stand up, and to see that which should happen to his countrey-men after divers ages. Being therefore raised upright, there was a great Ram shewed unto him, that had divers hornes, the last whereof was the greatest of all. Afterwards he looked towards the West, and perceived a Goat carried thorow the ayre, that butted at the Ram, and having encountred him twice, had beaten and trampled him under his feet. Thirdly, he saw a Goat, in whose forehead there grew one great horne onely: which being broken, foure others brake out in stead thereof, bending each of them towards the foure windes of the world. He hath written also, that from them, there shall arise another little one also, which as God (who presented the vision to him) told him, being grown to perfection, should war against the whole nation of the Jews, and take the Citie by force, and confound the estate of the Temple, and hinder the sacrifices, for one thousand two hundredeth ninetie and sixe dayes.

*Daniel* writeth that he saw these things in the field of *Susa*, and hath declared that God himselfe told him what that vision signified; which was, that the Ram signified the kingdoms of the Persians, and the Medes: His hornes signified the Kings that were to reigne in those kingdoms; and that the last horne signified the last King, who should surpasse all the rest in riches and glory. That the Goat signified, that there should come a certain King among the Greeks, who should fight at two severall times with the Persian, and should overcome him in warre; and afterwards possesse the whole government: And that by the great

The year of the world, 3425. before christ's Nativity, 539.

Daniel's enemies rent in pieces by the Lions. v. 24. ad finem.

Daniel's prophecies.

Dan. 7. 3. ad 27. Daniels vision of the Ram and Goat, by whom the Kings of Media and Persia were prefigured.



The year of the  
world, 3425.  
before Christs  
birth, 539.

horse that grew in the front of the Goat, the first King was represented; and how that after he was taken away, foure other should spring thereout. And whereas every one of these turned themselves toward the foure corners of the world, it was a signe that after the death of the first, he should have foure successors, that should part the kingdome between them: who neither should be his allies or children; yet such notwithstanding as should command the world for many yeers: That from them, there should arise a certain King, that should oppose himself against the Hebrew Nation, and their laws, and should overthrow their policie, spoile their Temple, and be a let that for three yeers space the sacrifices should not be solemnized. Now so hath it hapned, that our Nation hath been so handled under *Antiochus* the famous, as *Daniel* had foreseen, and hath written divers yeers before, all that which should happen.

Daniels pre-  
dictions of the  
Romane Em-  
pire.  
Dan. 9. per totum

The Epicures  
errorr con-  
victed.

At the same time *Daniel* wrote as touching the Empire of the Romanes, how it should destroy our nation: and hath left all these things in writing, according as God declared them unto him; so that they who read and consider those things that have hapned, admire *Daniel* for the honour that God dignified him with, and finde thereby that Epicures erre, who drive all divine providence from humane life, and affirme that God governeth not the affaires of the world; or that the world is administred by a happy and incorruptible essence, which causeth all things to continue in their being: but say, that the world is managed by it selfe, by casualty, without any conductor, or such a one that hath care thereof. For if it were so, and that it were destitute of a sovereign Governour (as we see ships destitute of their Pilots to be drowned by the windes; and charriots that have no drivers to conduct them, to beate one against another) even so should it perish, and should ruinate it selfe by such an irregular motion. By these things therefore that *Daniel* hath foretold, I judge, that they are far estranged from the truth, that affirme that God hath no care of humane affaires; for if we see that all things happen casually, then happen they not according to his prophecie. But I have written hereof according as I have found and read: and if any one will think otherwise, let him continue his opinion as long as him list.

## THE ELEVENTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the eleventh book.

- 1 Cyrus King of Persia dismisseth the Jews from Babylon, and permitteeth them to return into their countrey, and contributeth towards the reparation of the Temple.
- 2 The Kings Governours hinder the building of the Temple.
- 3 Cambyles commandeth the Jews that they should not build the Temple.
- 4 Darius Hyftaspis sonne buildeth a Temple for the Jews.
- 5 The bountie of Xerxes (Darius sonne) toward the Hebrew nation.
- 6 How during Artaxerxes reigne, the whole nation of the Jews were almost extinguished through Amans treachery.
- 7 Bagofes, Generall of Artaxerxes the youngers Army, doth much injury to the Jews.
- 8 How bountifull Alexander of Macedon was unto the Jews.

CHAP.



## CHAP. I.

**CYRUS** King of Persia dismisseth the Jews from Babylon, and permitteth them to return into their country, and contribureth towards the building of the Temple.

The year of the world, 3416.  
before Christs  
nativity, 538.

The end of  
the Babylonian  
captivity,  
after seventeen  
years.

Ezra 1. per-  
tum.  
The edit of  
Cyrus King of  
Persia.

Ezra chap 4.  
v. 5, ad 10.  
C. 4, v. 1, ad 9.  
Prophecy of  
Cyrus.

249, 3.  
Cyrus permit-  
teth the Jews  
to return into  
their country  
to build their  
temple and  
city.

249, 7, 8.  
The vessels  
belonging to  
the Temple  
sent back from  
Babylon to  
Jerusalem.

249, 10.  
Cyrus man-  
date to the  
Princes of Sy-  
ria.

249, 11.  
Cyrus man-  
date to the  
Princes of Sy-  
ria.

249, 12.  
Cyrus man-  
date to the  
Princes of Sy-  
ria.

249, 13.  
Cyrus man-  
date to the  
Princes of Sy-  
ria.

249, 14.  
Cyrus man-  
date to the  
Princes of Sy-  
ria.

249, 15.  
Cyrus man-  
date to the  
Princes of Sy-  
ria.

249, 16.  
Cyrus man-  
date to the  
Princes of Sy-  
ria.

**H**E first year of the reign of *Cyrus* (which was the seventieth after that our nation was translated from Judæa to Babylon) God had compassion of the captivity and calamitie of his poore afflicted people: and even as he had fortold them before the destruction of the Citie, that after they had served *Nabuchodonosor* and his posteritie for seventy years, he would again restore them to their country wherein they were born, where they should build a Temple, and enjoy their former felicitie, so brought he it to passe. For he awakened the spirit of *Cyrus*, and made him write his Letters thorowout all Asia to this effect: *Thus saith the King Cyrus: Since the Almighty God hath made me King of the whole world, I am perswaded that it is he whom the Jewish nation do adore: for he hath declared my name by his Prophets before I was born, and hath said that I shall build his Temple in Jerusalem, which is in the country of Iudæa.* Now *Cyrus* knew these things by reading of a book of prophetic written by *Esay*, two hundred and ten years before his time. For (he saith) that God did secretly reveale these things unto him, speaking to this effect, I will that *Cyrus*, whom I have declared King over many nations, shall send my people back into their country of Judæa, & shall build my Temple. These things did *Esay* foretell one hundred and forty years before the ruine of the Temple. *Cyrus* in reading these things (being ravished in admiration of the Majesty of God) was surprized with an affection and zeale to finish that which was written. He therefore called for all the men of greatest reckoning among the Jews that were in Babylon, and told them that he gave them licence to return into their country, and to repaire the City of Jerusalem, and erect the Temple of God, promising them that he himselfe would assist them. And to that effect he wrote unto his Governours, and Princes of those countries that confined upon Judæa: charging them to contribute both gold and silver towards the building of the Temple, and to furnish them with cattell for the sacrifice. After that *Cyrus* had certified the Israelites of this his intent, the Princes of the two tribes of *Juda* and *Benjamin*, with all the Levites and Priests departed thence, and repaired to Jerusalem: Neverthelesse divers of the Jews remained in Babylon, in that they were loth to abandon those possessions they had gotten. As soone as they came unto the Kings friends, they afforded them both favour and aid, and furnished them with necessarie matter to build the Temple, some of them with gold, other some with silver, and the rest with a certain number of oxen and horses. Thus payed they their vowes unto God, and offered sacrifices according to the ancient custome, as if the citie had been new builded again, and the ancient service of God but newly awakened. *Cyrus* sent them back also those vessels consecrated to God, which king *Nabuchodonosor* had sent unto Babylon after he had spoiled the Temple; and delivered them to *Mithridates* his treasurer, commanding him to carry and commit them to *Abassars* hands, who should have the custody thereof, untill the temple were builded, to the end that at such time as it were compleat, he might deliver them to the Priests and Princes of the people, to be restored again to the service of the temple. He sent Letters also to the Governours of Syria to this effect: *Cyrus King to Sisine, and Sarabasame, healeth.* I have permitted those Jews that inhabite my countrey, to return into their native country, and to reedifie their city, and erect the Temple of God in Jerusalem, in the same place where it stood before. I have also sent my treasurer *Mithridates* and *Zorobabel* the Prince of the Jews, with expresse charge and authority, to lay the foundations of the same, and to build it sixty cubits in height, and as many in bredth; making three Iles of hewen stone, and another of such timber as the country affordeth; the Altar likewise, whereupon they may offer sacrifice unto God: And my pleasure is that the charge of all these things come out of my coffers. I have also sent back those vessels which *Nebuchodonosor* tooke out of the Temple, and have delivered them to the treasurer *Mithridates*, and to *Zorobabel* the Prince of the Jews, to be conveyed to Jerusalem, and restored to the Temple of God: the number whereof I have hereunder subscribed. Fiftie lavers of gold, and foure hundred of silver, fiftie pots of gold, and foure hundred of silver; fiftie golden sieves; and five hundred of silver; thirty Ewers of gold; and three hundred of silver; thirty great viols of gold, and two thousand foure hundred of silver; and besides all these, one thousand other great vessels.



The year of the  
world, 3426.  
before the nati-  
vity of Christ,  
538.

C. 2. 3. 132, ad  
finem.  
The number  
of the Jews  
that returned  
from the cap-  
tivitie of Ba-  
bylon to Je-  
rusalem.

I release them also of the tribute which their predecessors were accustomed to pay, namely, the levy of cattell, wine and oyle, and of two hundredth five thousand five hundredth drachmes; and two thousand five hundredth measures of Wheat, yielding fine flower: Commanding the necessarie furnitures to be delivered them out of the Tributes of Samaria; and the Priests shall offer up these sacrifices in Jerusalem according to the ordinance of *Moses*: and during their sacrifice, they shall make prayers unto God for the preservation of the King, and his house, to the end that the Empire of the Persians may be still permanent. And my will is, that they that disobey and contradict these things, shall be hanged on the gibbet; and that their goods be confiscate. These were the contents of his Letters. Now the number of those that returned together from the captivitie into Jerusalem, was fourty two thousand foure hundredth sixtie two.

## CHAP. II.

*The Governours of the King doe hinder the building of the Temple.*

Hedio & Rufinus, chap. 2.  
Ezra. 2, ad 11.  
The Samaritans inhibit the Jews from building the Temple.  
Alias chap. 2.  
v. 13, ad 17.  
The Letters of the Samaritans and others written to Cambyfes, astouching the reedifying of the city, and temple of Jerusalem.



Hilest these men laid the foundations of the Temple, and were very affectionately busie about the building thereof, the nations that bordered upon them, and in especiall the Chutheans (whom *Salmanazar* King of Assyria sent from Persia and Media to inhabite in Samaria, at such time as he translated the people of the ten Tribes) incited the Princes and Governours, to interdict the Jews for raising and building their Citie, and reedifying the Temple. Who corrupted with silver, sold their negligence, and delay to the Chutheans, which they used in those buildings. For *Cyrus* intending his other warres, was ignorant hereof, and having conducted his army against the Massagetes, it was his hap incontinently to finish his life. When as therefore *Cambyfes* his sonne had obtained the kingdome, they of Syria and Phoenicia, the Ammonites, Moabites, and Samaritans wrote their Letters to *Cambyfes* in these termes: O King, thy servants, *Rathymus* the Secretarie, *Semelius* the Scribe, and those men that are Counsellors in Syria and Phoenicia, give thee to understand, that those Jews that were led captive into Babylon, are returned back into this countrey, and doe build a wicked and rebellious Citie, and repaire the places and walles of the same, and reedifie their Temple likewise. Know therefore that if these things be permitted to be finished, that they will no more endure to be thy subjects and tributaries, but will oppose themselves against their Kings, holding it more fit to command then to obey. We have therefore thought good that whilest they are thus on working, and affectionate in rearing their Temple, to write unto your Majesty, to the intent you may not neglect to examine your fathers records, wherein you shall alwaies finde that the Jews have been Rebels, and enemies to their Kings; and that the City hath been for this cause laid desolate untill this present. We have thought good to signifie thus much to your Majestie, which perhaps is unknown unto you, because that if this Citie be once more re-inhabited and inclosed with a wall, your way is shut up from passing into Coelofyria and Phoenice.

The year of the  
world, 3435.  
before Christ  
Nativitie, 529.

v. 17, ad 22.  
Cambyfes answer, wherein he inhibiteth the Jews from building the city or temple.



WHEN *Cambyfes* had read this Letter (in that he was by nature both wicked and malicious) he grew inwardly jealous and displeased at the contents thereof, and wrote back again after this maner: The King *Cambyfes* to *Rathymus* the Secretary of his casuall events, and to *Belsen* and *Semelius* Scribes, and to all his other Counsellors and inhabitants in Samaria and Phoenicia, health. Having read your Letters, I have commanded the Records of mine ancestors to be examined, and I finde that the City of Jerusalem hath been alwaies enemy to their kings, and that the inhabitants thereof have alwaies raised sedition and wars. I have likewise found, that their kings have been mighty, and violent, and that they have vexed Syria and Phoenicia with continuall tributes. For this cause I have ordained, that the Jews shall not be permitted to reedifie their Citie, for feare lest their malice should augment by such occasion which they have continually used against their kings. Incontinently after the receit and reading of these Letters, *Rathymus* and the Scribe *Semelius*, and those of their faction, took their horse and rode hastily to Jerusalem, leading with them a great number of people, prohibiting the Jews from the building

## CHAP. III.

*CAMBYSES inhibiteth the Jews to build the Temple.*



A building either of their Citie or Temple. Thus was this work interrupted untill the second year of the reign of *Darius* king of Persia, for the space of nine years. For *Cambyfes* reigned six years, during which time he subdued Egypt, and upon his return from thence, he died in Damasco. And after the death of *Cambyfes*, the *Magi* that held the Empire of the Persians for the space of one year being taken away, the seven families of Persia made *Darius* (the sonne of *Hystaspis*) King.

## CHAP. III.

*Darius* the sonne of *Hystaspis* causeth the Temple to be builded.

**H**IS *Darius*, during the time that he lived a private life, made a vow unto God, that if he obtained the kingdom, he would send back unto the Temple of Jerusalem all those vessels, which were as yet remaining in Babylon. It fortuned that about the same time, *Zorobabel*, who was appointed Governour over the captive Jews, came unto him from Jerusalem. For he was the kings ancient friend: for which cause he with other two were chosen to be of his guard, and obtained thereby that honour which he expected. The first year of the reign of *Darius*, he entertained all his courtiers with great pompe and magnificence, both those of his household, as they also that were his Governours and Princes of Media and Persia, and the Commanders in India confining upon *Ethiopia*, with all the Chiefetains of his Army, in one hundred, twenty and seven Provinces. Now after they had made good cheere, and were full of wine, they departed each of them unto their lodgings, to betake themselves to rest: But King *Darius* laid in his bed, reposed very little all the night long, but passed the time without sleep: for which cause seeing he could take no rest, he began to devise and discourse with three of his guard, promising him that should most truly and aptly answer those questions that he should demand, to grant him licence in way of reward to weare a purple garment, and to drink in golden cups, to lie on a gilded bed, and to ride on a chariot harnised with gold, and to beare the Tiara or linen wreath, and weare a golden chain about his neck, and sit in the next place to the king; and should likewise be called his kinsman in regard of his wisdom. After he had made these large promises, he demanded of the first, whether wine were the strongest? of the second, whether the King were stronger? of the third, whether women, or truth, were the most strongest of the three? And as soone as hee had delivered them these questions to deliberate upon, he laid him down to rest. Upon the next morrow he sent for the Princes, Chiefetains, and Governours of Persia and Media, and afterwards sitting aloft in that throne from whence he was accustomed to determine the differences among his subjects, he commanded those three young men of his guard, in the presence of that Princely assistance, publickly to yeeld the resolution of those questions he had proposed unto them.

Whereupon, the first of them began after this maner to expresse the force of wine. Noble Princes, when I consider the force of wine, I finde nothing that may surmount the same: for wine intangleth and deceiveth the understanding, and maketh the Princes understanding like to the poore mans, who is abandoned; and giveth the slave that freedome in discourse, which appertaineth to men of greatest libertie: It maketh the poore resemble the rich: it changeth and transformeth the soule, asswageth the miserable mans griefe, and maketh the indebted forget their bonds, and to think themselves very rich; so that they ruminate on no abject things, but talke of talents, and such things as appertain unto the richer sort, it causeth them to lose all apprehension both of Princes and Kings, and taketh from them the remembrance of their friends and familiars: It armeth them against their greatest friends, and maketh them suppose their nearest welwillers to be strangers, and when the wine concocted by night and sleepe hath forsaken them, they rise and know not what things they have committed in their drunkenesse.

When the first of them had in this sort declared his resolution, as touching wine, he was silent; and the next began to speak of the Kings force, shewing that it was of mighty consequence, and more powerfull then any other thing that seemeth to have force and intelligence; and thus handled he the subject of his demonstration. Kings (saith he) have dominion over men, who have the abilitie to enforce the earth, at their pleasure can command the sea to serve them: Kings have power and dominion over those men who master and command the untamed and mightiest creatures; it therefore appeareth that their force and puissance exceedeth all these. If they command their subjects to wage warre, and to expose themselves to danger, they are obedient: and if they send them out against their enemies,

The year of the world, 3443. before Christs nativity, 521.

Hedici & Rufinus, chap. 9. al. chap. 4. Darius the son of Hystaspis made Emperour of the Persians.

Ezra 5. v. 6. ad finem. Darius voweth to send the sacred vessels to Jerusalem. Zorobabel.

Darius proposed three questions to three of his guard.

The first expresseth the power of wine.

The second extollet the Kings power. 3. Esd. 4.



The year of the  
world, 3443.  
before the nati-  
vity of Christ,  
521.

Zorobabel,  
the third, ex-  
presseth the  
power of wo-  
men, and at  
length attri-  
buteh the  
palme unto  
truth.

209. 211. 212.  
213. 214. 215.  
216. 217. 218.  
219. 220. 221.

Zorobabel  
obtained both  
praise and  
great rewards  
by his good  
discourse.  
Ezra 6. 1. ad 15.  
Darius being  
put in memo-  
ry of his vow,  
commandeth  
that the tem-  
ple should be  
restored.  
Hedio & Ruf-  
finus, chap. 4.

they willingly obey them by reason of their force: By their ordinance they leuell mountains, beate down wals, and raze towers. And if they command their subjects to kill or to be killed, they resist not, for fear lest they should seeme to transgresse the Kings commandement. When they have obtained the victory, all the glory and profit of the warre redoundeth unto the king. They likewise that beare no arms, but intend the tillage of the earth, after they have travelled and supported all the toile of their tillage, reape and gather the fruits, to the end to pay the king his tribute: And if he will or command any thing, it must needly be performed without any intermission or omission. Furthermore when the King is addicted to any pleasures, or intendeth to enjoy his pleasant and delightfull rest, during the time that he sleepeth, he is guarded by them that watch, who are as it were tyed unto him, through the feare and awe they have of him: For not one of them dare forsake him when he sleepeth, nor depart from him to follow their own affairs, but intend those services onely which he thinketh necessary, which is the guard of his person. Who therefore will not esteeme the kings forces to be greater then any others, since so many people obey him in whatsoever, and whensoever he commandeth?

After he had spoken to this effect, *Zorobabel*, who was the third, began to justifie in respect of women and truth, and spake after this maner: True it is, that wine hath much force, and no lesse true that all men obey the king, yet far more mightie is the power of a woman. For by a woman the king was bred, and brought into this world, and those men that plant the vineyards where wines doe grow, are born and nourished by women, and generally there is not any thing which we enjoy not by them. For they weave us garments, they have the care and custody of our houses, neither is it possible for us to be severed from women. Yea, they that possesse much gold and abundance of silver, and other things of great and inestimable price, onely upon the sight of a faire woman forsake all these things, and will follow after the beauty which they beheld, and for onely possession thereof, content themselves to lose all things. We forsake likewise our father and mother, and the countrey that hath bred us, and forget our friends for our wives sake; yea, we will willingly content our selves to die with them. Yet is there a greater and further demonstration of the most mightie power of a woman. For whatsoever we travel for, all the pains that we endure both by land & sea, to the intent we may reap some fruits of our labors, do we not carry all this to give unto our wives, as unto those who are our mistresses? I have seen the King likewise, who is so great a Lord, endure a stroke on the eare, by *Apame* the daughter of *Rhaphaces* his concubine, and patiently endure when she took the diadem from his head, and set it on her own. When she laughed, he laughed; and when she was displeased, he was displeased: and according as her passion changed, so flattered he, and humbly submitted his affection to her pleasures, according as he saw her passionate or pleased.

But whilest the Princes in way of admiration beheld one another, he began to discourse of truth, saying: I have already declared what the force of women is, yet notwithstanding both the king and they are more feeble then truth. For whereas the earth is huge and mighty, the heaven likewise of an immeasurable height, and the sunne of unspeakeable celeritie; and whereas the will of God both governeth and moveth these things (because God is just and true) it therefore followeth, that truth is the most mightiest of all things; against which, injustice may no waies prevaile. Furthermore, all other things notwithstanding they seeme to be of value, yet are they mortall and of little continuance: but truth is immortall and everlasting. Moreover, all those things which we receive thereby, are neither mortall, neither subject to the injuries of time, fortune, or alteration, but continue just, and lawfull, and separated from all stain of injustice. When *Zorobabel* had spoken after this maner, he made an end of his discourse: Whereupon, all the assembly began to pronounce that his assertions were of most value, and that onely veritie had an immutable force, and an indefinable continuance. Whereupon the king commanded him to aske what he would, as touching that which he had promised to give, because he intended to grant it him, as to the wisest, and best learned among the rest. For (said he) thou shalt sit henceforth next unto me, and shalt be called my familiar.

When the King had spoken thus, *Zorobabel* called to his remembrance the vow that the King had made, if so be at any time he obtained the kingdome: namely, that he would build Jerusalem, and the Temple of God, and restore those vessels likewise, which were taken away by *Nabuchodonosor*, and carried into Babylon. For this (said he) O King, is my request which you permitted me to aske, and you promised me to grant at that time as I was judged wise and well lettered by you. The king took great pleasure at these words of his, and rising from his throne, kissed him. He wrote also to his Governours and Princes, that they should



A should send away *Zorobabel*, and those of his company to build the Temple. Moreover he sent letters to them of Syria and Phoenicia, commanding them to cut down the Cedars of Libanus, and to send them to Jerusalem towards the building of the Citie; publishing a law that all Jews should be made free, if so be they would resort unto Judæa; forbidding all commissaries and Princes, to impose any charge upon the Jews, for the necessities of the kingdom; permitting that all the countrey which they might occupy, might be inhabited by them, and exempt from tributes: commanding the Idumæans, Samaritans, and Coelosyrians to restore those lands unto the Jews which they unlawfully held, and the other lawfully claimed for their inheritance: And besides that, to deliver them in way of contribution fifty talents of silver towards the building of the temple, permitting them to offer their ordinary sacrifice. He likewise commanded that all the necessaries and vestments, which either the high Priest, or the ordinary sacrificers used in the service of God, should be furnished at his charges. He willed also that the Levites should have instruments of Musick delivered unto them, to praise God with; and that certain portions of land might be allotted for them that had the guard of the citie, and the temple. Moreover he allowed them a certain sum of money every year for their ordinary maintenance. After this, he sent back all those vessels which *Cyrus* before-time had resolved to restore unto Jerusalem.

When *Zorobabel* had obtained these things above named at the kings hands, he issued out of the palace, and lifting up his eyes unto heaven, he began to give God thanks for the wisdom and victory he had granted him, and for the good successe he had given him in *Darius* presence. For (said he) O Lord, if thou hadst not been favourable unto me, I had not obtained it. After he had at this time, and in this sort given thanks for the present, and prayed God to shew himself alwayes favourable hereafter, he repaired to Babylon, and told his countrymen what good news he had received from the King: who hearing the same, gave God thanks also, who had restored them once more to the possession of that country wherein they were born: and they fell to feasting and banquetting for seven dayes space, for the restoring unto their countrey, as if they had solemnized the feasts of their birth-daies. Anon after they made choice of those Governours and common sort, that (with their wives, their children and horses) should return unto Jerusalem, who by the assistance of *Darius* convoy, performed that journey to Jerusalem with joy and consolation; playing on their Psalteries, Flutes, and Cymbals; and were after this maner conducted on their way, with delight, by the number of those Jews that remained as yet in Babylon. Thus therefore went they forward, being a certain and determinate number of every family. I have not thought it meet to repeat these families name by name, for feare I should confound my Story, and left the Readers should any waies be distracted or interrupted in their readings. Notwithstanding, the whol number of those that went, & were above twelve yeers old of the tribes of *Juda* and *Benjamin*, were foure millions, six hundredth, twenty and eight thousand. There were likewise foure thousand and seventy Levites: And of their wives and children together, fourtie thousand, seven hundredth, forty and two. Besides these, there were of Singers of the tribe of *Levi*, one hundred, twenty and eight; of Porters, one hundred and ten; and of sacred servants three hundredth twenty & two. There were certain others likewise, that pretended that they were of the race of the Israelits, yet could not they give testimony of their descent, the number of whom was six hundredth fifty and two. Of the number of the Priests, they that had espoused wives (whose genealogie could not be derived, and who were not found also in the genealogies of the Priests and Levites) they were about five hundredth, twenty and five. The multitude of servants that followed or attended on them, were seven thousand, three hundredth, thirty and seven. There were also two hundredth, forty and five Singers of men and women: foure hundredth, thirty and five Camels; and five hundredth twenty and five other beasts to carry their carriage. The Conductor of this abovenamed multitude, was *Zorobabel* the sonne of *Salsathiel*, descended of *David*s line, and of the tribe of *Juda*; and *Iesus* the son of *Iosedech* the high Priest: besides which were *Mardocheus* and *Serabeas*, who were chosen by the people to be their Governours, who contributed one hundredth pounds of gold, and five hundredth of silver. Thus the Priests and Levites, and a part of all the people of the Jews which were then in Babylon, were conducted to dwell in Jerusalem; the other part of them following a little after, returned every one into his own countrey.

The seventh moneth after their departure out of Babylon, the high Priest *Iesus*, and the Governour *Zorobabel* sent messengers thorow all the countrey, and assembled the people from all quarters of the region, who with all alacritie and expedition repaired to Jerusalem. There erected they an Altar in the same place, where beforetime it was builded, to the

The year of the world, 3442. before Christ's nativity. 521.

*Darius* Letters for the liberty, possession and erection of the Temple, granted to the Jews. 1 Esd. 6. v. 7, 8, ad 16.

2 Esd. 22. Glad tidings brought to the Jews.

The Jews departed from Babylon to Jerusalem.

3 Esd. 5. The number of the Jews that went out of Babylon.

*Zorobabel* Chieftain, and *Iesus* high Priest of this company.

1 Esd. 3. 6. ad finem.



The year of the  
world, 3443.  
before the nativ-  
ity of Christ,  
521.

C. 3, v. 45.  
The feast of  
Tabernacles.

The Temple  
began to be  
built. v. 8.

end they might offer lawfull sacrifices thereon, according to *Moses* law: in which action of theirs, they yielded little content to their neighbour Nations, who in generall were incensed against them. They celebrated also at that time the feast of Tabernacles, according as the Law-maker had ordained: afterwards they offered oblations, and continuall sacrifices, observing their Sabbaths and all holy solemnities. And they that had made any vows, performed the same, and sacrificed from the new Moone untill the seventh moneth. After this they began to build the Temple, and delivered great summes of money to the hewers of stone, and Masons; and gave strangers their ordinary diet, who brought them stone and timber. For it was an easie matter for the Sidonians and an act well pleasing unto them, to bring wood and timber from Libanus, and to binde it, and gathering it together in rafters to ship it, and land it at the Port of Joppa. For *Cyrus* had before-time given them that commandement, and now the second time they were enjoyned thereunto by *Darius*.

The second year after their arrivall in Jerusalem, the Jews assembled together in the second moneth, and the building of the Temple went forward; so that having laid the foundation thereof in the first day of December, they builded upon the same, the second year. Over this work those Levites that were above twenty yeers of age, were overseers: with them also was *Iesus*, and his sonnes and brothers joyned, and *Zolmiel* the brother of *Iuda* the sonne of *Aminadab*, and his sonnes. And through the diligence that these overseers of the Temple used, it was sooner finished, then it was expected. As soon as the Sanctuary was builded, the Priests apparelled in their accustomed habits, and the Levites, and the sonnes of *Asaph* arose, and with trumpets praised God, according as *David* first of all had set down the maner of his service. The Priests and Levites with the elders of the tribes, calling unto their mindes how great and precious the first Temple was, and beholding that which was builded upon the present, farre inferiour to the precedent, and perceiving how much the ancient wealth and dignitie of the Temple was abased; they were confused thereat, and being unable to overcome their passion, they burst out into lamentations and tears. But the people were contented with that which they beheld, and without any estimate or mention of the former Temple, they tormented not themselves in comparing the one with the other; neither thought they upon the difference and bignesse betwixt the present and that which stood in times past: yet notwithstanding the Elders lamented, and the Priests complained, that the new erected temple was far lesse then the former; yet the noise of the trumpets drowned their laments, and the joyfull applauses of the people their mournings.

The Samaritans desirous  
to further the  
building of the  
Temple, are  
rejected.

The Samaritans suppose  
to hinder the  
building of the  
Temple.  
C. 4, v. 1, and 6.

The Syrian  
Princes examine the cause  
why the Jews  
repare their  
Citie and  
Temple.

The Samaritans hearing the noise of the trumpets, ran out to know the cause thereof, in that they were lewdly affected towards the tribe of *Iuda* and *Benjamin*, and understanding that the Jews which were returned from Babylon, had reedified the Temple, they addressed themselves to *Zorobabel* and *Iesus*, and to the chiefe governours of the families, requiring them that it might be lawfull for them to repaire the Temple with them; and to have part in the building thereof. For (said they) we honour God no lesse then you, we pray unto him and adore him; we conforme our selves to your customes, ever since the time that *Salmanazar* King of Assyria removed us out of Chuthea and Media hither. To these demands of theirs, *Zorobabel* and *Iesus* the high Priest and the governours of the tribes answered, that it was impossible for them to admit their assistance in the building of the temple, for that they had received their first commandement from *Cyrus* to performe the same; and afterwards from *Darius*: notwithstanding they gave them licence to adore therein, offering them that the temple should be common to both, if they pleased: yea and accessible to all other nations, that would repaire thither to adore God: The Chutheans (for so were the Samaritans called) hearing this answer, were fore offended; and perswaded the other nations of Syria to require the Princes (who continued their authoritie since the time of *Cyrus*, and afterwards ruled in *Cambyses* time) to hinder the building of the Temple; and to delay the Jews, who were so intent and busie in their work. Whereupon *Sisin* Governour in Syria and Phoenicia, and *Sarabazan*, accompanied with others, came unto Jerusalem; and demanded of the Chieftains of the Jews, by whose permission they builded the Temple, which rather seemed to be a Fort then a Temple, and for what cause they fortified their Citie with gates and so strong wals? *Zorobabel* and *Iesus* the high Priest answered, that they were the servants of the living God, and that their Temple had been built by one of their Kings, who was opulent and surpassed all other in vertue, that after it had continued long time in venerable estimation; but by reason their fathers had committed impiety against God, *Nabuchodonosor* king of Babylon and Chaldaea, having taken the city by force, destroyed the same; and after he had spoiled the citie, he burned it, and transported the people captive into Babylon.

But



**A** But after that *Cyrus* King of Persia had obtained the Kingdome of Babylon, he commanded by his expresse letters sealed with his royall seale, that they should reedifie the Temple, and ordained that all that which *Nabuchodonosor* carried from thence, as well gifts as vessels, should be delivered to *Zorobabel* and the Treasurer *Mithdrates*, to be conveyed to Jerusalem, and be placed again in the Temple, as soon as it should be builded. And he commanded also, that it should be presently reedified, willing *Abassar* to repaire to Jerusalem, and give order for all that which was requisite; who resorting thither as soon as he had received *Cyrus* letters, did speedily lay the foundations anew. From that time forward untill this present it hath been continued; but the subtiltie and the malignitie of their enemy had wrought so much, that as yet it remained imperfect. If therefore it please you, and you think it good, signifie that you heare, by your letters to *Darius*, to the end that examining the registers of the Kings, he may finde that we are not faulty in any thing of that which we have said. When *Zorobabel* and *Iesus* had answered to this effect; *Sisin* and they that accompanied him, thought not good to hinder the building, untill such time as they had certified *Darius* hereof: for which cause they wrote unto him presently. Hereupon the Jews were much discomforted and troubled, fearing lest the king should change his minde in respect of the building of Jerusalem and the Temple. But two Prophets, *Aggeus* and *Zachary* (who were amongst them) began to perswade them, willing them to fear no dysaster from the Persians, because God had assured them: for which cause the people gave credit to the Prophets, and diligently intended their building, and intermitted no one day.

When the Samaritans had in this sort written to *Darius*, and accused the Jews unto him for fortifying their city, and reedifying their Temple, and how it seemed rather to be a fort, then some sacred place, and had further alleadged that it would be no profit unto him, and moreover had produced *Cambyse's* letters, by which they were forbidden to build the Temple; he understood that the reestablishment of Jerusalem stood not with the securitie of his state. But when he had read *Sisin's* letters and his associates, he commanded that the Panchartes and Chronicles of the Kings should be searched, how the matter had past; and there was found in Ecbatane a citie of the Medes, in a tower a certain book, in which these things were written. The first yeer of the reign of *Cyrus*, commandement was given to build the Temple of Jerusalem, and and the Altar therein: It was likewise decreed, that the height of the Temple should be fixty cubites, and the breadth as many; three stories of hewed stone, and one story of the wood of that countrey: and it was ordained that the expence of that building should be deducted out of the Kings revenews. Moreover he commanded, that restitution should be made unto the inhabitants of Jerusalem, of those vessels that were taken away by *Nabuchodonosor*, and carried away to Babylon: And the commission to effect all these things, was given to *Abassa* Governour of Syria and Phoenicia and his companions, to the end that they might depart from these places, and the Jews might be permitted to build therein. Furthermore, he ordained that the charge of this pile and building should be gathered out of the tributes of his countries, and that they should furnish the Jews with buls, weathers, lambs, goats, flower, oyle, and wine; and all other things which the Priests should think meet to offer sacrifice, to the intent that they might pray for the preservation of the King of Persia: commanding that they that should transgresse or contradict this commandement of his, should be laid hold on, and hanged on a gibbet, and that their goods should be confiscate to the Kings use. Moreover he besought God, that if any man went about to hinder the building of the Temple, that he should punish him, and strike him, and restrain his wickednesse thereby. When *Darius* had found these things written in his Panchartes and Chronicles, he wrote back to *Sisin* and his companions in this forme: King *Darius* to *Sisin*, and *Sardagan*, with their associates; health. Having found amongst the memorials of *Cyrus* the copy of your missive, I have sent it you, and my pleasure is that the contents thereof be executed. Fare you well.

**B** *Sisin* and his associates being certified of the Kings pleasure, resolved themselves conformably to execute the same: and taking the care of the sacred buildings upon them, they assisted the Princes and Magistrates of the Jews in such sort, as the building of the Temple was finished with great diligence, by the instigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandement, and by the directions of the Kings *Cyrus* and *Darius*; so that it was finished within seven yeers. In the ninth yeer of the reign of *Darius*, and the three and twentie of the eleventh moneth, called by us *Adar*, and by the Macedonians *Distre*, the Priests and Levites, and all the rest of the people offered sacrifices for the renovation of their former felicitie, after their captivity, and for their new Temple also: sacrificing one hundred buls, two hundred sheep, foure hundred lambs, twelve goats, according to the

The year of the world, 3344. before Christs Nativity, 520.

1 Esdras 5. v. 34, 35, 36.

2. 1. 2. 3. Aggeus and Zachary the Prophets.

C. 5. 2. v. 7. 2. 22. finem.

The Samaritans indeed avowing to hinder the reparation of the Temple and citie, do further their the more.

C. 5. 4. 1. 2. Cyrus decreed touching the Temple and the Jews.

The year of the world, 3450. before Christs Nativity, 514.

N. 1. 2. v. 2. 3. 4.

v. 7. 8. Darius Epistle to the prefects of Syria.

Ezra 6. 17. The finishing of the temple.



The year of the  
world, 3450.  
before Christs  
birth, 514.

v. 15.  
The Temple  
dedicated 23  
of March, or  
as it is in the  
first of Esdras  
6. dedicated  
the third of  
March.

v. 16. &c.  
The Paschever  
celebrated.  
The form of  
commonweal  
in Jerusalem.

The Samari-  
tanes mighty  
enemies of the  
Jews.

The embassy  
of the Jews to  
Darius.

The year of the  
world, 3464.  
before Christs  
nativity, 500.

v. 7. v. 11, 12.  
A command-  
ment to sup-  
ply the charge  
of the building  
of the Temple  
and sacrifices.

Hedio & Rus-  
sinus, chap 5.  
Esdras 7.  
Xerxes king of  
Persia.  
Esdras learned  
in the law.

Nehem. 2. 1.  
ad 11.  
Xerxes favou-  
reth the Jews.

number of the twelve Tribes of Israel, and for the finnes of each of them. The Priests and Levites also (according to the laws of *Moses*) appointed Porters to every gate. For the Jews had builded galleries round about, and within the Temple.

Now when the feast of unleavened bread (which is the feast of Easter) drew neer, in the first moneth called Xanthicus by the Macedonians, and Nisan by the Hebrews, all the people of the towns round about Jerusalem resorted thither, and celebrated the feast, purifying both themselves, their wives, and children, according to the ordinance of their forefathers: And after they had solemnized the feast called Easter, or the Paschever in the fourteen Moon, they banquetted for seven dayes space, sparing no cost how great soever he were. They offered burnt offerings also, and sacrifices of thanksgiving, acknowledging Gods goodnesse that had brought them home into their native cuntry, to live according to the laws of their forefathers, and had made them gracious in the King of Persias eyes. Thus dwelled they in Jerusalem all in joy, sacrificing and serving God with great affection, and living under the government of their Nobilitie. For the chiefeft authoritie remained in the high Priests, untill the Asmonæans obtained the kingdome: for before the captivie of Babylon, they were under the government of Kings, who began from *Saul* and *Dauids* times, about some five hundredth, thirtie two yeers, six moneths, and ten dayes; and before their Kings certain Governours called Judges reigned: and under this sort of policy lived they more then five hundred yeers; from the death of *Moses* and *Iosua*. See here the estate of the Jews delivered from their captivie, during the dayes of *Cyrus* and *Darius*. True it is that the Samaritanes were their mightie and malicious adversaries, and did them many mischiefes, trusting in their riches, and pretending themselves to be the Persians kinsmen, because their originall proceeded from thence. For they refused to pay that tribute, which the King had commanded them to disburse unto the Jews to make their sacrifices, and had their Governours likewise affectionate and forward to further malice, neither was there any of them idle or negligent in working them mischief, either in themselves, or by others. For which cause, the Jews determined to send Embassadors unto King *Darius*, to accuse the Samaritanes; and to that intent *Zorobabel* and four others were sent. As soon therefore as the King understood by these Embassadors, what crimes and accusations they had brought against the Samaritanes, he dispatched his letters, and addrested them to the Governours and Councell of Samaria; the tenour of which letters was to this effect. King *Darius* to *Tangara* and *Sambaba* Governours of Samaria, to *Sadrach* and *Bobelon*, and to their companions our servants being in Samaria; health. *Zorobabel*, *Ananias*, and *Mardocheus*, Embassadors in the behalf of the Jews, accuse you to be perturbors of the building of their Temple, alleading that you refuse to discharge that, which by my decree you ought to furnish them with, for the charge of the sacrifices. My will is therefore, that upon the sight of these letters, you deliver out of the royall treasury in Samaria, appointed for the tributes, all that which shall be necessarie for them to perform their sacrifices, upon the requests of the Priests, to the intent they let passe no day without sacrifice and prayer unto God for me, and for the Persians. This was the contents of his letters.

## CHAP. V.

The beneficence of XERXES, DARIUS sonne towards the Jews.

**A**fter *Darius* death, his sonne *Xerxes* succeeded him, not onely as heir in the government of his kingdome, but also as successour unto his pietie and devotion towards God: for he no wayes changed those institutions of his fathers that concerned religious service, but with great benevolence favoured all the Jews.

During his reigne *Ioachim* the sonne of *Iesus* was high Priest: Amongst them also that remained in Babylon, there lived an high Priest with the Jews in that place called *Esdras*, a just man, and one of great reputation amongst the people: and whereas he was very skilfull in the laws of *Moses*, he obtained great friendship with the king. This man intending (with certain other Jews of Babylon) to make his repair unto Jerusalem, besought the king that he would vouchsafe to bestow his letters of commendations to the Governours of Syria in his behalf. Whereupon the king wrote his letters patents of grace, certifying his favour towards *Esdras*, to the Princes in those parts, to this effect: *Xerxes* King of kings, to *Esdras* the high Priest, and Reader of the divine Law, health. It is decreed by me and seven other of my Councel, that whosoever in my kingdome of the Israelites, their Priests, or

Levites



**A** Levites will repair with thee unto Jerusalem, he may freely perform the same with my good licence, and revisit Judea according to the law of God, bearing with you those presents unto the God of Israel, which both I and my friends have vowed. I likewise give thee licence to take with thee all the gold and silver whatsoever, that any of thy nation living here in Babylon will offer up unto God, to buy offerings to be sacrificed upon the Altar of thy God: and to make whatsoever vessels of gold or silver, which either thou or thy brethren shall think meet. Those sacred vessels also which are given thee, thou shalt dedicate unto thy God, and if there be ought else requisite in this behalf, that according to thy wisdom shalt thou provide, and the charges shalt thou receive out of my treasure. I have also commanded thee to the Treasurers of Syria and Phoenicia, and have written to them, that whatsoever *Esdra*s the Priest and Reader of the Law of God shall require, they shall presently deliver it him. And to the end that God may be favourable to me and my children, my will is, that an hundred measures of wheat be given unto God, according to the law. I command you also that are Magistrates, that you exact nothing, neither impose any taxations on the Priests, Levites, sacred singing-men, porters, or holy officers. But thou *Esdra*s (according to the wisdom given thee from above) shalt appoint Judges, who shall in Syria and Phoenicia execute justice unto the people, according to the service of the law. Teach thou likewise freely all such as are ignorant, so that whosoever violateth either Gods or the kings law, he may be fined, or else condemned to death, as not sinning through ignorance, but of contumacie. Farewell.

**C** When *Esdra*s had received this letter, he was wonderfully contented, and began to adore God, confessing openly that it was he, who was the author of that favour he had received at the Kings hands: for which cause he said, that the onely thanksgiving appertained to him. And after he had read this letter unto the Jews that were at that time resident in Babylon, he kept the originall, but sent the copy to all those of his nation, being in the countrey of the Medes: who understanding of the Kings affection towards God, and his favour towards *Esdra*s, were very joyfull, and divers amongst them took their goods and came unto Babylon, desiring to return to Jerusalem: but all the rest of the Israelites would not abandon or leave their quiet dwelling there. For which cause it came to passe, that two Tribes were under the obedience of the Romans in Asia and Europe: but the ten Tribes were on the other side of Euphrates, even untill this day, being many infinites of thousands, whose number may not be comprehended. With *Esdra*s there departed a great number of Priests, Levites, Porters, Singing-men, and servants of the Temple. Now after that he had assembled those of the captivitie, that inhabited on this side Euphrates, and sojourned there three dayes, he commanded them to solemnize a fast, and to pray unto God for his preservation, and that no evil might happen unto him, and that neither their enemies nor any other might do them any violence. For *Esdra*s had foretold the King, that God would be their Protector, and that therefore he required no convoy of horsemen at his hand for his securitie. After that they had recommended themselves unto God, they set forward on their way, the twelfth day of the first month of the seventh year of the reigne of *Xerxes*, and arrived in Jerusalem in the fifth month in the same year. Whereupon, he incontinently presented unto the Treasurers (who were of the race of the Priests) the silver that was consecrated, namely, six hundred and fiftie talents, of silver vessell an hundred talents, of vessell of gold twenty talents, of brazen vessell (more precious then gold) weighing twelve talents. These were the presents of the King and his friends, and of the Israelites that dwelt in Babylon.

**D** When *Esdra*s had delivered these above-named presents unto the hands of the Priests, he offered burnt offerings unto God, according to the law, namely, twelve buls for the publique conservation of the people, seventie two rammes and lambes, and twelve goats for the expiation of sinne. And after them he delivered the Kings letters to his Princes and Governours in Coelosyria and Phoenicia: who being constrained to execute that which was enjoyned them by the King, honoured the Nation of the Jews, and supplied them everie wayes in their necessities. This counsell had *Esdra*s himself given of their departure. But in my opinion God (having regard of his wisdom and integritie) did happily advance his deliberation.

**E** Not long after this, there came certain men unto him, complaining that some of the people, Priests, and Levites had transgressed against the policie, and broken the laws of the countrey, for that they had espoused certain strange women, and confounded the race of the Priests: requiring him that he would have an inward regard to Gods ordinances, for fear lest he (conceiving a generall hatred against them all) should send them anew some grievous calamities. For which cause *Esdra*s devoured with sorrow, incontinently rent his clothes, and

The year of the world, 3506. before Christs Nativity, 458.

2.16, 17, 18. *Esdra*s assembled the Jews that dwelt in Babylon.

See marginal at the hope of Israel

*Esdra*s repaired to Jerusalem, and committed the vessels and other precious presents to the Treasurers hands.



The year of the  
world, 3506.  
before Christs  
birth, 458.

Esdra's prayers  
for the Levites  
that had mar-  
ried strangers.  
Esd. 9. per totum

and tore his hair, and pulled his beard; and cast himself upon the ground, because the prin-  
cipals among the people had part in that offence. And for that he feared lest if he should  
command them to forsake their wives, and those children they had begotten by them, he  
should not be obeyed, he persisted in grief, and lay continually couched upon the ground.  
Whereupon, all those resorted unto him, who were not guiltie, and wept and lamented with  
him, for that which had hapned. Whereupon *Esdra*s (raising himself from the earth, and  
lifting up his hands to heaven) said, that he was ashamed to look thereupon, because the of-  
fences of the people were so hainous; who had forgotten the inconvenience that had be-  
fallen their forefathers for their impieties, beseeching God that he would reserve some re-  
mainder and seed of the adversitie and captivitie, which at that time happened unto them,  
and that he would once more establish them again in Jerusalem their native countrey: that  
he would take compassion on them, and grant them pardon for those sinnes which at that  
present were committed by them: for which though they deserved death, yet hoped they  
in the mercies of God for their deliverance. Whilest thus both he and those that came unto  
him lamented round about him, with their wives and children, a certain man called *Acho-  
ninus*, one of the principall men of Jerusalem, repaired unto him, and said, that they had sin-  
ned, because they had espoused strange women; and perswaded *Esdra*s to adjure them all,  
to banish both them and the children begotten by them, wishing that they, who obeyed not  
the law, might be punished. *Esdra*s (perswaded by these words) made all the Princes of the  
Priests, Levites, and Tribes of Israel sweare, that they would dismisse their wives and chil-  
dren, according to the counsell of *Achoni*us. And as soon as he had received their oaths, he  
departed from the Temple unto *Sobus* house the sonne of *Eliasib*, and there spent he all the  
day without tasting any meat, by reason of the grief which so inwardly he had conceived.

Esd. 10. v. 5,  
10, 11.

Whence therefore it was published by Edict, that all they that were returned from the  
captivitie, should repair within two or three dayes to Jerusalem (under the penaltie that  
they, who defaulted therein, and came not within the prefixed time, should be held as ex-  
communicate, and their goods confiscate to the publike treasury of the Temple, by the or-  
dinance of the Priests:) they of the Tribes of Juda and Benjamin came thither within three  
dayes, on the twentieth day of the ninth moneth, called by the Hebrews Thebeth, and by  
the Macedonians Apellæus. And as soon as they were seated in the upper part of the temple,  
in the presence and assistance of the Elders, although the weather were very intemperate,  
by reason of the frost; *Esdra*s arose and reproved them for that they had transgressed the  
law, in taking wives unto them, who were not of their nation: for which cause he told them,  
that if they would perform a matter that were agreeable unto God, and profitable for them-  
selves, they should dismisse such wives. Whereupon with a loud voice, they all cried, that  
they would do it willingly; but that there was no small number of them, and that the time  
was winter, and the matter of that consequence, as one or two dayes could not end it: For  
which cause they thought it very needfull, that the execution were deferred for a while; and  
that at the length, some of the Princes who were free from that sinne, with certain other  
chosen Elders of every place, should make inquisition of them that had married wives con-  
trarie to the prescript of the law. Which being approved by them, about the new moon of  
the tenth moneth this inquisition began, which continued untill the new moon of the  
moneth ensuing: and there were many of the familie of *Iesus* the high Priest, and of the  
Priests, Levites, and Israelites, that (making more account of the observation of the laws,  
then of the natural affections to their wives and children) did presently put away their wives,  
and those children they had by them, and sacrificed certain rammes for a peace-offering un-  
to God: whose names it were a needlesse matter to reckon up in this place.

The reading of  
Moses law.  
Nehem. 8. v. 1.  
ad 11.

When *Esdra*s had in this sort reformed the error committed by such marriages; he so  
corrected the evill custome thereof, that this confirmation continued firm and irrevocable  
for ever. In the seventh moneth, they solemnized the feast of tabernacles: whereto when  
all the people were resorted, they all gathered together in an open place of the Temple to-  
wards the gate that looketh Eastward, requiring *Esdra*s that he would read *Moses* ordinances  
unto them; which he performed, and standing up in the midst of the multitude, he read the  
law unto them from the morning untill noon. By which reading, not onely for the present,  
but for the time to come, they learned that which was just, and also calling to memorie that  
which was past, they were so discomforted, that the tears fell from their eyes, in thinking  
with themselves, that if they had kept the law, they had not suffered any of those evils, by  
which they had been tormented. But *Esdra*s beholding them in that estate, willing each of  
them to repair homeward, and to weep no more, because that day was a solemne and holy  
day, wherein they ought not to weep, because it was forbidden, He rather commanded them  
to



**A** to intend their feasts and pleasures, assuring them that the repentance and grief of those faults that were committed by them in times past, ought to serve them and instruct them to assure and defence themselves, to the end that hereafter they commit not the like. They following *Esdra's* exhortation, began to celebrate the solemnity, and continued their feasts in their Tabernacles during eight dayes. After which time they returned every one unto his house, praising God in hymnes, and thanking *Esdra's* for the amendment of those unlawfull marriages that had happened in their policy: who after he had gotten great honour among the people, finished his life, being loaden with yeeres, and was buried honourably in Jerusalem. About the same time also died *Ioachim* the high Priest, whose sonne *Eliacim* succeeded in his place.

The year of the world, 3506.  
before Christs  
Nativity, 458.

After this it came to passe that a certain man that was one of the captive Jews; and King *Xerxes* Butler called *Nehemias*, walking before the citie of Susa (which was the Metropolitane citie of Persia) heard certain strangers that came from farre: who upon their entrie into the citie, devised the one with the other in the Hebrew tongue; for which cause he drew neerer unto them, and asked them whence they came. Who returning him this answer, that they came from Judea: he began to demand of them again, of the estate of Jerusalem, their native City, and how the people fared. To whom they answered, that they were in very bad estate, and that their citie wals were converted to dust and razed, and that the nations round about them afflicted the Jews with many outrages, in making inrodes into their countrey, and spoiling them daily, not sparing them by night; so that divers of them were led away prisoners; yea some Citizens of Jerusalem, and that daily the high wayes were found full of

Nehem. 1. 2. ad 2.

**C** dead bodies. Heretupon *Nehemias* began to weep (thorow the inward compassion he had of his distressed brethren) and looking up towards heaven: How long (said he) O Lord, wilt thou see our nation thus afflicted without taking care of us? Behold how we are made a prey to all men. Whilest thus he walked before the gate, and lamented bitterly, news was brought him that the King was ready to sit down to his meat: For which cause he gave attendance according to his office, and served the King dutifully, during his time of repast. As soon as supper was done, the king grew pleasant & joyfull, and casting his eyes upon *Nehemias* (whom he perceived to be heaive and disconsolate) he asked him what he ailed? *Nehemias* (after he had besought God to give him grace and perswasive speech to discourse unto the King) answered: O King, how is it possible that I should be other but discomforted; and that grief should not pierce even unto the very center of my soul, when I hear that the walls of Jerusalem (which is my native countrey) are levelled with the ground, and the sepulchers and monuments of my predecessors are defaced, and the gates of the Citie are burned? Do me therefore this grace, that I may resort thither, and repair the same, and finish the rest of the building of the Temple.

The year of the world, 3519.  
before Christs  
Nativity, 445.

This said, the King gave eare to his request, and promised him his Letters, assuring him that he would addresse them to the Governours, commanding them to do him honour, and to furnish him with all things necessarie, to accomplish that which he intended. For which cause (said he) cease thou to be sad, and do thy service willingly. Hereupon *Nehemias* adored God, and thanked the King, for the promise he had made him; and therefore by the pleasure he conceived, he cleared that confusion and sorrow, that before that time he bare in his countenance. The next day the King called for him, and gave him letters unto *Sadeas* the Governour of Syria, Phoenicia and Samaria, in which he commanded him to honour *Nehemias*, and to furnish him with all things necessarie for that building which he intended.

**E** As soon as he came to Babylon, he took divers of his countrey men with him, who willingly followed him, and went with him unto Jerusalem in the five and twentieth yeer of the reign of *Xerxes*, and after he had presented his letters before God, he delivered them to *Sadeas*, and the other Governours. Afterwards, assembling the people in Jerusalem, he stood up in midst of them, and spake unto the whole congregation to this effect: You men of Jury, there is none of you but knoweth that God hath our forefathers *Abraham*, *Isaac*, and *Iacob* in perpetuall memory, and that in regard of their justice, he hath never failed to have care of us: by his mercy likewise I have received the favour from the King to repair your wals, and finish the rest of the Temple. I therefore pray you (who are assuredly perswaded of the envie and hatred the neighbouring Nations bear unto you, who hearing that we are intent and buse in our building, will over-press us, and labour by all means possible to hinder us) first to assure your selves in Gods providence; who will oppose himself against the hatred which they bear us, and afterwards to intermit neither day nor night in prosecution of the building, but with all care continue the work, in that the opportunitie of the time doth challenge our diligence therein. After he had spoken to this effect, he gave order that the

*Nehemias* having gotten licence and authority to build the wals of Jerusalem, inciteth the people thereunto.  
Nehem. 2. v. 1.  
ad 11.

Governours



The year of the  
world, 3529.  
before Christs  
birth, 445.

27. Item. 4. 1.  
aa 15.

v. 16. ad finem.  
The architect  
carein build-  
ing the wals of  
Jerusalem.

The wals of  
Jerusalem fi-  
nished.

The year of the  
world, 3527.  
before Christs  
Nativity, 437.

Provision for  
the Priests.

a. Eftat 10.  
The death of  
Nehemias.

Governours should take the measure of the wall, and distribute the task among the people, according to the burroughs and towns, and according to every mans abilitie: and after he had promised to imploy both himself, and all his familie therein, he dismissed the assembly. Hereupon the Jews (incited by his authoritie) addressed themselves to the work; which name of Jews was first imposed both on them and their religion, by reason of the Tribe of Juda, who first of all came into these places.

The Ammonites, Moabites, Samaritanes, and all the inhabitants of Coelosyria, understanding the walls were raised with such haste and diligence, were fore aggrieved, and resolved with themselves to lie in ambush, and to hinder them in their deliberations, so that they slew divers Jews, and sought the means likewise to murder *Nehemias* himself: and having hired certain strangers with money to commit the fact, they laid in wait for him. They bred also a fear and trouble amongst them, by spreading certain rumours, that divers nations intended to make warre against them: by which reports (being too much distracted) they desisted somewhat in the prosecution of their building. Yet none of these things could weaken *Nehemias* diligence or resolution, but that (keeping a court of guard round about him) he instantly prosecuted his purpose, setting light by all occurrents; so great was his affection to accomplish his intent. And for that cause did he carefully and intently stand upon his guard, not for that he feared death, but for that he beleaved that after his departure the Jews would not finish the building of the wals. He commanded afterwards, that the workmen in their travell should have their furnitures fast by them, so that both Masons and labourers carried their swords.

Moreover, he gave order that they should have their targets by them; and he placed certain trumpeters, some five hundred foot distant the one from the other, charging them that as soon as they discovered the enemy from any part, they should incontinently sound the allarm, and give notice unto the people to arm themselves, and prepare for the fight, for fear they should be surprised and found naked. He himself also walked the round, about the City by night time, with an indefatigable courage, and without either eating or sleeping at his pleasure, but onely for necessitie sake: and this labour endured he for the space of two years, and three moneths: for the wall of Jerusalem was builded again in that time, in the eight and twentieth year of the reigne of *Xerxes*, and in the ninth moneth. After the City was fortified, *Nehemias* and the people offered sacrifices unto God, and spent eight dayes in feasting. When the rumour was spread abroad that this building was finished, the inhabitants of Syria were fore displeased. But *Nehemias* perceiving that the Citie was weakly manned, besought the Priests and Levites to forsake their dwellings without the City, and to come and dwell within, and to that intent he builded them houses upon his own charge. He ordained likewise, that they that intended their husbandry, should bring the tenths of their fruits unto Jerusalem, to the intent that the Priests and Levites by enjoying their continuall maintenance, might intermit no time in the service of God: wherein he was willingly obeyed. By this means, the City of Jerusalem was very well peopled. After that *Nehemias* had honourably executed divers other worthy actions deserving praise, he died at such time as he was loaden with age. He was a man of good nature, just and highly affectionated towards his country: he left the City of Jerusalem encompassed with a wall, for a perpetuall memory of his love unto his country. All these things happened during the reigne of *Xerxes*.

## CHAP. VI.

*How during the reigne of ARTAXERXES, the whole Nation of the Jews were in danger to be extinguished by AMANS treachery.*

Hedio & Rufinus, chap. 6.  
Efter 1. 1.



The year of the  
world, 3543.  
before Christs  
Nativity, 511.

AFTER the death of *Xerxes*, the kingdome fell to *Cyrus* his sonne, who by the Grecians was called *Artaxerxes*. Under his government all the race of the Jews, both men, women and children, were in danger to be utterly exterminated: the cause whereof I will hereafter declare. But first of all it becometh me to speak somewhat of the King, and declare how it came to passe, that he married an Hebrew woman of the blood royall, by whose means (as it is said) our nation was preserved. After that *Artaxerxes* had taken the kingdome upon him, and established Governours over one hundred and seven and twenty Provinces, from India as farre as *Æthiopia*; in the third year of his reigne, he entertained and feasted all his friends with great magnificence, the nations of Persia likewise with their Governours (according as it became a King so opulent, who



**A** who was prepared for one hundred and eightie dayes to make shew of his wealth and bountie. ) He feasted after this, for the space of seven dayes the Embassadors of all Nations in the city of Susa : and the setting forth of the banquet was such, as ensueth. He sate in a Tent, whose pillars were of gold and silver, covered with linen and scarlet vails, which were of that greatnesse, that divers thousands of men might take their refection therein. All the cates were served in vessels of gold, enriched with precious stones very glorious to behold. The King likewise commanded his servants ( that attended the feast ) that they should enforce no man to drink, by filling continually, according to the maner of the Persians, but to permit every one of the guests to drink according to his discretion. He sent also thorowout all the countrey, commanding a cessation from all labour, and that every one should make holyday for many dayes in honour of his royaltie. The Queen *Vasthi* also made a banquet unto her women in the royall Palace. Now whereas the King was desirous to shew the majestie of his Queen to those he had invited, he sent unto her, commanding her to resort unto the banquet in more royall maner then the rest of her attendants : but she too curiously tied to the observation of the law of the Persians (which forbiddeth women to be seen by strangers) went not unto the King : and notwithstanding he sent his Eunuchs divers times unto her, yet persisted she in her refusal to come unto him. Whereupon the King ( moved with displeasure ) gave over his banquet, and arising therefro, he called unto him his seven Counsellors, to whom (according to the use of the Persians) it belonged to expound the Laws ; and accused his wife, telling them how grievously he had been wronged by her, for that being sent for by him divers times to accompany him at his banquet, she had everie way refused to obey him : He therefore commanded them to declare their opinion, what punishment appertained to her. One amongst them called *Muchans* answered, that the injurie was not onely offered unto him, but to all the Persians : who being after that maner despised by their wives, were like to passe their lives ignominiously, for that no one of them would acknowledge dutie towards their husbands, taking their example from the Queens disobedience, which she shewed towards him, who was the Governour over all. Whereupon he concluded, that she that had thus dishonoured him, should be grievously punished : which done, he thought it meet that this ordinance of the Kings might be published thorow all Nations, that Queen *Vasthi* should be separated from his bed, and another woman chosen in her place. But the King, who vehemently loved her, and could hardly endure to be separated from her, knowing that he could not keep her contrary to law, was wholly devoured in sorrow, for that he might not be master of that which he desired. Which when his familiars perceived, they counselled him to forget the memory and love of a woman so unprofitable, and to send and seek out thorow all his countries for the fairest woman amongst them, whom he might chuse and take to wife, that surpassed all others in beautie ; for that by the interview and companie of another woman, the great affection which he bare unto *Vasthi*, might be extinguished. The King allowing and ratifying this counsell of theirs, sent out certain messengers and deputies, commanding them to bring unto his presence the fairest Virgins that were to be found in his kingdome : when as therefore they had assembled a great number of them, they found in Babylon a young Orphelin ( without either father or mother ) who was brought up under her Uncle ( whose name was *Mardocheus* ) of the Tribe of *Benjamin*, and one of the greatest men amongst the Jews. It came to passe, that this *Esther* ( for such was her name ) was judged to be the fairest amongst the rest ; who for her amiable countenance made all men to stand and gaze to behold her. She therefore was delivered in charge unto one of the Eunuchs, who carefully attended her with all the diligence that was possible, decking her with odors and precious perfumes, according to the custome of noble women ; and after this maner were four hundred Virgins entertained for the space of six moneths. Now when he that was put in trust with this commission, thought these Virgins to be sufficiently prepared, and that they deserved to approach the Princes bed, he sent every day one unto the King to keep him companie : who after some embraces sent her presently back again unto the Eunuch. But when as *Esther* came unto his presence, he settled his affection more on her then on all the rest, and being surprised with her love, he took her for his lawfull wife : and the nuptials were solemnly celebrated in the seventh year of his reigne, and in the twelfth moneth called by us *Adar*, and generally *February* : and he sent posts thorow all his kingdomes to proclaim a feast in honour of his marriage : he himself also feasted the Persians, and Medes, and the Princes of the Nations, for a whole moneths space for the same cause. At such time as *Esther* entred into the royall Palace, he set a diadem upon her head, and so lived with her, that he never questioned with her either of her birth, or Nation. Her Uncle also came from Babylon to Susa ( the chief Citie of Persia )

D d

where

The year of the world, 3543. before Christs nativity, 421.

C. 1. 10, 11. ad finem.

Alicurus sendeth for Vasthi to grace his feasts, the refusal, & therefore is cast off by him.

The year of the world, 3545. before Christs nativity, 419.

The year of the world, 3450. before the Nativity of Christ, 415.

The maiden Esther made Queen. Esther 2. 7, 8, 9, 10. Mardocheus came from Babylon to Susa.



The year of the  
world, 3546.  
before Christs  
Nativity, 415.

The kings  
command,  
that no man  
should ap-  
proach his  
throne, except  
he were called.  
Esther 4. v. 11.  
Mardocheus  
discovereth the  
traitors.  
Esther. 2. 21, 22.

A man being  
honoured by  
all men, is  
neglected by  
the Jews.  
Esther 3. 1, 2,  
3, 4.  
C. 5, 9.

v. 6.  
The destruc-  
tion of the Jews  
granted unto  
Aman.

where every day he walked before the Palace gate, enquiring how *Esther* did: for that he loved her as dearly as if she had been his own naturall daughter. Now the King had made a law that no man should approach his presence, except he were called, during the time that he was in his Throne; and round about his seat there stood certain officers with their axes, ready to punish those who being uncalled should attempt to approach the Throne. The King himself fate aloft, and holding in his hand a golden scepter, whensoever he intended to save the life of any one that approached his Throne uncalled, he stretched forth the same and touched him therewith: who being thus touched, by these means avoided the penalty of death. And as touching these things we have sufficiently spoken in this place.

Not long after this, when as *Bagathous* and *Theodestes*, two of the Kings Eunuchs, had conspired against him; *Barnabazus*, who was of the Hebrew Nation and one of their servants, disclosing their treason, discovered it to the Queens Uncle *Mardocheus*, who by her means made the king privie to their conspiracie. Who fore troubled herewith, found out the truth by examination, and after he had commanded them to be executed on the gibbet, he for that time gave no recompence to *Mardocheus* for the safeguard of his life: he onely commanded his name to be registred and Chronicled in his Commentaries; commanding that he should attend in the Palace, and be esteemed for one of the kings most inward friends. Now as often as *Aman* (the sonne of *Amadath* an Amalechite) came unto the Palace to visit the king, all those that were either Persians or strangers (according to the kings especiall direction) did him honour: But *Mardocheus* shewed him no honour (both by reason of that upright judgement that was in him, as also for that the laws of the Jews forbad the same.) Which when *Aman* had observed, he demanded whence he was? and understanding that he was a Jew, he was much displeased, saying in himself, that the Persians who were of freer condition, cast themselves prostrate before him, and he that was but a slave, disdained to do the like. Intending therefore to revenge himself on *Mardocheus*, he thought it not sufficient to procure his punishment at the kings hands, but resolved wholly to exterminate his race (for he was by nature a capitall enemy of the Jews, by reason that the Amalechites, from whom he challenged his descent, had been wholly ruinated by them.) For which cause, he addressed himself unto the king, and accused them, saying, that there was a certain cursed nation spread thorow his whole kingdome, infociable, and abhorring the customes of other men, who used divers laws and ceremonies hatefull both for their manners and studies, to all the rest of his subjects, and all mortall men. This nation (saith he) if thou wilt do a gracious and acceptable favour unto thy people, thou shalt utterly extinguish, and leave neither captive nor slave alive amongst them. And lest your Majesties tribute would be any wayes impaired by these means, I promise you of mine own revenues fourty thousand talents of silver; desiring rather willingly to forbear so much money; then that your kingdome should be unpurged of such a cursed race of men. When *Aman* had made this his request, the king answered, that he forgave him the money, and that he permitted him to deal with that nation as best him liked. When *Aman* had obtained this his desire, he presently sent an Edict thorow all nations in the kings name, and to this effect: The great king *Artaxerxes* unto his Governours of an hundred and seven and twentie Provinces, extending from India as farre as *Æthiopia*: Health. Having obtained the Empire over so many Nations, and extended my dominion over the world, according to mine own pleasure, without being constrained to offend any of my subjects, by using our power more proudly and importunately then becometh us, but shewing our selves favourable and mercifull in providing for their peace, and plentifull estate, we have searched out the means thereof; to the intent that we might perceive the fruit. Being therefore admonished by my friend *Aman* (who for his wisdom and justice is more honoured then all other by me, and for his approved fidelitie, hath the second place in authoritie next me) that there is a certain race of men intermeddled among you, enemies to all humanitie, using none but their own laws, and such as are different from others, disobedient to their kings, and of depraved manners and customes, that neither allow our Monarchie, nor further our affairs: I will and command, that they (being made known by *Aman*, a man whom we hold as dear as our father,) be slain, with their wives, and children; so as you spare none of them, attributing more unto your own mercie then our Edict: and this command we to be done the fourteenth day of the twelfth moneth of this present yeer, that in one day cutting off all our enemies, hereafter it may be lawfull for you to live in peace and securitie. This Edict being spread thorow all all places of the countrey, and published in everye Citie; all men addressed themselves against the prefixed day, utterly to exterminate the Jews: and no lesse diligente was there used in Susan the Metropolitane City. Mean while the king and *Aman* feasted, and made good



**A** good cheer, whilst the Citie hung in suspense, being troubled with the expectation of the event of that which should follow. But *Mardocheus* having intelligence hereof, rent his garments, put on sackcloth, and cast ashes on his head, walking thorow the City, and crying that their Nation had not committed any crime that deserved death: and using these or such like speeches, he came unto the Kings palace, and stood before the gate, because it was unlawfull for him to enter thereinto in that habit: The like also did the Jews that were in the Cities, where those Edicts had been published against them, weeping and lamenting their miseries. But when the news hereof was brought unto the Queen, that *Mardocheus* stood before the Palace gate in a lamentable estate, she was sore troubled, and sent certain of her servants unto him, to command him to exchange his attire; but they could not persuade him to put off his sackcloth, because the inconvenience, for which he had put it on, was not over-past. She therefore called unto her, her Eunuch *Acrathus*, and sent him unto *Mardocheus*, to know what hatefull accident had befallen him, that made him put on his desolate habit, and powre forth those lamentable tears (notwithstanding she had instantly prayed him to disrobe him of the one, and dry up the other.) Hereupon *Mardocheus* told the Eunuch, of the Edict made against the Jews, and sent by the King unto all his Provinces; the offer of the money that *Aman* likewise had tendered to the King, whereby he had bought the utter ruin of his nation at the Kings hands. Moreover, he gave him the copie of that which had been proclaimed in *Susan*, to be delivered unto *Esther*: whom he commanded to beseech the King, and to esteem it no dishonour to put on an abject and base garment, to save her Nation, and to preserve the Jews from that death, whereunto at that time they were exposed: for that *Aman* the next in honour to the king, had accused the Jews, and incensed his Majestie against them. When *Esther* understood this, she sent again unto *Mardocheus*, giving him to understand that she was not called for by the king; and that whosoever entred unto him, and was not called, should die, except the king would warrantize him by stretching out his golden Scepter: for he, unto whom the king intended that favour, although he were not called unto him, yet suffered he not death, but obtained pardon. When these things were reported by the Eunuch from *Esther* unto *Mardocheus*, he commanded him to tell her, that she ought not so much to tender the particular respect of her life, as the lives of her whole Nation; assuring her, that if at that present she had not care of them, their succours should wholly proceed from God by some other means then this: but she and her fathers house should be destroyed by them, whom she had contemned. Upon this reply, *Esther* sent the same messenger back again unto *Mardocheus*, commanding him to repair unto *Susan*, and to call a generall assembly of all the Jews that remained there, willing them for three dayes space to fast and abstain from all kinde of meat for her safety, and that both her self and her servants would do the like, promising them that at that time she would present her self unto the king, notwithstanding his contrary Edict; and that if she must needs die, she would willingly endure it.

The year of the world, 3545. before Christs nativity. 415.

The lamentation of the Jews upon the hearing of this Edict. Esther 4. 1, 2 &c.

The year of the world, 3554. before the Nativity of Christ. 424.

**B** *Mardocheus*, following this direction of hers, caused the people to fast, and to pray unto God for her: he likewise himself besought him that it might please him at that present to have compassion on their desolate and distressed Nation; as before that time he had oftentimes had care of them: and that as he had pardoned them at such time as they had offended; so now also at this present he would deliver them from that perdition which was denounced against them. For that they were not in danger to die infamously for any offence of their own, but because he onely had incensed *Aman* unto displeasure, in that he would not adore him, or perform that honour unto him, which is onely due to God: for which cause in despite he had imagined this thing against them, who would not transgresse the divine ordinances. The people likewise prayed to the like effect, beseeching God that he would have care of their preservation, and warrantize the Israelites in what place soever they were, from the misery at hand, which was before their eyes, and already expected by them. *Esther* also besought God (according to her countrey manner) casting her self prostrate on the earth, clothed in sackcloth, and abstaining for three daies space from meat and drink, & what thing soever esse was delectable, beseeching God to have compassion upon her, that when she presented her self before the King, she might have words fit to persuade and mollifie him, and grace and beauty farre more amiable then ever she had, to the end that by these two means she might be the better enabled to appease the King, if so be he were displeased against her; and to succour her brethren agitated and tossed in extreme danger, where-through the king might enforce his hatred against the enemies of the Jews, and take compassion of their imminent danger, which without his prevention would surely fall upon them. After she had in this sort for three dayes space both fasted and prayed, she cast off her mourning attire, and

v. 16, 17. Fasting and prayers unto God for the safety of the people.

C. 5. 1, 2, &c. Esther resorteth to the king to sollicite him in the behalf of the Jews.



The year of the  
world, 3554.  
before Christs  
Nativity, 410.

v. 4, 8.

v. 9.

Amans hatred  
against Mar-  
docheus.

v. 14.

A laudable  
custome in a  
King.  
Ester 6. 1, 2.

3, 4.

and changed her habit, attiring her self like a majesticall Queen, having two of her servants on whom she leaned, and the third that followed her, carried up with the tops of her fingers her train, which was large and trailed on the ground: and in this equipage came she unto the King, having her cheeks stained with crimson blushes, making shew of Majestie mixed with beautie, and not altogether estranged from fear. But when she beheld the King sitting aloft in his throne, glorious in his garments distinguished with gold, and adorned with pearl, and rich stones; a certain fear suddenly fell upon her, and by chance he had cast a frowning and irefull look on her; whereupon being presently astonished, her members failed her, her colour faded, and she fell betwixt her handmaids armes in a swoone. Hereon, the King (by the will of God, as I verily esteeme) changed his affection; and (suspecting lest fear should cause his wife to fall into some grievous accident) he suddenly leapt from his Throne, and embracing her with both his armes, he raised her up, and kissed her, and spake comfortable words unto her, praying her to be of good courage, and not to suspect any sinister misfortune, for that she came unto him without any motion of his: That the ordinance was onely made for his subjects: for which cause he willed her (who was equall in government with him) to fear nothing: whereupon he took his Scepter in his hand and laid it on the Queens neck (according to the law) enforcing himself to deliver her from all fear; by which means she recovered her vigour and courage; and spake after this maner: O King (said she) I cannot easily expresse unto you the inconvenience that is suddenly fallen upon me: For as soon as I beheld the great, fair, and redoubted Majestie of your person, my spirits forsook me, and my heart failed me. Now whilest he spake these words with pain and feebleness, the King was touched with compassion; so as he animated and encouraged her, and commanded her to expect nothing but good; yea (said he) if thou demandest the half of my kingdom, I will grant it thee. But *Ester* onely requested this at his hands, that onely he and his intire friend *Aman* would vouchsafe to grace her with their presence at her banquet: which the King readily granted her. Now when they were come unto the banquet, and in the midst of their cups, the King commanded *Ester* to ask what she would, and he would grant it her, assuring her that he would refuse her in nothing; yea, although she demanded the half of his kingdom. But she deferred to discover her suit untill the next day, requiring him once more to repair with *Aman* unto her banquet. When the King had promised to revisit her, *Aman* departed with great joy, for that he alone had the credit to banquet with the King and *Ester*, and no other had ever obtained the like honour amongst any Kings of that dominion. But in his return perceiving *Mardocheus* in the Court, he was fore moved, because that (notwithstanding he had looked upon him) he had not done him honour: when as therefore he came home unto his house, he called *Zaraza* his wife; and his friends, and told them what honour (not onely the king, but the Queen also had done him; and how he onely with the king had supped that day with the Queen; and was invited the next day also to banquet with the king: notwithstanding he told them that he was discontented, because he saw *Mardocheus* the Jew in the Court. *Zaraza* his wife told him, that he should cause a gallows to be raised of fiftie cubits high, and that the next day he should demand licence of the king, that *Mardocheus* might be hanged on the gibbet. *Aman* praising his wives counsell, commanded his servants to prepare the timber, and erect the Gallows in his Court, to the end to hang *Mardocheus* thereon: which they diligently performed. But God mocked at *Amans* cursed hope, and knowing certainly what should happen, took pleasure to see it prepared. For the very same night he deprived the king of sleep, who very loth to spend the time idly whilest he was awake, but to imploy it in something that was profitable for his kingdom, he commanded his Secretary to bring him the Chronicles of the kings his predecessours, and of those things that were done by himself, and to read the same. When as therefore they were brought and read, he found that a certain man whose name was there set down, had received a great possession for reward in reacknowledgement of his vertue. He read likewise of another that had obtained recompence for his fidelitie; and consequently of others, till at last he came to the place where the Eunuchs *Bagothus* and *Theodestes* were noted down, for a secret conspiracie against the person of the King; and how it was discovered by *Mardocheus*. Now when the Secretary (having onely recited this accident) turned over to another history, the King stayed him, and asked him if he found therein written, that he had given any recompence to *Mardocheus*? He answered that he found nothing set down. Whereupon the King commanded him to give over, and inquired of those to whom that office appertained, what hour of the night it was: and knowing that the morning was already discovered, he commanded that some one should certifie him, which of his familiars attended before the Palace. At this time it chanced



A chanced that *Aman* was found there, who repaired thither sooner then he was accustomed, with an intent to beseech the King, that it might be lawfull for him to put *Mardocheus* to death.

The year of the world, 3554. before Christs nativity, 216.

Now when the officers had brought the King tydings that *Aman* was before the palace, they were commanded presently to call him in. As soon as he came into the Kings presence, he said unto him: Knowing that thou art my affectionate and onely friend, I prithe thee give me thy counsell, how I may condignly honour him, according to my greatnesse, whom I do most affectionately love? *Aman* thinking the advice he should give, should be given for himself (because he supposed that he onely was beloved by the King more then all others) counselled him that which in his opinion was the best, in this maner. For (said he) if you intend to invest the man with glorie, who (as you say) is beloved by you, cause him to be mounted upon a brave horse, and let him be apparelled in a royall habit, and put a chain of gold about his neck, and let some one of thy chiefeft friends march before him, and proclaim thorowout the Citie, that thus is the man honoured whom the King loveth. *Aman* gave this counsell, in that he hoped that it should be his own fortune. But the King (highly contented with this his advice) turning towards him, spake thus unto him: Thou hast an horse, a garment, and a chain, seek out therefore the Jew *Mardocheus*, and give them him, and march thou before him, making this publike crie: For (said he) thou art mine inward friend, and it is very decent that the execution of that thing be committed to thy trust, which thou hast so faithfully counselled. And this command I to be done in this sort, because *Mardocheus* hath been the preserver of my life. *Aman* hearing these words, beyond all expectation, was confused in his spirit, and being wholly discomforted, knew not which way to turn him, he therefore issued out, having with him the horse, the purple habit, and the chain of gold. Meeting therefore with *Mardocheus* before the palace, who was clothed in sackcloth, he enjoyned him to lay his mourning habit aside, and to cloath himself in purple. But he (who was wholly ignorant of that which had happened, and supposing that he mocked him) said: O thou wickedest man amongst men, dost thou thus mock at our afflictions? Notwithstanding, being afterwards informed that the King had bestowed this honour on him for saving his life, and discovering the treacherie of those Eunuchs that would have slain him, he put upon him the scarlet habit that the King wore ordinarily, and put the chain about his neck, and afterwards mounting his horse, he went round about the Citie: *Aman* also walking before him, and crying, that thus should be dealt and done with him whom the King honoured, loved, and thought worthy of estimation. Now after they had circuite the whole Citie, *Mardocheus* gave his attendance on the King, but *Aman* came not in presence, so much was he ashamed at that which had happened: for which cause he repaired home, and told his wife and friends, with tears, of all that which had hapned, who told him, that it was no wayes possible for him to revenge himself as yet on *Mardocheus*, because God was with him.

v. 7, 8, 9.

v. 10.  
Honor offered to Mardocheus.

v. 11.

v. 12.

v. 13.

Now whilest they were discoursing and debating this matter together, *Esthers* Eunuchs came to hasten *Aman* to the banquet, and *Sabuchadai* one of the Eunuchs seeing the gibbet erected in *Aman*s lodging (whereon he intended to execute *Mardocheus*) demanded of one of the servants, wherefore it was raised up: and understanding that it was for the Queens uncle, whom *Aman* would require at the Kings hands, to the end he might put him to death, for that time he held his peace. But when the King being seated with *Aman* at the banquet, required the Queen to declare what she would require that he might grant her, she began to lament the danger of her people, saying, that she with her whole Nation were made a prey to the sword, and that for that cause she brake out into that discourse: For (said she) I had not troubled your Majesty, neither had I been aggrieved, if you had commanded that all the Jews should be sold, and led away captives to extreame miserie, for that affliction might have been born: she therefore prayed him to redeem them from those miseries. When as therefore the King demanded who it was, that practised that tyranny, she began publicly to accuse *Aman*, saying, that he alone was that wretched and envious man, who had plotted their tragedie. Hereupon the King was very fore troubled, and rose from the banquet to depart into the garden: then began *Aman* to pray and beseech *Esther* to forgive him his offence, for that at that present he was in a dangerous estate. Now whilest he was fallen upon her bed to beseech her favour, the King entred, and grew the more displeased at that he saw, and said, O thou cursed amongst men, darest thou attempt to enforce my wife? *Aman* was wholly confounded with this question, so as he had nor a word to answer him. Hereupon the Eunuch *Sabuchadai* stepping forth, accused him for that he had found him in his lodging erecting a gibbet for *Mardocheus*, assuring the King that one of his household servants had told him it, at such time as he was sent to call him to the banquet, alledging moreover, that

v. 14, 15.  
Aman having all his treacheries and cruelty discovered, in the banquet is adjudged to the gallows.



The year of the  
world, 3554.  
before Christs  
Nativity, 410.

Hester 8. 1, 2.  
Amans goods  
bestowed on  
Mardocheus.

2 v. 5. ad finem.  
The kings  
letters for the  
security of the  
Jews.

the gibbet was fiftie cubits high. Which when the King understood, he adjudged *Aman* to no other death, but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be hanged upon the same gibbet, untill he were dead. And in this place it becometh me to admire the Majestie of God, in considering what his wisdom and justice is, in that he not onely punished the wickednesse of *Aman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another man. Thus died *Aman*, who had unjustly abused the Kings friendship: as for his goods they were given unto the Queen.

After this, the King called for *Mardocheus* unto him (for already he had notice that he was his wives uncle) and gave him the ring which he had given unto *Aman*: the Queen likewise gave him his goods, and required the King to deliver the nation of the Jews from that dismay whereinto they were fallen, through the perill of their lives: letting him to see those letters which were sent by *Aman* the Amadathite thorow all his countries, assuring him that she could not live to behold the death of her brethren, and the totall ruin of her country. The King assured her, that he had undertaken nothing that might discomfort her: avowing to her, that he would not contradict her will, wishing her to write her self in the Kings name all that which she would have done in the behalf of the Jews; promising that when she had done the same, he would seal it with his own seal, giving her authority to send the same thorow all his realms: to the end that they that read those letters, confirmed by the Kings seal, should not any wayes contradict the execution of the same. Whereupon he sent for his secretaries of estate, commanding them to write unto the Magistrates of all the Nations as touching the Jews, and to the Princes and Governours of one hundredth, twentie and seven Provinces, from India as farre as *Ethiopia*. The contents of which letters were these: *Artaxerxes* the great King, to the governours and those that faithfully rule under us, Health. Many men being puffed up with pride, by reason of the many and mighty benefits and honours, which they receive through the too lavish liberalitie of their benefactors, do not onely exercise their pride towards their inferiours, but also are not afraid to wax insolent against them, who are the authors of their benefits, extinguishing as much as in them lieth, all gratuitie that hath ever been amongst men, and being corrupted with unexpected felicitie, abuse those graces amongst them, by whom they have gotten the same, in effect no wayes fearing God, whose power they suppose they can deceive. On the other side, other some enhanced to the administration of the commonweal, and giving place to the hatred they have conceived against some particular men, deceive their Princes, and by false accusations and detractions, provoke and kindle their wrath against those, who have not done amisse: whence it cometh to passe, that they are sometimes in extreme danger to lose their life. The proof whereof appeareth not onely in ancient histories (the knowledge whereof we have onely obtained by hear-say) but by that likewise which hath been audaciously attempted before our eyes; so that hereafter we ought not to give credit to detractions and accusations, nor to such things as men inforce themselves to perswade: but it becometh every man to judge according to the truth of that he knoweth, and to punish that which is faultie, and to pardon that which requireth pardon, in considering the acts, and not the words that are spoken. For it is most notorious unto all men, that *Aman* the Amadathite (an Amalechite by nation, and by that means a stranger, and not of the Persian blood, but entertained by us) hath in all things enjoyed the fruit of our bountie hitherto; so that he hath been called our father, honoured by all men, and obtained amongst all men, and in all things, the second place of honour after us: yet could he not equally make use of his good hap, neither with prudent advice entertain the greatnesse of his felicitie, but hath sought the means to deprive *Mardocheus* of his life, who preserved mine; seeking by his fraud and malice to practise the ruin of *Esther* the companion of our life and kingdom; and by this means striving to dispossesse me of my most faithfull friends, he determined to transfer the kingdom unto others. Touching my self, in that I know that the Jews, who are by this wretch destined to die, are no wicked men, but such as live under a well policied government, praying God continually that it would please him to continue the kingdom in us, and our successors: I absolve them not onely of that penalty, contained in my former letters sent by *Aman* (which by these presents I utterly disannull) but my pleasure likewise is, that they be had in all honour. As for him that practised these things against them, I have caused him and all his race to be hanged before the gates of *Susan*, according to the just judgement of God inflicted on them for their offences. My will and pleasure therefore is, that the copy of this letter be sent thorow all the countries of our obeisance, to the intent that the Jews be suffered to live, according to their own laws, in peace; and that assistance may be given them, to the end they



**A** they may revenge themselves of those, who have offered them outrage in their adversitie. And I command that this be done the thirteenth day of the twelfth moneth called Adar, which is the day that God ordained for their preservation (when as they were appointed to be slain) which day I desire to fall out fortunate to those that love us, and a monument of revenge on those that pretended our ruine. My pleasure likewise is, that all men, cities and nations should know, that whosoever shall neglect, through obstinacy, to fulfill the tenor of this my mandate, he shall be pursued with fire and sword: and let these copies be set up throughout all our dominions, and let each man of the Jews upon the prefixed day, prepare himselfe to be revenged on his enemies.

The year of the world, 3554. before the nativity of Christ, 410.

As soon as the Poasts had received these letters, they presently mounted on horseback, and rode each of them his appointed way; and *Mardocheus* being cloathed in a royall habit, and adorned with a crown of gold on his head, & a chain of gold about his neck, issued forth: and the Jews of Susa, seeing him thus honoured by the King, supposed that his good hap was an assurance of their own: and when the Kings letters were published, a joy as it were a bright beame of consolation environed the Hebrew nation, as well those that were in the citie of Susa, as they that were amid the countrey; so that divers men of other nations circumcised themselves, for feare they had of the Jews, supposing that in so doing they should be in securitie. For the thirteenth day of the twelfth moneth (by the Hebrews called Adar, and by the Macedonians Distre) the Poasts that carried the kings letters certified them, that they should exterminate their enemies on that very day, whereon they themselves were in danger to be exterminated. The governours likewise of the Provinces, the Lords, Kings, and Secretaries, did honour to the Jews: for the feare they had of *Mardocheus* constrained them

The Jews revenge them on their enemies.

**C** to moderate themselves; and after the Kings letters were published thorow all the countrey, it came to passe that the Jews slew about five hundred of their enemies. But after the King had declared unto *Esther*, the number of the dead that perished in the citie, suspecting with himselfe what might happen thorow the whole countrey, and had likewise questioned with her if she requested any further matter, promising her that he would see it executed: she besought him that it might be lawful for the Jews to revenge them yet once more the next day upon their enemies, and to hang *Amans* ten sons upon the gibbet: which the king (being loth to contradict *Esther*) permitted the Jews to do: they therefore returning the 14. day of the moneth Distre, slew about three hundred more of their enemies; yet aliened they not

*Esther* 9. v. 23. 5. 10. 13.

**D** in any sort the smallest portion of their goods. Furthermore, the Jews slew in the champaign countrey, and in the Cities, about seventy five thousand of their enemies, whom they dispatched the thirteenth day of the moneth, and solemnized the day following. The Jews that were at Susa, assembled themselves likewise on the fourteenth day of the moneth, and banquetted the whole day. Whence it commeth to passe, that all the Jews which are throughout the world, keep and solemnize this day for a festivall, and send presents the one unto the other. *Mardocheus* also wrote unto the Jews, who lived under the Empire of *Artaxerxes*, commanding them to observe those dayes, and to solemnize them; willing them to charge their successors to doe the like, to the end that this feast might continue for ever, and outlive all oblivion. For since on that day they should have been made away by *Aman*, they should doe

**E** well if after they had escaped that danger, & taken revenge on their enemies, the very same day they should observe the same to give thanks unto God: For this cause the Jews keep a solemn feast on these dayes, and call it *Purim*, as who should say, *Lotteries*. But *Mardocheus* was great and mighty with the King, administering the kingdome with him; he had also a part of the greatnesse of the Queene: and for this cause the affairs of the Jews had better successe, then was hoped for. See here how matters passed, during the reign of *Artaxerxes*.

C. 10. per column. Pinea fissa. Mardocheus authentic.

## CHAP. VII.

*Bagoes* Generall of *Artaxerxes* the youngers army, offereth many outrages to the Jews.

**F** FTER the death of *Elisib* the high Priest, *Indas* his sonne succeeded in the office. And after his death *Iohn* his sonne obtained the place; in whose time *Bagoes* generall of *Artaxerxes* army polluted the temple, and made the Jews tributaries; so that before they could offer their ordinary and daily sacrifices, they were compelled to pay for every lambe fifty drachmes, which hapned upon this occasion: *Iohn* had a brother called *Iesus*, whom *Bagoes* favoured, and promised to give him the high Priesthood. *Iesus* wonne by these perswasions, quarrelled with his brother *Iohn*: who was so much provoked against him, that he slew his brother *Iesus* in his choler. It was

The year of the world, 3560. before Christ's nativity, 404.

Hedio & Rufinus, chap. 7. The revenge taken on Iohn for slaying his brother.



The year of the  
world, 3584.  
before Christs  
birth, 380.

The year of the  
world, 3599.  
before Christs  
Nativity, 365.

Jaddus high  
Priest, whose  
brother Ma-  
nasses marrieth  
Sanaballaths  
daughter.

The year of the  
world, 3608.  
before Christs  
Nativity, 356.

a thing very strange, that *John* being a Priest, should commit such an impiety against his brother, and yet far more strange in that so cruell an act, and an offence so impious, hath neither hapned amongst Greeks nor Barbarians. God also left it not unpunished, but for the same sin the people were reduced under captivitie, and the Temple was polluted by the Persians. When *Bagoses* had intelligence, that *John* (the high Priest among the Jews) had slain his brother *Iesus* in the Temple, he resorted thither in all haste, and began to utter, and break forth into bitter threats against the Jews: Have you (said he) been so bold as to commit murder in your Temple? And when hee thought to have entred into the same, they hindered him. Whereupon he replied: Am I therefore more polluted then the body that lyeth dead in the temple? And having spoken thus, hee entred thereinto, and for the space of seven yeers *Bagoses* being thus animated against the Jews, punished them for murdering *Iesus*. After that *John* was deceased, *Iaddus* his son was made high Priest; who had a brother called *Manasses*: *Sanaballath* sent by the latter King *Darius* to govern Samaria (for he also was of the race of the Chuteans, from whom issued the Samaritans) knowing that Jerusalem was a famous city, and that the Kings thereof wrought much trouble unto the inhabitants of Assyria, and Cœlofryia; he willingly marrieth his daughter *Nicazo* to this *Manasses*, with an intent that this marriage should be as a pledge of his good will to the nation of the Jews.

#### CHAP. VIII.

What benefits *ALEXANDER* King of Macedon bestowed upon the Jews.

*Alexander*  
made King af-  
ter Philip his  
father King  
of Macedon.

The year of the  
world, 3629.  
before Christs  
nativity, 325.

The year of the  
world, 3630.  
before Christs  
Nativity, 324.

*Manasses*, un-  
der hope of  
greater for-  
tunes, retaineth  
the forrain  
wife he had.

The Apostasie  
of the Priests.

Hedio & Ruf-  
sinus, chap. 8.

**A**BOUT that time, *Philip* King of Macedon died in the citie of *Agæas*, being traiterously slain by *Pausanias* the son of *Cerastes*, of the race of *Orestes*; and his son *Alexander* succeeded him in the kingdome: who passing over Hellespont, gave battell unto the huge army of *Darius* neer the river Granic, and there obtained a famous victory. And hereupon he also invading the countrey of Lydia (after he had conquered Ionia, and overrun Caria) finally set upon the quarters of Pamphilia, as it is declared in another place. But the Elders of Jerusalem were sore displeased, for that *Iaddus* brother, who was at that time high Priest, and had married a forrain woman, should be companion and associate with him in the Priesthood; so as they mutined against him. For they supposed that that marriage would be but a means to animate those who had a minde to prophane marriages; and prove an inducement to other to communicate in marriage with strangers: remembering them that the cause of their evils, and first captivitie was, because some of them had fallen, and offended by coupling themselves with women of forrain nations.

They therefore commanded *Manasses* either to forsake his wife, or else never more to approach the Altar. The high Priest likewise being incensed against his brother, as well as the people, drave him in like maner from the sacrifice. For which cause *Manasses* (addressing himselfe to his father in law *Sanaballath*) told him that although he loved his daughter *Nicazo* very intirely, yet would he notwithstanding condescend for her sake to be deprived of the Priesthood (which was the greatest dignitie that could be among their nation; and which had ever continued in his race.) Whereupon *Sanaballath* answered and promised him, that he would not onely continue him in the Priesthood, but also would give him the power and dignitie of the high Priesthood, and make him governour of all places that he commanded; provided the marriage solemnized betwixt his daughter and him, were continued. He furthermore, assured him that he would build a temple, resembling that in Jerusalem upon the mountain of Garazim which was the highest among the rest, permitting him to do the same with *Darius* consent. *Manasses* puffed up by these promises, remained with *Sanaballath*, and grew in hope that he should obtain the Priesthood by *Darius* means: for *Sanaballath* was very old. Whereas therefore divers other, both Priests and common people, among the Israelites, were intangled in such marriages, there arose no small cōmotion in Jerusalem. For all they of this condition retired themselves to *Manasses*, whom *Sanaballath* furnished with money, and lands to till, and houses to inhabit in all sorts, to favour the intent of his son in law.

At the same time *Darius* understanding that *Alexander*, having passed the Hellespont, had overcome those governors, whom he had established neer unto the floud Granicus, and that he passed further, spoyling of his countrey; he gathered together both his horsemen and footmen, resolving to make head against the Macedonians, before they should gaine all Asia: he therefore passed Euphrates, and mount Taurus in Cilicia, to encounter and fight with his enemies in the countrey. *Sanaballath* joyfull of *Darius* descent, incontinently told *Manasses* that he would fulfill his promises, as soon as *Darius* should return from the conquest of his



- A** his enemies. For not onely he, but also all the Asians perswaded themselves most assuredly, that the Macedonians would not abide the battell against the Persians, by reason of their great multitude; but it fell out altogether contrary to their expectation. For the Persian encountering with the Macedonian was overcome, and after he had lost the greater part of his army, and left his mother, wife and children prisoners, he himselfe fled into Persia. *Alexander* arriving in Syria, seized Damasco, took Sidon, and besieged Tyre: and by his letters sent unto the high Priest of the Jews, he required him to send him some supplies in his warre, and to sell his army victuals for their money; assuring him that if he desired the friendship of the Macedonians, he would give him that tribute which he paid to *Darius*, besides other good turnes. The high Priest answered *Alexanders* messenger, that he had sworn unto *Darius* never to beare arms against him, during his life time; against which oath of his, he would never work any indignitie. Which when *Alexander* heard, he was sore displeased, and resolved notwithstanding to continue the siege at Tyre, untill such time as it was taken; yet threatned he that as soon as he had taken the same, he would lead forth his army against the high Priest, to the end that all men might know to whom they ought to keep their faith. For which cause sparing no labour, he overcame Tyre, and after he had given order to the estate thereof, he came unto Gaza, and took it with *Babemeses* the Captaine of the garrison that held it. But *Sanaballath* finding a fit opportunitie to make himselfe great, forsook *Darius* and followed *Alexander*, leading with him eight thousand of his subjects: and finding him upon the beginning of the siege of Tyre, he offered to surrender him all those places wherein he commanded, acknowledging him for his Lord more willingly then he had *Darius*.
- C** *Alexander* accepted him willingly: whereupon, *Sanaballath* freely informed him of the whole estate; giving him to understand that *Manasses* (who was brother to *Iaddus* the high Priest of the Jews) was his son in law, who with divers of the same nation, were desirous to build them a Temple in the countries under his dominion, assuring the King of much profit thereby, because in so doing, the force of the Jews should be dismembred into two parts, and they might not conspire together to make any new insurrection or trouble, as in times past they had done during the government of the Kings of Assyria.

The year of the world, 3630. before the nativity of Christ, 334.

*Alexanders* victory against *Darius*.

- When *Sanaballath* had permission from *Alexander* to build his Temple, with the greatest speed he might, he finished the same, and made *Manasses* the high Priest thereof, supposing that it was the greatest advantage that might happen to his daughters children. Seven moneths after the surprizall of Tyre, and two after the taking of Gaza, *Sanaballath* died. *Alexander* also razed Gaza, and prepared himselfe to come suddenly upon Jerusalem. Which when the high Priest *Iaddus* understood, he was much grieved, and fore afraid, not knowing how to grow in favour with the Macedonians: and on the other side knowing that the King was displeased against him (because before-time he had disobeyed him:) He therefore commanded the people to make their prayers unto God, and he in his own person offered sacrifice; requiring God that it would please him to be a shield of defence, and succour to their nation, and to deliver them from those imminent dangers wherein they were plunged. But the next night following, whilst he slept, God appeared unto him, and willed him to be of good courage, and commanding him that as soon as he had circuted the wals, he should open the gates boldly, and command the rest of the people to attire themselves in white; and that accompanied with them, he should march forward in those Priestly ornaments, which were ordained by the law, to the end that in this equipage they might goe and meet with *Alexander*, without any apprehensio of any future evill, because that God had perverted the same. As soon as he awaked from his sleep, he was very joyfull, and certified the rest of this prediction of God; as performing that which had been commanded him, he expected in this maner the approach of the King; and when he knew that he was not farre off from the citie, he marched forth to meet him, accompanied with the Priests, and a multitude of other people, presenting a most royall maner of entertain, and farre different from that of other nations; neer unto a place called Sapha, which word signifieth a watch (by reason that from that place a man may discover the Citie and Temple of Jerusalem) The Phœnicians and Chaldeans that were of *Alexanders* train, grounding their hopes upon his displeasure, made their attempt to sack the citie, and to hew the high Priest in pieces: but it fell out quite contrary, For *Alexander* espying the people from asfarre in white raiments, and the Priests going before them in their fine rochets, and the high Priest attired in a robe of purple, brodered with gold, having his Miter on his head, and his plate of gold, wherein the name of God was written, *Alexander* himselfe marched forward before the rest of his company, and fell prostrate on his face before that Name, saluting first of all the high Priest; and at the same instant all the Jews together saluted the King with one voice, and circled him in round

*Manasses* enjoyeth his desire.

*Alexander* intending to besiege Jerusalem, meeteth with the high Priest and people in white, and is honourably received by them, and doth them honour in memory of his vision that appeared unto him in the like habit.



The year of the  
world, 3630.  
before Christs  
birth, 334.

round about. The Kings of Syria and the rest that saw that which hapned, were wonderfully G  
astonished, and thought that the king was out of his wits: *Parmenio* onely drew neer unto  
him, and asked him what he meant to adore the Priest of the Jews, whereas all other men a-  
dored him? To whom he answered, I doe not adore him, but that God whom the Priest  
worshippeth: for in my sleep I saw him in such a habit, as I see him in at this present, at such  
time as I was in Dio a Citie of Macedonia: and whilest I consulted with my selfe by what  
means I might attain to the conquest of Asia, he counselled me to make no delay, but to  
march forward boldly, assuring me that it would be he that would guide both me and mine  
army, and would deliver the Empire of the Persians into my hands. Since that time I have  
not seen any one attired after the same maner: and at this present beholding this man, and  
remembering me of the vision, and exhortation that he gave me in my sleep, I hope that mine H  
army being conducted by divine providence, I shall overcome *Darius*, and discomfit the  
Persians, and that my purpose shall have a happy issue.

Alexanders  
sacrifice in  
the Temple,  
the confirma-  
tion of his  
conquest by  
Daniels pro-  
phesy, his  
bounty to the  
Jewes.

When he had answered *Parmenio* in this sort, he gave the high Priest his hand, and went  
with him into the Citie, being conducted by the Priests: after this, when he came into the  
Temple, he offered sacrifice, according to the high Priests direction, whom he honoured  
likewise with very great reverence. And when as likewise *Iaddus* shewed him the prophecy  
of *Daniel*, wherein he declared that a certain man of the nation of the Greeks, should de-  
stroy the estate of the Persians, and that in his opinion it should be: thereof *Alexander* was  
very joyfull, and dismissed the multitude that attended him, for that time. The next day  
assembling the Jews, he commanded them to demand certain favours at his hands: where-  
upon the high Priest answered, that he required the exercises of the ordinances of their  
forefathers, & that every seventh year they might be exempted from tributes. Which was  
granted them fully. They besought him likewise, that by his permission the Jews that were  
in the countries of Babylon and Media, might live according to their laws. And he promised  
them willingly to doe all that which they desired. He made Proclamation also among the  
people, that if any one of them should beare arms with him (in living according to the cus-  
tome of their nation) he was ready to receive them with him: and divers took pleasure to  
serve under him in the warres.

The Samari-  
tans be kind-  
men to the  
Jewes in pro-  
speritie, stran-  
gers in adver-  
sitie.

The year of the  
world, 3632.  
before Christs  
Nativity, 332.

After that *Alexander* had in this sort demeaned himselfe in Jerusalem, he marched with  
his armie against the neighbouring Citie: and wheresoever he went, he was received with K  
great affection. But the Samaritans, whose Metropolitan Citie at that time was Sichem (si-  
tuate neer unto the mountain of Garizim, in which there dwelt divers Jews also, that were  
revolted from their nation) seeing how magnificently *Alexander* had entertained the Jews,  
they resolved to demean themselves like Jews. For such is the nature of Samaritans (as we  
have declared heretofore) that when the Jews are in affliction, they deny all acquaintance  
with them, (wherein they confesse the truth:) but when they perceive any beame of good  
adventure shining upon them, suddenly they vaunt of their alliance, saying, they are neer  
akin, and of the race of *Ephraim* and *Manasses* the sonnes of *Ioseph*. They came therefore to  
the Kings presence, and met him neer unto Jerusalem, with great magnificence, and demon-  
stration of singular affection towards him. And after that *Alexander* had entertained them, L  
they of Sichem approached neer unto him (being accompanied with those men of warre that  
*Sanaballath* had sent unto the King) beseeching him that he would visit their citie, and ho-  
nour their Temple with his presence: whereupon he promised that at his return he would  
visit them. They required him also, that he would acquit them of the tribute of the seventh  
year, because they did not sowe in the same. He asked them who they were that made that  
request? They answered him, that they were Hebrews: but that they were called Siche-  
mites by the Sydonians. He asked them again, if they were Jews? and they said, they were  
not. Well (said he) I have made this grant unto the Jews: when as therefore I shall return,  
if I be more particularly informed, I shall doe that which shall be held requisit. Thus dis-  
missed he the Schemites, but he commanded *Sanaballaths* men of warre to follow him into M  
Egypt; promising in that place to impart possessions unto them by lot; which afterwards he  
did (enjoyning them to live in garrison in the citie of Thebais, to make good that country.)  
After *Alexanders* death, his Empire was divided amongst his successours, and the Temple  
builded neer unto the mount Garizim remained intire. And if any one were accused in Je-  
rusalem for eating unlawfull meats, or for transgressing the Sabbath, or for any such like  
fault, he fled unto the Schemites, saying, that he was accused unjustly. In that time decea-  
sed the high Priest *Iaddus*: and *Onias*, his sonne succeeded him. This was the estate of them  
of Jerusalem at that time.

The year of the  
world, 3635.  
before Christs  
nativity, 329.

The Temple  
on the mount  
of Garizim.  
*Onias*, sonne  
of *Iaddus* high  
Priest.



# THE TWELFTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the twelfth book.

- B** 1 Ptolomey the sonne of Lagus is made Lord of Ierusalem, and the rest of Iudaea by a stratagem, and leadeth diuers Iews with him prisoners into Egypt.  
2 Ptolomey Philadelphus translateth the laws of the Iews into the Greek tongue, and dismissing diuers captiues of that nation, he dedicateth many presents in the Temple of God.  
3 In what estimation the Iews were with the Kings of Asia, and how the freedome of those Cities they built, was granted them.  
4 Joseph the sonne of Tobias driueth away the Iews imminent calamitie, by reason of his friendship with King Ptolomey.  
5 The friendship and societie between the Lacedemonians, and Onias the high Priest of the Iews.  
6 The Iews distracted by seditions, call Antiochus to their assistance.  
**C** 7 How Antiochus leading his army to Ierusalem and possessing the citie, spoiled the temple.  
8 Antiochus forbidding the Iews to use the laws of their forefathers, onely the sonne of Asmonæus called Matthias contemned the King, and put his Captains to flight.  
9 Matthias being dead, Judas his son succeeded him.  
10 Apollonius a Captain of Antiochus is overcome in Iewry and slain.  
11 The overthrow and death of Lyfias and Gorgias sent out against the Iews.  
12 How diuiding their armies, Simon overcame the Tyrians and Ptolomaidans, and Judas the Ammonites.  
13 The death of Antiochus Epiphanes among the Persians.  
14 Antiochus Eupator overthrowing the armie of the Iews, besiegeth Judas in the Temple.  
**D** 15 Antiochus giving over his siege, plighteth a league of friendship with Judas.  
16 Bacchides a Captain belonging to Demetrius, being sent with his army against the Iews, returneth back to the King, without the dispatch of his businesse.  
17 Nicanor elected Captain after Bacchides, and sent out against the Iews, is slain with his whole armie.  
18 Bacchides sent out once more against the Iews, overcometh them.  
19 How Judas being overcome in battell, is slain.

**E** **CHAP. I.**  
**P**TOLOMEY the sonne of Lagus overcometh and surprizeth both Ierusalem and Iudaea by a stratagem, and leadeth away diuers of the Iews



**A**LEXANDER King of Macedon having overcome the Persians, and established the estate of the Jews (according as it hath been spoken) he departed this life. Whereupon his dominions and kingdomes fell into diuers mens hands; Antigonus was Lord of Asia: Seleucus of Babylon, and the bordering nations: Lyfimachus had Hellespont: Cassander Macedon: and Ptolomey the sonne of Lagus held Egypt. Now when as these men were at discord amongst themselves (whilst each of them affected the soveraigntie, and fought the one with the other) diuers great and continuall wars grew to head, which afflicted many Cities: whereby it came to passe, that many of the inhabitants thereof died in fight, and all Syria likewise under Ptolomey the sonne of Lagus (who beyond his merit was called soter, that is as much to say, as a Saviour) lived in little safety. He it was that seized Ierusalem by a stratagem, and policy: for he entred the city upon a Sabbath day,

The death of Alexander, and the wars of his successors.

The year of the world, 3643. before the nativity of Christ, 322.



The year of the world, 3643. before Christs birth, 321.

Jerusalem surprized by policy, and the Jews led away captive.

Sedition betwixt the Jews and Samaritans as touching the Temple.

day, under pretext to offer sacrifice; and whilest the Jews suspected nothing, but spent the day in idleness and quiet, he surprized the Citie without resistance, & overpressed the Citizens with hatefull captivity. *Agatharchides* the Cnidian (who wrote the Acts of *Alexanders* successors) witnesseth no lesse, reproching us of superstition; as if intending thereby, that by that means we lost our Citie. He writeth to this effect. There is a certain nation, which are called Jews, who inhabit a Citie which is called Jerusalem, both strong and mighty. They suffered it to fall into *Ptolomees* hands, because they would not stand upon their guard, and through their importunate superstition, they permitted themselves to be subdued by a Tyrant conquerour. See here what *Agatharchides* saith in this place of our nation. But *Ptolomey* leading away with him divers prisoners of the better quarters of Judæa, and the places neerer unto Jerusalem, of Samaria and mount Garazim, sent them into Egypt to inhabit there: and being assured that those of Jerusalem were most firme in maintaining their oathes and promises, according as it appeared by their answer made to *Alexander*, when as after the discomfiture of *Darius*, he sent Embassadors unto them: he put divers of them into his garrisons, giving them the same priviledges in the City of Alexandria, which the Macedonians had. After he had received their oath, that they should be faithfull unto his successours, in memory of the great trust and favours he had bestowed on them, many of the other Jews likewise of their own accord went into Egypt, partly allured thereunto by the plenty of the countrey, partly by the liberalitie of *Ptolomey* towards their nation. Yet were there continually seditions betwixt their posteritie and the Samaritans: for that they would keep and maintain the customes and ordinances of their forefathers, whereupon divers wars arose amongst them. For they of Jerusalem said that their Temple was the true Sanctuary of God, and would that the offerings and sacrifices should be sent thither: the Samaritans contrariwise commanded them to be brought to the mount Garazim.

## CHAP. II.

*PTOLOMEY PHILADELPHUS causeth the laws of the Jews to be translated into the Greek tongue: and dismissing many captive Jews, dedicateth many presents in the Temple of God.*

The year of the world, 3680. before Christs Nativity, 284.

Hedio & Rufinus, chap. 2. The Library of Ptolomey Philadelphus.



AFTER him *Philadelphus* succeeded in the kingdome of Egypt, and held it for nine and thirty yeers space. He it was that translated the law into the Greek tongue, and delivered the Jews from that servitude, wherein they were intrahled in Egypt, to the number of sixscore thousand, upon the occasion that ensueth. *Demetrius Phalereus* Master of the Kings Library, endeavoured to his utmost to gather up all sorts of books that were in the world, and bought all that which was agreeable to the Kings intent, who above all things was curious to assemble diversitie of books. He being one day demanded by the king, how many thousands of volumes he had already gathered: he answered him, that he had already assembled about some two hundred thousand volumes: but that shortly he would gather to the number of five hundred thousand. Besides, he certified him, that he had been lately advertised that there were divers volumes among the Jews, wherein many things as touching their laws and policies were written, which were worthy of note, and deserved to be put in so memorable and famous a Library as his was: which being written and set down in the Hebrew tongue, were very laborious and difficult to those that should attempt to translate them into the Greek tongue. For their characters seeme to have some reference to the Syriack, and their pronunciation likewise not much dissonant from the same; notwithstanding they have their phrase proper and peculiar unto themselves. For which cause there was no impediment, but that they might be translated: for the King defraying the charge, might easily cause it to be done, to the end that being faithfully translated, they might be afterwards placed in his Library. Hereupon the King praising *Demetrius* care in collecting and gathering books, wrote unto the high Priest of the Jews, commanding that this translation might be finished. In the mean time a certain man called *Aristeus*, who was intirely beloved and befriended by the King, by reason of his modestie, and had divers times before that present resolved with himselfe to sollicite the King, to dismiss all the Jews that were in his kingdome, supposing that at that instant he had fit opportunitie offered him to make his request, he spake unto *Sosibius* the Tarentine, and *Andrew* the chief Captain of the Kings guard, beseeching them to favour him in that which he intended to move the king in. Having therefore sounded the affections of these noble men, he addressed himself unto the king, and spake unto him after this



**A** this maner : Since, my Sovereign, it behoveth us not to deceive our selves by dissimulation, but it necessarily importeth us to discover the truth : whereas we have concluded with our selves, not only to transcrip, but also to translate the laws of the Jews, the rather to performe some acceptable service to your Grace, what honest pretext is there left for us to attaine thereunto, as long as there are so great a number of Jews kept in thraldome in thy kingdome ? You shall therefore doe a worke answerable to the greatnesse of your courage and benignitie, if you deliver them from their misery, considering that he who gave them their law is God, who governeth your kingdome (as by diligent inquisition I have certainly apprehended :) for both they and we adore one God Creator of all things, whom we call by the name of *Jupiter*, for as much as he maintaineth our life and the lives of all men. For that honour therefore which you owe unto God, send back these people into their countrey, and permit them to inhabit the same, who amongst all men are most singularly affected to their religion. Neither hath your Grace occasion to suspect, that I offer these supplications and prayers unto you in their favour, and for their profit, because I am either allied or descended of any of their tribes : But where there is but one God, who is the Maker of all men, and I my selfe am assured, that he taketh pleasure in those men that addict themselves to beneficence, this is the onely cause that induceth me to make this request unto you. When *Ariflaus* had ended this discourse of his, the King beholding him with a cheerfull and pleasant countenance, asked him how many thousands he thought they were, whose liberty he required ? *Andrew* (being hard at hand) answered, that there were more then one hundredth and twenty thousand. Whereupon the King replied, Is this demand *Ariflaus* a matter of small consequence, which thou requirest ? *Sosibius* and the other assistants answered, that his reacknowledgement which he made unto God, who had given him the kingdome, was worthy the greatnesse of his courage: so that rejoycing at this their content, he charged them at such time as they delivered the men of warre their pay, they should over and above the same, pay every one of them that had prisoners with them, sixscore drachmes: and as touching the request made by them, he promised them to dispatch his letters patents, in most ample manner, to bring a happy issue to *Ariflaus* suit; or rather to satisfie the will of God, which was especially to be respected. Whereunto conforming himselfe, he sent out his Proclamation; certifying thereby that he not onely set them at libertie, who had been brought thither, by his father, or those of his army who attended him; but them also who before time had been in his kingdome, or that sithence likewise had been brought thither : and notwithstanding it was told him that the money that would be required for their ransome, would amount to more then four hundredth talents; yet ceased he not to confirme that which he had promised. But that it may more plainly appeare how great his royall magnificence was, I thought good to insert in this place the copie of the Edict, which he sent abroad to this effect : Whosoever of you that in my fathers service (by bearing arms under him) have made any roades into Syria and Phoenicia, and after the conquest of Judaea have taken any prisoners; and brought them into our cities and countries, with an intent to sell them : all they also, who have heretofore detained any, or at this present have any such captives in their possession, they are to set them at libertie that live under their thraldome, receiving **E** for the ransome of every person sixscore drachmes; namely, the men of warre, at such time as their wages shall be paid them : as for the rest, they shall receive their money out of the Kings treasure. For I am of that opinion, that contrary to my fathers minde, and against all right, they have been taken prisoners, and that their countrey hath been in this sort evilly intreated, by the insolency of the souldiers, who have thought to make their profit and merchandize by them, in transferring them into Egypt. Having therefore an especial respect of justice, and intending to shew mercy to those who are wrongfully oppressed, I command that all those Jews, who are detained in servitude be discharged, and that they who hold them captive, receive the ransome published by us; so as no deceit or fraud be used therein. And to the end that our ordinance be exactly and fully fulfilled, our will is, that this Edict of ours be publickly proclaimed three daies after it shall come unto your hands; and that those, who hold such prisoners in their possession, declare how many prisoners they hold. For we suppose, that in so doing, it shall redound to our profit. Moreover, it shall be lawfull for any man that will, to accuse the contemners of this decree, and our pleasure is, that such as contradict the same, shall have their goods confiscated to the Kings uses. When this Edict of the kings published to this effect, was proclaimed abroad, & that only point was omitted, that concerned those that before time had been, & afterward the second time were led away prisoners, in whose behalfe he had given no direction; he shewed himselfe most

The year of the  
world, 3684.  
before Christs  
nativity, 280.

The King of  
Egypt's Pro-  
clamation  
touching the  
liberty of the  
Jews, solicited  
by Ariflaus.



The year of the  
world, 3684.  
before the nati-  
vity of Christ,  
280.

bountifull in like maner toward these: And gave order that the number and tallie should be speedily gathered; and the money distributed to the Committees, and Treasurers appertaining to him. Which being speedily performed, in the space of seven dayes, all the Kings ordinance was accomplished, and there was laid out for the ransomes of them all, to the summe of more then foure hundredth and sixtie talents: For the Masters exacted sixscore drames for the children also, grounding themselves upon the Kings Edict, by which it was ordained that for every person they should have that summe, extending the same even unto the children.

Demetrius exhortatory Letter to Ptolemeus as touching his Library.

These things being thus magnificently exployted, according to the Kings command, he gave *Demetrius* in charge to make a Decree, as touching the translation of the books of the Jews. For the king did nothing rashly, but administred all things with great wisdom, and circumspection; and for that cause the copy of *Demetrius* suggestion, and the letters sent to this effect, are orderly registred, and recorded in writing: the number likewise of the presents that were sent, and by whom they were offered. So that whosoever shall behold the same, he shall incontinently judge by the curious workmanship, the high perfection of the workman, and by the excellencies of the pieces, he shall incontinently know by whom each of them was fashioned. The copie of the advice and suggestion made by *Demetrius* is this:

*Demetrius* to the great King, Health. Most mightie Prince, Since you have committed the trust unto me to finde out those books that are deficient in your Library, and to search for such volumes as hitherto have been hid from my sight, to the end that I might gather them and perfect them, and that those which are lost, might be restored with all the diligence that thereunto belongeth, after that I had used herein all the care that in me was possible; I give you to understand, that amongst others we want the books of the laws of the Jews. For

in that they are written in Characters and Hebrew words, we have no notice thereof, where-through they have been more negligently handled then was behovefull: for that untill this day it hath never hapned, that any Princes thought hath extended so farre. It therefore behoveth thee to have them exactly interpreted; for since that those laws proceeded from God himselfe, it is most certain that of all other laws in the world they are the wisest and incorruptest. For which cause, *Hecataeus* the Abderite saith, that neither Poets nor Historians have made any mention of them; neither of those who have been politicd and governed under the same: because in themselves they are pure, and are not to be declared by impure lips. May it therefore please your Majesty to write unto the high Priest of the Jews, commanding him to send you six Ancients of every tribe, such as he shall know to be most expert in their law, by whom we may cleerely apprehend the sense contained in those books; to the end that having the faithfull interpretation of those things that are contained therein, we may collect and gather them together, to the full satisfaction of your Majesties desire.

The Kings liberality towards the Jews.

When the King had in this sort been both advised and suggested, he wrote unto *Eleazar* the high Priest of the Jews, as touching this matter: giving him likewise to understand of that libertie by him granted unto the Jews that were in his kingdome: He sent him also fiftie talents of gold, to make cups, ewers and vessels, with an infinite number of precious stones, commanding his Cofferers, who had the charge of his Jewels, to suffer the workmen to choose what stones they liked best. Furthermore, he willed that a hundredth talents should be given for the sacrifices and oblations, and other uses of the Temple. But after that I have declared what was the Copy of the Letter sent unto *Eleazar* the high Priest, and the maner how he obtained that Sacerdotal dignitie; I will set down both the rich presents, and their curious workmanship.

After the death of *Onias* the high Priest, his sonne *Simon* surnamed the Just, succeeded him in his place, who for that cause was so called, by reason of the piety which he shewed toward God, and good affection which he bare unto his countreymen. This *Simon* dying and leaving behinde him one onely sonne, of young and tender yeeres, who was called *Onias* his brother (which was this *Eleazar* of whom we speak at this present) took upon him the Priesthood, and to him wrote *Ptolemeus* in such maner as is hereafter expressed. King *Ptolemeus* to the high Priest *Eleazar*, health: Whereas divers Jews dwell in my kingdome, whom my father had honoured (though during the reign of the Persians they were drawn thither as prisoners) some of whom he hath established to be Chieftains in warre, under honourable wages and conditions: To other some born in his time in Egypt, he hath committed his forts and garrisons; to the end they might be respected among the Egyptians: After that I have been called to the Government, I have behaved my selfe graciously towards all men, and especially towards those of your nation, of whom I have delivered more then one hundredth

Ptolemeus Epistle to Eleazar for interpreters to translate the Bible.



**A** dreth thousand out of captivitie, disbursing their ranfome out of mine own coffers: I have likewise inrolled some of those that were of age in the companies and bands of my men of warre: I have received some into my Court, whom I took to be faithfull and loyall, and in my opinion well-worthy of such preferment: supposing that the most acceptable and the dearest present I might offer up unto God, for his providence extended towards me in advancing me to the kingdome, was to performe the same. And being desirous not onely to gratifie them, but also all those Jews that are in the whole world, I have determined to cause your law to be translated; that after it hath been transcribed out of Hebrew into Greek, I might place it in my library. You shall therefore doe well, if you chuse me out six discreet and learned men of every tribe amongst you, who are already steep in yeers, and send them unto me, who by reason of their age shall be well instructed in your lawes, and sufficiently enabled to expound the same. For in so doing, I shall accept it at your hands, as a great honour. For this cause I send unto you *Andrew* the principall Captaine of my guard, and *Aristeus* also (whom we especially honour) to conferre with you: by whom I have sent you one hundredth talents of silver, as the first fruits of those gifts and sacrifices, which we intend to offer in the Temple. You shall doe us an especiall favour, if you signifie your minde unto us by your letters.

The year of the world, 3684. before christ's nativity, 280.

As soon as *Eleazar* had received the kings letters, he returned him an answer full of honor and affection, according to the tenour which ensueth: The high Priest *Eleazar* to King *Ptolemy*, health. If you, your Queen *Arfinoe*, and your children be in health, all our affairs likewise have no lesse fortunate successe. We have received your princely letters with no small joy, and have both read and considered upon the contents thereof; we have also published them in the presence of all the people, and have declared unto them your piety towards God, and have shewed them those viols which you sent us, twenty of gold, and thirty of silver; with five vessels, and a Table which in way of present you have sent unto us. We have likewise shewed them those hundredth talents which *Andrew* and *Aristeus* (very vertuous and excellent learned men, and honoured by you amongst your dearest friends) have brought unto us, to be employed in sacrifices and other necessities of the Temple. Know therefore, that whatsoever standeth either with your content or profit, we will enforce our own natures, to the end we may acknowledge the benefits, which you have divers waies bestowed upon our nation. We have therefore duely and continually offered sacrifice for you, your Queen *Arfinoe*, your children and friends: the people likewise have prayed that God would send you happy successe in whatsoever you desire, that your kingdome may be continued in peace, and that the translation of our law may be accomplished in such sort, as you desire, for your own commodity. To that intent we have chosen six Elders out of every Tribe, whom we send unto you, together with the originall of our law. Our request is, that according to your accustomed piety and justice, you return us both our laws and these Interpreters in safety, as soon as they have satisfied your expectation. Fare you well.

Eleazars Letters in answer to Ptolemy.

**D** This is the answer which the high Priest sent unto him. Yet have I thought it to be a matter meerly unnecessary to set down the names of the seventy two Elders in particular, who were sent by *Eleazar* together with the law, notwithstanding they were set down in the Epistle. Yet think I it not amisse, to recite the excellency and fashion of those presents that were sent by the King, and offered up unto God, to the end that all men may know how zealous he was towards the service of God. For in performance thereof, he spared no immeasurable expence, but continually assisted the workmen, and examined their workmanship, to the end that nothing might be carelessly finished, or negligently performed. I will therefore set down (as neer as in me lieth) the excellency of every piece (although it may be thought that the course of history requireth it not) but therefore will I discourse the same, because my desire is by so doing to expresse unto the Readers, how great the liberalitie and generosities of the King hath been. And first of all I will begin to describe the Table.

The description of those presents which Ptolemy dedicated in the Temple of Jerusalem.

**E** The King desirous to make it great in all demensions, desired to know the greatnesse of that which was at Jerusalem, to the intent that he might cause it to be farre greater. And having certain notice how great it was, and that there was no let but that he might make his far greater, he said that he would have it five times greater then the other: but that he feared, lest being so great, it would be unfit to offer sacrifice thereupon; and his intention was, that the oblations, which he offered, should not onely serve for shew, but that they might also be somewhat proper for the use and service of the Temple. For this cause, concluding that the first was of sufficient and convenable measure, he resolved his should not exceed the other in greatnesse; but that equalling the same in quantitie of gold, it might exceed the other in variety and beauty of workmanship. For he was ingenious to observe the nature of

The golden Table.



The year of the  
world, 3684.  
before the nati-  
vity of Christ,  
280.

divers things, and to invent new and unexpected fashion: so that by his ripe judgement, he shewed the workmen such inventions, as beforetime had not been in use; and commanded them to make and finish them, having alwayes an eye to the module, that he had proposed them to work by. He undertook therefore to make the Table of two cubits and a halfe in length, of one in breadth, and of one and a halfe in height, all of massive gold: about the which there was made a border, a hand breadth large; enriched with moving waves, on which there was a bend graven with admirable art, appearing on three sides: For being triangular, every angle presented the same engraving; so that when it was turned, it seemed that one and the same, and no wayes different figure, represented it selfe: within the inside of this border it was in chased with divers goodly figures, but on the outside it was far more excellently beautified and wrought, because in that part it was most open to the eye. For this cause the upper part of the Table appeared to be of two parts, and of three angles, which (as we said) were apparant at such time as the Table was turned, each one seeming of equall magnirude with the other. Upon the graven bends there were precious stones in chased, distant by equall proportion the one from the other, and fastned by golden buttons tied by loopes. The sides of the borders (which presented themselves to the eye) were beautified with rich stones, disposed after the maner of an ovall; and there was a border of golden twigs engraven round about the Table: under the ovals there was a crown garnished with clusters of divers sorts of fruits, the clusters of grapes hung down, the spikes of corne stood upright, and all was inclosed with pomegranats, and the precious stones were in chased in gold thorow the whole circuit of the Table, to present each sort of fruit in their native colours. There was also a ranke of ovals under the crown, not unlike to the former, made of gold: so that on both sides, both the variety and delicacie of the work appeared, both in the bends and borders; as also in the Table, in which there appeared not any difference, on whatsoever side it was turned; and from the top unto the lower foot one and the same workmanship appeared. For it had a plate of gold some foure fingers broad, comprehending the breadth of the Table, on which the feet of the same were stayed, which were afterwards fastned to the border by buttons and clasps of gold, to the end that the excellent and curious workmanship might the better be seen, and that on what side soever it were turned, it might alwayes seeme the same. They engraved also on the same a labyrinth, in the midst whereof there were divers kindes of precious stones, shining like starres: and amongst the rest there were Rubies and Emeralds of most orient brightnesse, as also all other sorts of stones that either are esteemed or desired for their beauty or price. Neer unto this labyrinth from the one end unto the other, there were certain corded plaits in the middle like unto a Rhombus or Losenge, upon which there were certain pieces of Cryfall and Amber, en chased and placed the one by the other in equall distance, and proportion: which gave a marvellous contentment to whomsoever beheld the same: The Chapters of the feet were made after the form of a Lilly, the leaves whereof bent themselves under the Table, whereas otherwaies the stalke seemed to be stretched out straight. The base of the same was an hands breadth large, adorned with a Carbuncle in every part. The breadth thereof was eight fingers, on which all the plate of the feet was staid; and on every one of them was there ingraven by curious workmanship Ivie, and vine branches loaden with clusters of grapes, so made to life, that they seemed to be very grapes indeede. For the whole was so subtrill and delicate, that when the winde blew, the workmanship waved and was carried up on high; so that it seemed that these fruits were rather naturall, then counterfeited by art. The work was made after a new fashion, as if it consisted of three pieces: and notwithstanding it was so well shut and closed together, that the seames and joynts might not any waies be seen. The thicknesse of the Table was no lesse then halfe a cubit.

See here what this present was, which through intire affection the king presented, where in the price of the stuffe, the diversitie and beauty of the workmanship, and the excellency of the engraving was accomplished in perfection. Moreover, in this he so farre inforced himselfe to performe so much, that if it might not surpass the other which was already in the Temple, at leastwise in art, new invention and excellency of project, it might be farre more excellent and admirable. He gave besides this, two vessels of gold, scaled from the bottome as farre as the halfe part of the Cup; and besides that, enriched with divers precious stones curiously and diversly en chased. And in the midst of them there was a labyrinth a cubit high, made of all sorts of precious stones; and at the foot thereof were ingraven spires, after the maner of twigs, and fast by them a certainould like unto a net made in ovall fashion, that ascended even unto the brims. The midst thereof was filled with little targets, of the greatnesse of foure fingers, made of precious stones, and round about the edges thereof were lillies,

Two golden  
standing cups.



**A** lillies, ivy, flowers, and vines with their clusters of grapes engraven round about. This was the beauty & excellency of those two Cups, each of them containing twenty and foure pints. There were also others made of silver, so transparent, as if they had been of the purest crystal, thorow which all things that were put into them, were naturall and manifestly discovered: He caused also thirty ewers to be made, in which all the gold that was not covered with precious stones, was shadowed with Ivie leaves, and vine branches most curiously engraven: and all these things were not onely miraculously wrought by the wonderfull cunning of the workmen; but were in like sort seconded by an ambitious diligence of the king, who thinking it not enough that without parsimonie he had undertaken the charge, did oftentimes (forsaking his most serious affairs) visit the shops, and examine the works, and that which more and more increased their diligence, was, for that they saw him so intent upon the businesse, which made them the more earnest upon their work.

The year of the world, 3684.  
before Christs  
nativity, 280.

Two silver  
standing cups.  
Thirty viols.  
Ptolomees  
charge and di-  
ligence in the  
finishing of his  
presents.

**B** And these were the presents which were sent by this King to be dedicated in the Temple of Jerusalem. All which being consecrated and laid up in the Temple by the high Priest *Eleazar*, after he had greatly honoured those that brought them thither, and delivered into their hands certain presents to be tendred in his behalfe unto the King, he dismissed and sent them back again. No sooner were they arrived in Alexandria, but the King (having notice thereof, and how the seventy two Elders were come with them) he sent to seek out his Embassadors, *Andrew* and *Aristaus*, who came and presented him with letters from the high Priest *Eleazar*, and answered him to all that which he demanded of them face to face.

The 70. In-  
terpreters  
coming to A-  
lexandria are  
royally enter-  
tained.

**C** And being desirous to communicate with the Elders that came from Jerusalem to expound and interpret the law, he contrary to his ordinary custome and maner, dismissed all those that resorted thither for their particular affairs, to whom he was accustomed to give audience every fifth day; as it was his ordinary maner also to give monethly satisfaction to foraine Embassadors. Having therefore for that time dismissed them, he kept those by him whom *Eleazar* had sent unto him; who coming to his presence (accompanied with those presents which the high Priest had delivered them, to present unto him, with the originall wherein the law was written with golden letters) he asked them where their books were: and they discovering and opening them, shewed them unto him. After the King had seen them, he was very much astonished, to see the membranes and parchments, so delicate, and to behold the whole forme thereof so perfectly conjoynd, that it was impossible to discover the seames: and he told them that he gave them thanks for that they were come unto him, and more great thanks unto him, that he had sent them, and the greatest and most speciall thanks unto God, who was the Author of these laws. Whereupon, the Elders and those that assisted them, cryed out altogether, & wished that all good hap might befall the King: who through the excessive joy that he conceived, burst out into teares: For naturally extreme joy and most grievous sadnesse have like effects. After he had commanded that these books should be committed to their trust, who were deputed to that office, at length he saluted the Elders, telling them that it was very behovefull for him first of all to debate with them upon the matter, to which intent he had sent for them; and afterwards to give them entertainment: In a word, he confessed unto them, that thier access was so grateful unto him, that he promised them,

**D** so long time as he lived, he would every year renew and honour the memory of the same (and by good hap it was the very same day wherein he overcame *Antigonus* by Sea.) His pleasure was also, that they should be his guests, and he caused divers goodly lodgings to be assigned them under the Castle.

**E** *Nicanor* likewise, who had the charge to entertain strangers, commanded *Dorotheus* (who was ordinarily employed in the same) to prepare for every one of them such things, as were necessary for their diet and entertainment. For so was it ordained by the King, that in every Citie that had any particularity in their maner of life, there should be a Commissary appointed to provide for forrainers that arrived in that place, to the intent they might be intreated according to their customes: intending thereby, that their entertainment should be the more agreeable unto them, and that they might be the lesse tired with forrain novelties. This custome of his was put in practice at this time by *Dorotheus* care and exact diligence, who in his own person disposed all that which was necessary for that hospitality: He prepared two places to banquet in, in two severall parts (according as the king had commanded him) so that some of them might sit on either side of him, and the rest might be placed neer unto his table, omitting nothing of that which concerned either their honour or kinde of interview. When they were in this sort placed, the King commanded *Dorotheus* to entertain them in like maner, as he was wont to doe those, who repaired unto his Court from Judaea. Hereupon, he dismissed the Egyptian Priest, and other that were wont to make



The year of the  
world, 3684.  
before the nati-  
vity of Christ,  
280.

The banquet  
that Ptolemy  
made for the  
Jews, and  
their prayers  
before meat.

The transla-  
tion of the  
Bible into the  
Greek tongue.

Gods justice  
upon those  
Ethnicks that  
intermedled  
with the sacred  
Scriptures.

the ordinary prayers : which done, he commanded that one of the elder called *Elescus* (who in like sort was a Priest) to blesse the table : whereupon he standing upright in the midst of them all, besought God to blesse both the King and his subjects with all happinesse. Whereupon there arose an applause and acclamation of all men, intermixed with joyfull delight ; which being ceased, they fell to their banquet, and made good cheer with that which was set before them. When the King had held his peace so long as he thought convenient, he began at last to play the Philosopher, asking of every one of them certain questions in Physick, praying them to decide and discusse the same : and when as each of them in order had very pertinently answered to the question that was propounded unto them, the King took great pleasure therein, and for twelve dayes space he continued this feast. Whoso desireth to know the questions that were proposed unto them in particular, let him read the book which *Aristeus* hath written to that effect. In a word, the King was not onely astonished at their answers, but the Philosopher *Menedemus* also : who having affirmed that all things were administered by divine providence, and that it appeared what the vertue and excellency of this discourse was, this questioning debate was finished. But the king protested in their presence, that their accessse had infinitely contented and instructed him, in that by their means he had obtained the good hap to be informed by them how to govern his kingdome. Whereupon he commanded that each of them should have three talents given him, and that they might be conveyed to their lodgings. Some foure dayes after, *Demetrius* took them with him, and led them over that trench of the sea, that containeth seven furlongs, and that bridge which covereth the Island with the continent, and toward the northernmost end thereof, he assigned them a lodging remote from all noise, and fit for contemplation : to which place after he had brought them, he besought them, that since they had all those things that were necessary for the interpretation of their lawes, they would intend the same without any discontinuance of the work, untill they had brought it to perfection ; and they for their parts employed all their labour and diligence that was in them possible, to the end the interpretation might be exact, intending onely and continually this labour from the morning untill three houres after noone : after which time they employed the rest of the day in their refectiō, and to that end they were furnished in all abundance with all sorts of victuals. Over and besides, *Dorotheus* presented them with a part of divers dishes, which were prepared for the King : for so had his Majesty commanded it. Thus every morning entred they the Kings Palace, and after they had saluted him, they retired themselves to their accustomed place ; and after they had washed their hands in the sea-water, and were purified, they set them down in that maner to proceed, and prosecute their translation. Now when the law was fully interpreted, and the work was fully finished in the space of seventy and two dayes : *Demetrius* assembled all the Jews in that place where the law had been translated, and caused it to be read over in the presence of the interpreters themselves. Which done, the assembly approved the exposition of the interpreters, and praised *Demetrius*, by whose suggestions, and invention they enjoyed so great a good. They requested likewise, that this exposition should be perused, and over-read by the Nobles and Governours. After this, both the Priest, the Elders of the interpreters, and the Magistrates of the people required, that since this translation was so happily atchieved, it might remain unaltered, so that no jot thereof might be changed.

Which resolution being allowed by all men, it was ordered, that if any man perceived any thing in that translation, which was either exuperant or deficient, he should consider thereupon and give notice thereof, to the end it might be corrected : dealing herein very discreetly, to the end that that which had once been adjudged good, should continue inviolable forever. The king therefore was highly contented, seeing his endeavours and purpose in that behalfe so happily and profitably finished : but above all things, he took pleasure in reading of the law, admiring at the deep conceit and wisdom of the Law-maker ; and began to question with *Demetrius*, by what means it came to passe, that neither any Poet, nor Historiographer had made mention of that law, notwithstanding that in it selfe it was so admirable. To whom *Demetrius* gave this answer : that no man was so hardy to touch that work, by reason that it was divine and every way venerable : assuring him also, that certain men who had attempted to set their hands thereto, had been punished by God : giving him to understand, how *Theopompus*, intending to reduce certain contents of that law into his history, had been distraught in minde for more then thirty dayes, and that having some intermission of his fit, he appealed God by prayer ; thereby easily conjecturing what was the cause of his malady. Moreover, he was certified by a vision that appeared unto him in his sleep, that this inconvenience befell him, in that he had too curiously searched into



A into sacred and divine matters, and had intended to communicate the same with prophane men: from which enterprise sith he had desisted, he recovered his right wits again. He likewise insinuated further, that *Theodestes* the tragick Poet, intending to make mention in some of his Poems of a certain historie written in the sacred Scriptures, was strooken blinde; and acknowledging the cause hereof to proceed from his audacious presumptin, he was restored his sight after he had appeased Gods displeasure.

The year of the world, 3684. before Christs Nativity, 380.

When the King had considered on these words, according as *Demetrius* had discoursed them unto him, he prostrated himself on the earth, and commanded that the books should be carefully kept, to the end they might continue in their pure integrity. Furthermore, he exhorted the Translators to repair oftentimes unto him from Judea, assuring them that in so doing, the matter would redound both to their honour and profit; telling them that for that time he thought good to dismisst them: but when they should return unto him again of their own motion, they should obtain all that which their wisdom deserved, or his magnificence might impart unto them. This said, he gave them leave to depart, after he had given each of them three severall sutes of apparell, two talents of gold, and a cup that was in value worth a talent, and a certain bed or curious seat to sit and banquet upon. This gave he them for themselves. But to *Eleazar* the high Priest he sent by them ten couches, whose feet were of silver, and the furniture correspondent, and a vessell of thirty talents. Ten purple robes likewise, and a magnificent Crown, and one hundred pieces of fine linen: and besides that, he sent in way of present unto the Temple, Ewers, Basins, and two golden vessells: beseeching *Eleazar* by his letters, that if any one of his subjects had a will to come unto him, he would permit him, assuring him that he would highly esteem the conversation of so learned men: and that he had riches which he would imploy with great pleasure in such affairs. See here how *Ptolomey Philadelph* esteemed and honoured the Jews.

The presents which the king bestowed upon the Interpreters, and those he sent to *Eleazar*.

## CHAP. III.

How the Kings of Asia honoured the nation of the Jews, and gave them liberty and freedom to dwell in those Cities that were builded by them.

D **H**ey received honour likewise at the hands of the Kings of Asia, because they had born arms under them. For *Seleucus* surnamed *Nicanor*, highly respected them, and permitted them to dwell in those Cities, which he built in Asia and lower Syria; yea in *Antioch* likewise, which was the Metropolitane and chief Citie. Moreover he ordained, that they should be held in as great estimation, as either the Macedonians or Greeks that inhabited therein: so that even unto this day that order is continued (as it appeareth by this) for that the Jews refusing to anoint themselves with forrain oyl, do receive a certain summe of money from the masters of the exercises in lieu of the oyl. Which when the people of *Antioch* intended to abolish, during the present warre, *Mutianus* at that time Governor of Syria, opposed himself against them. Again, when as *Vespasian* and his sonne *Titus* had conquered the world, although the Alexandrians and Antiochians required them, that the priviledges that the Jews enjoyed might continue no more; yet could they not obtain the same. Whereby the humanitie and valour of the Romans may appear, and in especiall of *Vespasian* and *Titus*, that notwithstanding they had been so travelled by the warres of the Jews, and were so bitterly incensed against them, for that they had not by laying down their arms submitted themselves, but had continued warre against them to the uttermost; yet deprived they them nor of their fore-said priviledges, but surmounted their displeasure, which they had long before conceived against them: and in like sort had not regard to the request of two so puissant cities, as *Alexandria*, and *Antioch* were: In such sort as they granted nothing in favour of them, neither ordained any thing in disfavours of those whom they had overcome in warre, to the intent to abolish one onely jot of those priviledges which they had in times past; but said that they that had resisted them by arms, and who had been overcome, were sufficiently punished for their obstinacy: and as touching those that had not committed any offence, they saw no reason to deprive them of their rights and prerogatives. We know likewise, that *Marcius Agrippa* was of the same opinion, as touching the Jews. For whereas the Ionians were sediciously bent against them, and besought *Agrippa* that it might be onely lawfull for them to make use of the priviledge, which *Antiochus Seleucus* Nephew (whom the Greeks intituled by the name of God) had given them; requiring that if the Jews were of their bloud, they might be tied to adore the same gods which the Ionians worshipped: When as therefore this matter was referred to the determination

Hedio & Rufinus, chap. 3. The immunities and priviledges granted to the Jews by *Seleucus Nicanor*, king of Syria.

The priviledge in *Antioch* continued to the Jews.



The year of the  
world, 3684.  
before Christs  
birth, 280.

determination of the Judges, the Jews had the day, and obtained the libertie to live according to their own laws and customes: and he that at this time pleaded their cause, was *Nicholas Damascene*. For *Agrippa* pronounced, that it was unlawfull for them to innovate any wayes: And if any man desire to have exact knowledge hereof, let him read the hundred twenty three, and twenty fourth book of the histories of *Nicholas*. Neither ought this judgement of *Agrippa* to seem in any sort strange: for at that time our Nation had not by any warres procured the Romans displeasure. But upon just occasion may a man admire the magnanimitie of *Vespasian* and of his sonne *Titus*, who behaved themselves with such moderation after so great a warre, and so grievous battels, as they had fought against us.

Antiochus the  
great, king of  
Asia & Syria,  
vexeth the  
Jews.

Now will I return to my purpose, from whence I have digressed. At such time as *Antiochus* the great reigned in Asia, the countrey of Jewry was grievously spoiled; and both the Jews and the inhabitants of *Cœlosyria* endured many miseries. For *Antiochus* making war against *Ptolomey Philopator* and his sonne, called *Ptolomey* the Famous, they were pitifully perplexed. For whether *Antiochus* either overcame or was overcome, they were continually spoiled: so that betwixt the prosperitie and adversitie of *Antiochus*, they fared like a ship tossed and tormented with a storm. Finally, after *Antiochus* had overcome *Ptolomey*, he conquered Jewry. After the death of *Philopator*, his sonne sent a great army into *Cœlosyria* under the conduct of *Scopas*, who seized a great number of those cities; and our Nation also was inforced by warre, and conquered by him. Not long after this, *Antiochus* fought with *Scopas*, neer unto the flood Jordan, and obtained the victory, discomfiting the greater part of the enemies armie; at which time *Antiochus* recovered again those cities of *Cœlosyria*, which were before-time surpris'd by *Scopas*. He took Samaria also: which when the Jews perceived, they submitted themselves of their own accord unto him, and having entertained him in the citie of Jerusalem, they gave both his Army and his Elephants abundance of provision, and willingly assisted him with their forces, to subdue those garrisons which *Scopas* had planted in the fortresses of the higher city. For which cause *Antiochus* supposing it to be a matter behovefull for his honour, to acknowledge and remunerate the affection and forwardnesse which the Jews had expressed in his service, wrote unto his Captains and friends, signifying unto them how forward the Jews had been in his warres: and to expresse likewise what gifts he intended to bestow upon them.

Ptolomey Epiphanes king  
of Egypt war-  
reth against the  
king of Syria.

The year of the  
world, 3760.  
before Christs  
nativity, 204.

Polybius the  
Megalopolitane  
of Scopas  
Ptolomeys cap-  
tain.

Antiochus Epiphanes  
writeth to Ptolomey,  
as touching the  
libertie of the  
Jews.

Hereafter I will insert the copie of his letters, which he wrote in favour of them, after I have recited that which *Polybius* the Megalopolitane writeth, answerable to this purpose, which I will recite out of the sixteenth book of his histories. *Scopas* (saith he) the Generall of *Ptolomeys* army, marching towards the mid-land, did in one winter overcome the whole nation of the Jews. He reciteth also in the same book, that after that *Scopas* had been overcome, *Antiochus* seized *Bathanæa*, *Samaria*, *Abila*, and *Gadara*; and anon after the Jews, which dwelt at Jerusalem where the Temple was, joyned themselves with him: and although we are to speak more amply and particularly of that apparition that happened neer unto the Temple, yet notwithstanding we will deferre the recital hereof untill another time. This is that which *Polybius* hath written. But to return unto our purpose: I will recite in this place the copy of those letters which were sent by the King. King *Antiochus* to *Ptolomey*, Health. Whereas the Jews have given us a most apparent testimony of their affection towards us, since the first time of our entrance into their countrey, and have magnificently entertained us at such time as we were in person before their Citie, by presenting themselves before us with all their Elders; and have also furnished us largely with all that which was necessarie for our souldiers and our Elephants; and have likewise taken arms with us against the Egyptian garrison: we have thought it a matter answerable to our honour, to afford them some satisfaction in repairing their Citie, ruined by humane casualties; to the intent it might be inhabited and peopled again, by gathering together those Jews that are scattered abroad in divers places, and planting them again in the same. And in especiall (to the end that the service of God may be renewed) we have set down a certain summe of money to be employed in sacrifices, and in buying beasts for their offerings, wine, oyl, and incense; that is to say, twenty thousand sicles of silver; and for fine flour according to the law of the place, one thousand, four hundred and sixtie measures of wheat, and three hundred, seventy and five measures of salt. And my will is, that all these things that are above-named, be delivered unto them according to the form of our ordinance. We likewise command, that the work of the Temple be finished with the galleries, and other necessarie buildings; and that all the stuffe of timber be brought out of Judea and other places, and especially out of Libanus, without any tax or tillage: which exemption also shall take effect in all other necessities, that are requisite towards the reparation of so famous a Temple. My pleasure likewise is, that



**A** that all they of the same Nation govern their estate, according to their own laws. Let the ancient Priests and Scribes of the Temple also, and the singing-men be freed from all taxations, that are paid by the powl, and the tributes of the crown, and all other whatsoever. And to the end that the Citie may be the sooner builded, I grant unto all them that inhabit the same at this present, or that hereafter shall transport themselves thither within the moneth of October to inhabit, the same exemption of all charges for three years space. We forgive them moreover the third part of their tributes, to the intent they may recover themselves of their losses. We will also that those citizens that have been forcibly led from thence into servitude, be set at libertie, both they themselves, as also those that are of their alliance, commanding their goods to be restored unto them. Farewell.

The year of the world, 3760. before Christs Nativity, 204.

**B** These were the contents of this letter. And to yeeld the more honour unto the Temple, he sent an Edict thorow all his kingdome to this effect: That it should not be lawfull for any stranger to enter within the inclosure of the Temple, without the Jews permission; except those that should be purified, according to the law and custome of the place. That no man should bring into the Citie any flesh of horse, muler, wilde or tame asses, leopards, foxes, or hares, or generally of any cattell prohibited to be eaten by the laws of the Jews: That it should not be lawfull likewise for any man to bring their skinnies into the Citie, or to nourish any such beasts in the same; but that it might onely be lawfull to use those beasts which might be sacrificed unto God; according to the law of their ancestors. That whosoever should contradict those inhibitions, he should pay three thousand drachmes of silver unto the Priests. Furthermore, to expresse his piety and fidelitie towards us, at such time as he

The Edict of Antiochus the great in honour of the Temple.

**C** heard of the troubles that happened in Phrygia and Lydia, he wrote also unto Zeuxis governor of one of the higher Provinces, and his intire friend, commanding him to send certain of our Nation from Babylon to Phrygia, writing unto him to this effect: King *Antiochus* to *Zeuxis* his father, Health. If thou art well, I am glad of it: I likewise am no lesse healthy. Understanding that those of Lydia and Phrygia are newly grown to rebellion, I have thought good (according to my dutie) to prevent the same: and whilest I consulted with my friends what was to be done, it hath been thought fit that two thousand families of the Jews, with all their households should be sent thither, all which should be drawn out of Mesopotamia and Babylon, to plant them in garrisons, and places of securitie. For I am perswaded of their good affection and zeal towards us, both in respect of their devotion towards

Antiochus Epistle to Zeuxis, in which he maketh honourable mention of the Jews.

**D** God, as also for the testimonie which our predecessours have born of them; namely, that they are faithfull, and readie to execute that wherein they are employed. And although it be a difficult matter to remove them, yet resolve I my self that it shall be done; and withall, I permit them to live according to their laws. Now when they shall arrive in that place, thou shalt bestow on every one of them places to build them houses on, with sufficient lands both for tillage and to plant their vineyards in: for which they shall pay no tribute for ten yeers space: and during such time as they may gather of their own for their sustenance, they shall be allowed their provision of corn for them and their servants. Our will is also that they, who shall be employed on necessarie affairs, be sufficiently provided of that they need, to the intent that being so bountifully dealt withall by us, they may shew themselves the more affectionate in that which concerneth us. Thou shalt give order also to the uttermost of thy power, that this Nation be no wayes overpressed, or interested by any man. Farewell.

The year of the world, 3764. before Christs Nativity, 200.

**E** Hitherto we have sufficiently declared, what friendship *Antiochus* the great bare unto the Jews. After this, *Antiochus* contracted alliance and friendship with *Ptolomey*, who gave him his daughter *Cleopatra* in marriage, and assigned him for her dowrie Coelosyria, Samaria, Judea, and Phoenicia: and for that these two Kings divided the tributes between them, the chiefest in authoritie in every Province, redeemed the exaction of their country, and paid the summe agreed upon to the Kings treasure.

Antiochus friendship and confederacie with Ptolomey. The Samaritans molest the Jews.

**F** At that time the Samaritans puffed up with their prosperitie, vexed the Jews, spoiling their country, and leading them away prisoners perforce. This happened under the high Priest *Onias*. For after the decease of *Eleazar*, *Manasses* his Uncle obtained the Priesthood, and after the death of *Manasses*, *Onias* the sonne of *Simon* surnamed the Just, enjoyed this dignity. *Simon* was brother to *Eleazar*, as I have heretofore declared. This *Onias* was of no great capacitie, and withall was very covetous: by which means he failed to pay the twenty talents of silver, which his predecessours were wont to pay to the kings of Egypt, of that tribute which the people paid unto him. Whereupon *Ptolomey Euergetes*, the father of *Philopator*, was grievously incensed against him; so as he sent an Embassadour to Jerusalem to accuse him, for that he failed to pay his accustomed tribute, threatening him, that if henceforward he received it not, he would divide his countrey amongst his souldiers; and send them

The year of the world, 3770. before Christs Nativity, 194.

Hedio & Rufinus, chap. 4. Onias the high Priest, provoketh the king of Egypt for non-payment of his tribute.



The yer of the  
world, 3770.  
before Christs  
birth, 194.

them to inhabit the same. When the Jews were ascertained of his complaints, they were G  
confused, and amazed: but *Onias* was no whit moved thereby, because he was wholly given  
over to covetousnesse.

### CHAP. III.

*JOSEPH the sonne of TOBIAS preventeth the imminent calamitie of the Jews, and  
becometh PTOLOMIES friend.*

The taxation  
of the high  
Priest for of-  
fending the  
King.

**B**UT a certain man called *Ioseph*, the sonne of *Tobias*, and of *Onias* sister, who was  
the high Priest, being young in yeers (but honoured in Jerusalem for his wise-  
dome, fore-sight, and justice) having certain notice by his mother of the arrivall H  
of this Embassadour, came unto the Citie (for he had been absent in the village  
of Phicala where he was born) and sharply reproved *Onias* his uncle on the mo-  
thers side, for that he did not any wayes provide for the securitie of his citizens, but sought  
to draw his countrey-men into a generall hazard, for that he retained in his hands that mo-  
ney which was levied for the tribute: Whereby he told him that he had obtained the go-  
vernment over the people, and purchased the high Priesthood. And that if he were so be-  
witched with money, that for the love of the same he could have the patience to see his  
countrey in hazard, and behold his citizens also suffer all that which crueltie could inflict  
upon them; he counselled him to repair unto the King, and to require him to bestow the  
whole or the half of the tribute upon him. Hereunto *Onias* answered, that he would no more  
execute the government, and that if it were possible for him, he was ready to give over the  
Priesthood, and that therefore he would not repair unto the King, because he was not any  
wayes moved with these occurrences. Whereupon *Ioseph* asked him, if he would permit him  
in the peoples behalf to go Embassadour unto *Ptolomey*. Whereunto *Onias* answered that he  
gave him free leave. Upon this occasion *Ioseph* went up into the Temple, and summoned the  
people to a generall assembly, exhorting them to be no wayes troubled, and to conceive  
no fear through the negligence of his uncle *Onias*, requesting them to be confident in heart,  
and estranged from all sinister suspition; promising them that he himself would go in Em-  
bassage unto the King, and faithfully plead their cause before him, and perswade him that  
they had committed no insolent neglect, or contempt against his Majestie. Which when the K  
people understood, they gave *Ioseph* hearty thanks. Whereupon he presently came down  
from the Temple, and honourably entertained the Embassadors that came from *Ptolomey*,  
and having presented them with gifts of great price, and feasted them magnificently for  
many dayes, he sent them back to their Prince, assuring them that he would in person follow  
them. And the rather was he incited to this journey, because the Embassadour had perswa-  
ded him to repair into *Ægypt*, under such assurance, that he would obtain all his requests at  
*Ptolomeys* hands; the rather for that he was wonne with the young mans free spirit and noble  
entertainment.

The kings  
Embassadour  
honourably  
entertained,  
who reporteth  
*Iosephs* libera-  
tie upon his  
return into his  
countrey.

As soon as the Embassadour returned into *Ægypt*, he certified the King of *Onias* ingrati-  
tude, and *Iosephs* humanitie: certifying him that he would come in person to intreat pardon L  
for the people, for that offence they had committed against him; and the rather; for that  
he was in especiall authoritie among the people: and so farre usurped he upon *Iosephs* praises,  
that both the King and the Queen *Cleopatra* had a good opinion of him, notwithstanding he  
was as yet absent. But *Ioseph* sent unto Samaria to his friends, and borrowed money, making  
his preparation for his voyage. Having therefore furnished himself with apparell, vessels, and  
horses, with the expence of almost twenty thousand drachmes, he arrived in Alexandria.

At that very time it chanced that the Princes, and governours of Phœnicia and Syria  
repaired thither to buy their tributes: for the King was accustomed every yeer to sell them  
to the men of most respect in everie Citie: These meeting with *Ioseph* on the way, began to  
mock at his basenesse and povertrie. But when he came to Alexandria, and had intelligence M  
that the King was at Memphis, he set forward and went out to meet him. When as there-  
fore the King, accompanied with the Queen and *Athenion* his friend, who had discharged  
the place of Embassadour in Jerusalem, came riding onward in his chariot, *Athenion* (who  
had been honourably entertained by *Ioseph*) perceiving him upon the way, certified the  
King, that it was he, of whom he had spoken upon his return from Jerusalem; protesting on  
his behalf that he was both a good and honourable young man. Whereupon *Ptolomey* em-  
braced him above the rest, and made him mount his chariot. Where he was no sooner  
seated, but the King began to accuse *Onias* for that which he had committed. But *Ioseph*  
said unto him, Pardon him, O King, and have respect to his old yeers. For you know that  
ordinarily



**A** ordinarily old men and young children have one and the same understanding; but for our selves, who are young, you shall have what you please to require, without any pretext or cause of discontent. Hereupon the King took pleasure in the good behaviour and pleasant discourse of the young man, and began to love him the more, as if he had received a present at Palace, and that daily he should accompany him at his princely table.

The year of the world, 3770. before Christ's Nativity, 194.

As soon as the King came back to Alexandria, the Lords of Syria seeing *Ioseph* sitting neer unto the King, were fore displeased: and the day drawing neer wherein they were to receive the assurance of their tribute, they that were of the greatest reckoning in their countrey farmed the same; so that the tributes of Coelosyria, Phoenicia, Judea, and Samaria, amounted together to eight thousand talents. Whereupon *Ioseph* arising, blamed the farmers, for that they had plotted amongst themselves to beat down the price of the tributes, promising to give the double; and that he would likewise return the forfeitures that were levied upon the goods of such as offended; which were farmed together with the tributes. The King gave eare to this discourse of his with great content, and said, that he approved the sale of these tributes unto *Ioseph*, who in this sort augmented his revenue. When as therefore he was demanded whether he could give sureties: he made him answer with a bold courage: O King (said he) I will give thee such pledges as are both worthy and honourable, and such as you cannot mistrust. When as therefore the King instanced him to produce them: I will (said he) O King, present thee for sureties, thy self, and the Queen thy wife; that one of you may be a surety for me to the other. *Ptolomey* smiling hereat, granted him the farme of the tribute, without further surety. This favour of his displeased those Governours of the Cities that were come into Ægypt, in that they saw themselves contemned and constrained to return with shame unto their houses. But *Ioseph* obtained 2000. footmen from the King, to the end to enforce the tribute from those Cities, who were negligent in their payments: and after he had borrowed five hundred talents of the Kings friends in Alexandria, he departed into Syria.

The tributes of Coelosyria committed to *Ioseph*.

As soon as he came to Afcalon, he demanded the payment of the tribute at the citizens hands, which they not onely refused to perform, but moreover upbraided him with injurious words. For which cause laying hold on about some twenty of the principals among them, he put them to death: and having gathered their substances together, he sent the King some thousand talents, certifying him of that which he had done. *Ptolomey* admiring at his wisdom, and allowing of his execution, permitted him to dispose of all things at his pleasure. The Syrians understanding hereof, were fore abashed; and perceiving that the Afcalonites were slain by *Ioseph*, through the severitie of his justice and their disobedience, they opened him the gates, and received him willingly, and paid him their tributes. Whereas also the Scythopolitanes in way of contumacie refused to lay down according to order, their accustomed tributes, he slew the chiefeft amongst them: the confiscation of whose goods he sent unto the King. When as therefore he had gathered much silver, and made great gains of the purchase of the tributes, to the intent to establish and make his power of more continuance, he liberally employed his gettings; considering with himself, that it was a part of wisdom to keep and entertain his good hap, by those riches which he himself had gotten. For he sent many presents both to the King and Queen, and bestowed liberall bountie both on their familiars and favourites, and also on all those which had any authoritie, credit or favour in the Court; to winne and binde them unto him by his benevolence. And in this felicitie of his continued he the terme of twentie two yeers; during which time he was the father of seven children by one wife, and of another called *Hircanus*, whom he begot on the daughter of his brother *Solymin*, whom he married upon this occasion which ensuerth.

The Afcalonites and Scythopolitanes punished for their contempt

**E** Walking upon a time in Alexandria in the company of his brother (who led with him his daughter already marriageable, to the intent to bestow her upon some Jew of good qualitie) whilst he sat at meat with the King, there entred into the banquet a certain fair damosell, trained up in dancing, with whom growing enamoured, he told his brother thereof, praying him (sith by the laws of their countrey it was forbidden that a Jew might marry with a stranger, that he would hide his fault, and be a faithful assistant unto him, to the end that he might enjoy her whom his heart desired. His brother promised him to shew his willing forwardnes herein; and in the meantime he adorned and decked his own daughter, and brought her by night unto his bed: whereupon he lay with her (not knowing who she was, by reason he had drunk overmuch) and had her companie. Which coming to passe divers times, he was as yet farre more burningly inflamed with the love of this Dancer; and told his brother that he

*Ioseph* weales and children.



The year of the  
world, 3770.  
before Christs  
birth, 194.

Hircanus of-  
spring and  
towardnesse.

was in danger to be enamoured all his life time; and that notwithstanding the King would not grant her unto him. His brother told him that he ought not to vex himself, promising him that he should enjoy her whom he loved, and that already she was his wife, opening unto him how all things had happened, and how he had rather wrong his own daughter then to suffer his brother to fall into dishonour. After that *Ioseph* had praised the kinde and naturall affection of his brother towards him, he took his daughter to wife, who bare him a sonne called *Hircanus*, as it hath been said. Who being thirteen years old, gave testimony of that naturall spirit, and dexteritie that was in him; by reason whereof his brethren conceived a certain hatred against him, the rather, for that he excelled them in all things, and had such parts in him, as might draw them to emulate him. Whereas therefore *Ioseph* was desirous to know which of his children had the ripest judgement, and understanding, he sent them one after another to those Masters, who were most renowned for Science in that time; but all of them returned back unto him rude, and illlettered; by reason they were negligent and idle. Whereupon, he sent *Hircanus* the youngest of them after all the rest, into a desert place distant from the high way some seven dayes journey, and gave him with him three hundred couple of oxen, to sowe the ground in that barren place, hiding from him before his departure the yokes that should couple them together.

When as therefore he came unto the place, and perceived that the yokes were missing, he asked advice of some of the husbandmen: who counselled him to send some one back unto his father to fetch the couples. But he supposing that he ought not to lose so much time as would be spent in sending back a messenger, devised a cunning expedient stratagem, more then might be expected from one of his years. For he caused ten couple of oxen to be slain, and distributed the flesh amongst his workmen, and made them cut the skinnes, and fashion couples thereof, and having yoked his oxen, he caused the land to be manured, according to his fathers direction; and afterwards returned home unto him. Who loved him the more intirely, by reason of his wisdom, and the subtiltie of his understanding; praising besides that his resolution and execution, esteeming him the more, for that he was his onely true sonne, to the generall discontent of the rest.

*Ioseph* send-  
eth his sonne  
*Hircanus* to  
*Ptolomey*.

When as therefore news was brought unto *Ioseph*, that about that time King *Ptolomey* was blessed with a young sonne, and how all the chiefeest Lords of Syria, and the countries under his obeyfance, repaired to Alexandria in great pomp to celebrate the birth day of the Kings sonne; he being of himself unable (by reason of his age) to repair thither, he sounded his children, whether any one of them would go and visit the King. When as therefore the eldest sonnes had excused themselves, and made refusall to undertake the journey, pretending that they were of insufficient abilitie to perform the message, and all of them gave counsell that their brother *Hircanus* might be sent: *Ioseph* took great pleasure thereat, and calling for *Hircanus*, asked him if he would go to King *Ptolomey*: who promised to undertake the journey, and told his father that he needed no great summe of money to perform the voyage, because in the way he would travell frugally, and content himself for the whole expence with ten thousand drachmes. *Ioseph* was very glad to hear of his sonnes prudence; and after *Hircanus* had kept silence for a while, he counselled his father, that he should not present the King with any thing out of Judea, but that he should write unto his factor in Alexandria, commanding him to deliver such summes of money as he thought convenient to buy that which he found to be most magnificent and of best esteeme in that Citie. *Ioseph* imagining with himself, that perhaps he would onely employ some ten talents in presents, and allowing his sonnes counsell, wrote unto his factor *Arion* (who had the use of almost three thousand talents of his in Alexandria.) For gathering up his money in Syria, he was wont to send it thither; and as oft as the prefixed time came wherein the Kings tributes were to be paid, he commanded *Arion* to defray the same. Having therefore letters of credence unto him, he journeyed towards Alexandria. Whereupon his brethren wrote presently unto all the Kings friends, that by some means they would make him away.

The year of the  
world, 3780.  
before Christs  
nativity, 184.

Treason in-  
tended against  
*Hircanus*.

As soon as he was arrived in Alexandria, and had delivered his fathers letters to *Arion*, *Arion* asked him how many talents he would have? hoping that he would crave but ten, or some little overplus: but when *Hircanus* had told him that he had need of a thousand, he waxed wroth and reproved him for his prodigalitie, telling him how his father had gathered his goods with much travell, and thriftee sparing; and refusing his demands, he prayed him to imitate his fathers example who begot him: and in a word he told him, that he would deliver him no more then ten talents; and that for no other use, then to buy gifts to present the King withall. Whereupon *Hircanus* waxing angry, caused *Arion* to be kept in prison: All which his wife certified to *Cleopatra*, praying her that she would moderate the young man



**A** (for *Arion* was in great estimation with the Queen, who for this cause acquainted the King with the matter.) Whereupon *Ptolomey* sent for *Hircanus*, and said unto him, that he marvelled that being sent unto him by his father, he had not as yet visited him; and besides that, he had committed his fathers agent to prison: he therefore commanded him to yeeld him a reason thereof. Whereunto he answered, that there was a law among the Jews, that no man should taste of the sacrifices that had not first of all visited the Temple, and sacrificed unto God; and that in that respect he had not hitherto visited his Majesty, because he expected certain presents to present his Highnesse with from his father, who was his bounden servant. Furthermore, he alledged, that he punished his fathers servant, because he had disobeyed his commandment, which he ought not to do, whether his master were either noble or ignoble: and if (said he) we chastise not such men, as they have deserved, expect (O King) that you also shall be neglected by your subjects.

The year of the world, 3780, before Christs nativity, 184.

*Hircanus* a pologie of his actions.

**B** When *Ptolomey* heard these words, he began to smile, and wondred at the magnanimitie of the young man. *Arion* perceiving that the King held himself satisfied, and that he was like to have no assistance at his hands, delivered *Hircanus* the thousand talents, and by this means was he set at libertie. Some three dayes after, *Hircanus* came and saluted both the King and Queen; who entertained him graciously, and feasted him kindly, for the affection sake which they bare unto his father. He privily enquiring among the marchants, bought one hundred young lads well lettered, and in the flower of their age, paying a talent for every one; and the like number of virgins for so many talents. Being therefore invited to a banquet by the King, with all the Princes and other Lords, he was placed beneath them all, because that (by reason of his young yeers) they that assigned the places, according to every mans dignity, made small account of him. Now when as all the guests, after they had eaten their meats, laid all their bones before *Hircanus*, so that the table was loaden round about him, a certain pleasant fellow of the Kings called *Triphon* (whose merry conceits and jests the King very willingly listned unto) during the time he was at meat, being sollicit by those that were at the table, came unto the King and said unto him, See here, my liege, what store of bones are before *Hircanus*; hereby you may conjecture, that his father hath fleeced all Syria, as he hath bared these bones of flesh. The King laughing at *Triphons* words, asked *Hircanus* how he came by so many bones before him? Not without great cause (said he)

*Hircanus* jests.

**D** O King; for dogges devour the flesh with the bones, as these do (in which speech he glanced at those who sate with him at the table, because they had no bones before them:) but men eat the flesh, and cast the bones away, as I do, because I am a man. The King wondring at his discreet answer, commanded all the rest to applaud him, in approbation of his wittie urbanitie.

The next day he sought out all the Kings friends, and the principals in Court, and saluted them one by one, enquiring of their servants, what presents they would court the King with upon the birth of his sonne? Who told him, that some of them would give twelve talents, and other some that were in dignity, would present them according to their abilitie. Whereupon *Hircanus* made a shew of discontent, in that he wanted power to offer such a present, pretending that he had no more but five talents. All which these servants presently reported to their masters: who were very joyfull thereat, for the hope they had conceived that *Ioseph* should be blamed, and would offend the King through the abjectnesse of his present. Now when the day of the solemnity was come, and they likewise that pretended to present the King most magnificently, offered no more then twenty talents: *Hircanus* presented the hundred young Lads he had bought, to the King, and the Virgins unto *Cleopatra*: for whom he had paid a talent by the powl. At this unexpected magnificence of his gift, all men were amazed: but besides this, he gave gifts of divers talents to the King and Queens favourites and servants, and their attendants, whereby he warranted himself from the danger that might fall unto him by their means. For the brothers of *Hircanus* had written unto them, to murder him. *Ptolomey* was highly delighted in the great magnificence of this young man, and willed him to ask whatsoever gift he best liked at his hands. But he required no other thing, but that it would please the King to recommend him by his letters, to his father and brethren. When as therefore the King had singularly honoured him, and had given him many bountifull rewards, he wrote unto his father and his brethren, and all his Governours, and Commissaries, and in that sort sent him away. His brothers, hearing news how he had in all things highly contented the King, and that he returned with great glorie, they issued out to meet with him, with an intent to murder him, with their fathers knowledge. For he being displeased with him, by reason of his above-named large expence, had no care to warrantize him: yet concealed he his discontent for fear of the King.

*Hircanus* sounding what other men would give, gave more then the rest, for which he receiveth another kindly reward.

*Hircanus* brothers assailing him on the way, are slain and discomfited.



The year of the  
world, 3780.  
before Christs  
Nativity, 184.

Josephs death.  
Onias, and af-  
ter him Simon  
his sonne high  
Priest.  
Hedio & Ruf-  
sinus, chap. 4.

But when his brothers came and encountred him on the way, he slew divers of those that accompanied him, and two of his brethren also were left slain upon the place, and the rest fled unto Jerusalem unto their father. And when as upon his repair unto Jerusalem, he perceived that no man entertained him, he was afraid, and departed presently from thence to the other side of Jordan, where he past his life in receiving and gathering the tributes of the Barbarians. In that time *Seleucus* furnamed *Soter*, the sonne of *Antiochus* the great reigned in Asia. At that time also died *Ioseph*, *Hircanus* father, who was a man of good conceit and great courage; who established the people of the Jews in their entire peace, and hath released them from povertrie and many dysasters, and had held the tributes of Syria, Phoenicia, and Samaria for the space of twenty two years. His uncle *Onias* died also about the same time, leaving the Priesthood to his sonne *Simon*; after whose death, his sonne *Onias* was made high Priest: to whom *Arius* King of Lacedemon sent an Embassage and letters, the copy whereof hereafter ensueth.

## CHAP. V.

The friendship and societie of the Lacedemonians, with ONIAS the high Priest of the Jews.

The letter of  
the King of  
Lacedemon to  
the high Priest  
of the Jews.  
1. Mac. 12.

**A**RIS King of Lacedemon, to *Onias* Health: We have found out a certain writing wherein it is recorded, that the Jews and Lacedemonians are of the same race, and both of them descended from *Abraham*. It is therefore requisite, that since you are our brethren, that you give us to understand wherein we may pleasure you. The like will we do also, and will repute that which is yours to be ours; as that which is ours, shall in community be yours. *Democles* our messenger bringeth you our letters folded in square, the seal whereof is an Eagle holding a Dragon in her talons. These were the contents of the Lacedemonians letters: After the death of *Ioseph* it came to passe, that the people began to mutine in the quarrell of his children. For the elder brethren made warre against *Hircanus*, who was the younger, by means whereof the people were divided: The greater part of them followed the Elder faction, and the high Priest *Simon* also, by reason of his affinitie with them, followed their party. Whereupon *Hircanus* resolved to repair no more unto Jerusalem, but fixing his habitation on the other side of Jordan, he made continuall warre against the Arabians, slaying a great number of them, and taking many prisoners. He builded an huge Tower of white marble from the bottome to the top, and on the same planted he the figures of many living creatures in sculpture of great height. About the same he drew and forced a deep trench of flowing water; and having hewed the front of the rock that stood opposite against his building, he made divers caves therein, many furlongs long. He also made divers chambers therein, both to eat, sleep, and dwell in. He drew thither likewise currents of springing water, in so great abundance, that it gave much delight to those that dwelt there, and great ornament to the whole building. The mouth of every cave was so little, that but one onely man could enter at once: which he therefore made so narrow, because they might the better serve for his securitie and refuge; that if so be he were at any time assailed by his brethren, he might avoid the danger of surprisall. Moreover, he builded many huge halls, which he adorned with great and goodly gardens: and this place thus builded, was called by him Tyre, and is situate between Arabia and Judea, on the other side of Jordan, not farre from the countrey of *Essebonitis*. He commanded in this countrey some seven yeers, all that time that *Seleucus* reigned in Syria. After whose death, his brother *Antiochus*, furnamed *Epiphanes*, obtained the kingdome. *Ptolomey* also King of Egypt (who was likewise called *Epiphanes*) died, and left two children very young behinde him, of whom the eldest was called *Philometor*, and the younger *Phiscan*. When as therefore *Hircanus* perceived *Antiochus* grew mighty and strong, and feared to be punished by him for his executions done against the Arabians, he slew himself with his own hands, and *Antiochus* enjoyed all his goods.

The year of the  
world, 3790.  
before the Nati-  
vity of Christs  
174.

Antiochus E-  
piphanes king  
of Syria.  
The sonnes of  
Ptolomey E-  
piphanes, Phi-  
lometor and  
Phylcon.  
Hircanus kil-  
leth himself.  
Hedio & Ruf-  
sinus, chap. 6.  
1. Mac. 1.  
Jesus created  
high Priest by  
Antiochus  
Epiphanes.  
Jesus deprived  
of the Priest-  
hood.

## CHAP. VI.

A mutinie of the rich Jews against the other.



**O**NIAS the high Priest being dead about this time, *Antiochus* gave the Priesthood to *Jesus* his brother. For that sonne, unto whom *Onias* had left the succession, was as yet very young (of whom we will speak in convenient time and place.) This *Jesus* (*Onias* brother) was deprived of the Priesthood, through the Kings displeasure conceived



**A** conceived against him, who gave it shortly after to his younger brother called *Onias*. For *Simon* had three sonnes, who, as we have declared, successively possessed the Priesthood: this *Iesus* caused himself to be called *Iason*, as his other brother caused himself to be called *Menelaus*, whereas his name was *Onias*. But *Iesus*, who had first of all been established in the place of the high Priest, arose against *Menelaus*, who was elected in the place after him. The people therefore were divided into factions, and *Tobias* sonnes were on *Menelaus* side: but the greater number of people followed *Iason*: so that *Menelaus* and the sonnes of *Tobias* being grievously vexed by them, retired themselves to *Antiochus*, giving him to understand, that it was their intent to forsake the religion and ordinances of their fathers, and to follow that of the Kings, and to live after the maner of the Greeks; exhorting him to give them licence to erect a place of Exercises in Jerusalem. Which when *Antiochus* had granted them, they so demeaned themselves, that there appeared no more signe of Circumcision in them; so that at such time as they were naked, there was no difference between them and the Greeks, and neglecting all the ordinances and customes of every countrey, they conformed themselves to the behaviour and maners of other nations. *Antiochus* having all things in his kingdom, according to his hearts desire, resolved to make warre in *Egypt*: desiring to be possessed of the same, both for that he contemned *Ptolomeys* sonnes age (who were as yet weak) as also for that they were not as yet capable to manage their so mightie estates. Arriving therefore neer to Pelusium with a great power, he circumvented by a subtil policy the young *Ptolomey Philometor*, and subdued *Egypt*: for after he had besieged Memphis and taken the same, he came to Alexandria, with an intent to besiege the City, and to lay hold of the King who was therein. But he was driven, not onely from Alexandria, but also out of all *Egypt*, by the summons that was sent him in the name of the Romans, who commanded him to depart, and dislodge his army out of that countrey, as we have heretofore declared in another place. Now will I more largely and particularly discourse the acts and gests of this King, who overcame Judea, and spoiled the Temple: for having onely made a brief mention of him in my former works, I think it necessarie in this place to make a more exact recital of his History.

The year of the world, 3790. before Christs nativity, 174.

Onias furnished Menelaus substituted in his place.

The warres betwixt Iason and Menelaus. Apostates from the Jewish religion.

Antiochus enforced to depart out of Egypt. The History of Antiochus Epiphanes.

## CHAP. VII.

**ANTIOCHUS** leadeth out his army against Jerusalem, taketh the City, and spoileth the Temple.



**A**FTER that King *Antiochus* was returned out of *Egypt*; and for the fear of the Romans, had forsaken that countrey, he led his army against Jerusalem, and encamped before the City, and surprised it by surrender, in that the gates of the Citie were set open unto him by those of his faction: all which happened in the hundred, fourtie and third year of the reigne begun by *Seleucus*. Now when he saw himself Lord and master of Jerusalem, he slew divers of the contrary faction; and after he had gathered together many great and rich spoils, he returned back to Antioch. This misfortune happened some two years after the surprisall of the Citie, in the hundred, forty and five year of the reigne of that familie, on the five and twentieth day of that moneth which we call Challeu, and the Macedons Apellauus, the Romans December, in the hundred fiftie and three Olympiade; at which time he neither spared them who gave him peaceable entrance, and opened him the gates, and effected him the means to spoil the inestimable riches of the Temple, with greater freedom: but being no lesse tyrannous to the friend, then to the offender, he spared neither. For having seen what quantitie of gold was in the Temple, and how huge a number of presents and precious ornaments were in the same, he was so overcome with covetousnesse, that he brake and violated all conventions and conditions. After therefore he had spoiled the Temple, and carried away the vessels dedicated unto God, the golden candlestick, the golden altar, the table of the shew-bread, the censers, and pulled down the curtains made of fine linen and scarlet; after he had emptied the treasures that were hidden, and left nothing behinde him of any value, he drowned all the Jews in grievous lamentations. For he inhibited and forbad them to offer their usuall and daily sacrifice unto God, according to the prescript order of the law: and after he had spoiled the whole City, he slew a part of the inhabitants, and carried away the rest of them into captivity, with their wives and children, to the number of ten thousand. Furthermore, he burned the fairest buildings of the City, and razed the walls, and raised a fortresse in the lower City. For the Temple was as it were a high citadell, commanding the rest. For this

Antiochus entering Jerusalem spoileth the Temple.

The year of the world, 3796. before Christs nativity, 168.

The year of the world, 3798. before Christs nativity, 166.



The year of the world, 3798. before Christs birth, 166.

Antiochus abrogating Gods law thorow extreme tyranny enforceth the Jews to Idolatry, and sacrificeth the Temple. Hedio & Rufinus, chap. 7.

The diuel seeketh to abolish the Bible. The variable wits of the Samaritans, which made them so odious in the sight of the Jews.

The year of the world, 3799. before Christs nativity, 165.

cause, having inclosed it with high wals and towers, he planted a garrison of Macedonians therein, with whom remained the rabble and scum of the wicked Apostate Jews, who were given over to all impieties, and who also afflicted their fellow Citizens with many and mischievous injuries. The King also commanded that an Altar should be erected in the Temple, on which he caused swine to be slaughtered, offering sacrifice contrary to religion and ordinance of the Jewes. He constrained them likewise to forsake their devotion towards God, and to adore those Idols whom he revered for Gods, building in every Citie and Borough both Temples and Altars, on whom he ordinarily caused swine to be offered. He forbade them likewise to circumcise their children, threatening to punish him whosoever he were, that was found to doe the contrary. Moreover, he chole certain overseers that should constrain them to fulfill his commandement; so that a great number of Jews, some of their own accord, other some for feare of threatned punishment, endeavoured themselves to satisfie the Kings decree. But those men who were of upright hearts, and valiant mindes, little respected these menaces: For having more respect to their laws and customes, then to the torments wherewith they were menaced, if they performed not the edict, they were beaten, and exposed to most cruell punishment, for many dayes, amidst the which they yeelded up the ghost. For after they were whipt and maimed in their bodies, they were crucified and tortured alive: they strangled the women also with their circumcised children, whom according to the Kings command they hung about the necks of their parents, who were crucified: And if in any place they found any sacred Scripture, they defaced and burnt it; and they with whom it was found, were put to a most cruell death.

The Samaritans seeing this affliction of the Jews, claimed them no more for their kinsmen, and called their Temple of Garazim no more the Temple of God, but (as we have heretofore declared) they shewed their own corrupt and unconstant natures, and challenged their descent from the Medes and Persians, as in effect they were: for which cause they sent Embassadors to Antiochus with letters to this effect, *To King Antiochus the mighty God, the suggestion of the Sidonians that dwell in Sichem.* Our Ancestors enforced by the continual pestilence that ranged in their countrey, and induced by a certain ancient superstition, have been accustomed to observe that day as a festivall, which the Jews call their Sabbath; and having builded on the mount of Garizim a Temple, and dedicated it unto a god, who hath no name, hath offered up in the same divers and solemne sacrifices. But since that you have inflicted punishment on the Jews, according as their wickednesse deserveth, the commissaries of the king, supposing that we were tied to their customes (by reason of some alliance between us) couple us with them, and charge us with the same accusations: whereas we are born Sidonians; as appeareth by the rols of our common weale. We therefore beseech you, who are our benefactor and Saviour, to command your governour *Apollonius*, & your steward *Nicanor*, not to molest us any more, by charging us with those accusations which appertain unto the Jews: who neither are tied unto us by alliance, neither accord with us in manners: but that our temple, which hath not hitherto borne the name or title of any God, may now be called the temple of *Jupiter* of Greece: by which means we shall be delivered from all trouble, and being at libertie to attend our affairs, we may the easier and more willingly pay you greater tributes. To this request of the Samaritans the King answered, sending them back their own letter. King Antiochus to *Nicanor*, Health. The Sidonians of Sichem have sent us this suggestion, which we annex unto these our letters. Since therefore they, who were sent unto us to this intent, have sufficiently approved both to us and our councill of friends, that they are utterly strangers unto those crimes, wherewith the Jews are charged, & are desirous to live according to the laws of the Grecians, we absolve them in as much as concerneth this cause, and their temple, which hereafter shall be called by the name of *Jupiter* of Greece: we have written to the like effect also to *Apollonius* our Magistrate. Given the fourth sixth yeer, and the eleventh of the moneth Hecatombæon, which signifieth August.

#### CHAR. VIII.

ANTIOCHUS forbiddeth the Jews to use their laws: onely MATTHIAS the sonne of ASMONAEUS contradicted him, and obtayneth the victory against ANTIOCHUS Captaine.

AT that same time there dwelt a certain man in Modin (a village of Jury) whose name was Matthias, who was the sonne of Iohn; and who was the sonne of Simon, the sonne of Asmonaeus a Priest of the rank of *Levites*, born in Jerusalem: This Matthias had



**A** had five sonnes, *Iohn* called *Gaddis*, *Simon* called *Matthes*, *Iudas* called *Macchabeus*, *Eleazar* named *Auran*, and *Ionathan* called *Apphus*. This *Matthias* oftentimes complained unto his sonnes, as touching the miserable estate of their Common-weal, the sack of their Citie, the sacriledge of the Temple, and the miseries of the people, telling them that it were better for them to die for the Law, then to live in ignominie. When as therefore the Commis- saries deputed by the King, came unto the Borough of Modim, to constrain the Jews to perform that which was enjoyned them, and to command them to sacrifice, according to the ordinance; requiring *Matthias* (who surpassed the rest in honour, and other qualities, but in especiall in excellency of descent and nobilitie) to begin first of all to offer sacrifice, to the end that the rest might follow him and be induced by his example; promising him that in so doing, the King would honour him greatly: *Matthias* answered thereunto, that he would in no sort commit that idolatry, assuring them that notwithstanding all other Nations of the world, either in respect of love, or for fear of justice should obey the Edicts of *Antiochus*; yet that neither he, nor any of his children could or would be induced to forsake their fathers religion. Now as soon as he had returned this answer, and held his peace, a certain Jew stepped forth to offer sacrifice according to *Antiochus* ordinance; wherewith *Matthias* was in such sort displeased, that both he and his sonnes fell upon him, and with their swords hewed him in pieces. He slew *Apelles* the Kings Captain likewise, with certain other souldiers, who would have withstood him. And not content herewith, he overthrew the Altar, crying out with a loud voice: If (said he) any one be affectioned to the laws of his fathers, and the service of God, let him follow me: and this said, he suddenly rettyred himself into the desert with his sonnes, leaving the Borough utterly dispossessed. The rest doing the like, rettyred themselves into the desert, with their wives and children, and made their habitation in certain caves. The Kings Captains having intelligence hereof, gathered those forces that were at that time in the Cittadell of Jerusalem, and pursued the Jews into the desert. And having overtaken them, they laboured first of all, to make them submit themselves, and to make choice of that which stood with their profit, rather then to in- danger themselves, and inforce them to chastise their disobedience, with blood in warre. But the Jews respected them not a whit, but contradicted them in their demands, who had already concluded and resolved among themselves, rather to die then commit such an impietie: For which cause they (who emitted no opportunitie) assailed the Jews on a Sab- bath day, and burned them within their caves, who neither resisted their enemies, nor so much as closed up the mouthes of their caves: And therefore abstained they from all de- fence by reason of the day, resolving with themselves, in no sort to violate the Sabbath day (for we are commanded to cease from all labour on that day.) There were therefore about some thousand stifled in their caves, accounting both men, women and children. Yet notwithstanding, divers escaped, who joyned themselves with *Matthias*, whom they appointed likewise for their Captain, who declared unto them that they ought to fight on the Sabbath day, assuring them that if they did it not, but scrupulously observed the Law, they themselves should be enemies unto themselves, if perhaps the enemy should assail them that day, and should not stand upon their guard: for by that means they should be destroyed without resistance. By these words he perswaded them to do as he had said: and until this day it is a custome among us, that if need require, we make no difficultie to fight on the Sabbath day. *Matthias* therefore having assembled a sufficient number of men about him, destroyed the Altars, and slew those that had forsaken their religion, as many of them as he could lay hands on. For divers were scattered here and there among the Nations, for the fear they had; these commanded he to circumcise their children that were not cir- cumcised, driving those from every place, whom *Antiochus* had ordained to see his law executed.

After therefore *Matthias* had governed for the space of one yeer, he fell sick of a most de- sperate disease; for which cause he called for his sonnes, and spake unto them after this manner: My sonnes, I must now walk the way that is destinated unto all men: I therefore re- commend and exhort you to follow my deliberation, and diligently to observe the same, remembering you of the intent of me your father, who have begot and nourished you, which is, to maintain the laws of our country, and to establish our estate, which is upon the point to be overthrowen, except you submit unto those who either voluntarily or forcibly betray the same: shew your selves therefore to be worthy sons of me who am your father. strengthen your hearts with courage to overcome all force and necessitie; thinking with your selves, that if God see that you be such, he will not forsake you, but taking pleasure in your vertue, he will once more grant you the favour to recover your former peace and libertie, and will

The year of the  
world, 3799.  
before the nativi-  
ty of Christ,  
165.

The zeal and  
pietie of *Mat-  
thias* and his  
sonnes.

An Apostata  
slain by *Mat-  
thias*.

*Matthias* with  
his sonnes  
flyeth into  
the desert.

The Jews are  
slain on the  
Sabbath day,  
which slaught-  
er maketh  
*Matthias* more  
wauie.

*Matthias* root-  
eth out all  
idolatrie.

*Hedio & Ruf-  
inus*, chap. 8.

*Matthias* ex-  
horteth his  
sonnes to pie-  
tie, fortitude,  
and concord.



The year of the  
world, 3759.  
before Christs  
Nativity, 165.

establishe you in assured possession of your ancient laws. True it is, our bodies are mortall and subject unto destiny, but the memory of our vertuous actions are enfranchised by immortallitie: being therefore stirred up with the love thereof, strive and bestirre your selves to obtain honour, to the end that projecting mighty things, you make no difficultie to hazard your lives in the execution of the same. Above all things, I exhort you unto concord, to the end that in whatsoever one of you shall be found more naturally apt and fitted then another, he may prosecute the same without any contradiction of the rest. I charge you also to observe and obey your brother *Simon* (who is a politique and valiant man) in whatsoever he shall counsell you. As touching your Chieftain, you shall serve under *Machabeus*, because he is both valiant and strong: for he shall revenge the injuries and outrages, which have been done to our Nation, and put our enemies to flight: second him therefore with men of valour, and such as fear God: and by this means you shall augment your forces.

## CHAP. IX.

*MATTHIAS dieth, and his sonne JUDAS succeeded him.*

1. Mac. 3.  
Matthias  
death.  
Judas Macha-  
beus appoint-  
ed Governor.



AFTER *Matthias* had spoken in this sort unto his sonnes, and prayed God to favour their enterprises, and to restore the people to their ancient policy, and the accustomed fashion of their life, which they had in former times continued and observed, he died anon after, and was buried in Modin. After the people had grievously lamented and mourned for him, for a certain time; and performed publicly such honour in his funerals, as was agreeable to his estate: his sonne *Judas Machabeus* took upon him the government of the warres, in the hundred fourty and sixt yeer; and by the assistance both of his brethren and other Jews, he drave the enemies out of the countrey, and put those of his own nation to death, who had forsaken their religion; and purged the countrey of all uncleannesse, which had been brought into it.

## CHAP. X.

*APOLLONIUS Generall of ANTIOCHUS his army, cometh into Iurie, and is discomfited and slain.*

Hedio & Rufinus, chap. 9.  
Judas Machabeus over-  
cometh Apol-  
lonius in  
battell.  
Seron Govern-  
our of Cœ-  
losyria is put  
to flight in  
Judea.



WHEN *Apollonius*, who was *Antiochus* Generall in Samaria heard hereof, he gathered his army together, and invaded Judea: against whom *Machabeus* made head, and overcame him in a battell, wherein there died many, and amongst the rest *Apollonius*; whose sword *Machabeus* got as his part in the spoil. There were a great number of them also who were wounded, and much bootie was taken in the enemies camp: after which execution enriched with spoils, he retired himself. But *Seron* Governour of Cœlosyria hearing hereof, and understanding that divers had joyned themselves with *Judas*, and that he had alreadie about him a sufficient power to keep the field, & bid the battell, he thought that it concerned him to begin to punish those, who resisted the Kings Edicts. For which cause, after he had assembled all the forces that he had, and besides them hired certain apostate or fugitive Jews, he marched forth against *Judas*, and came as farre as *Bethoron* a village in Jewry, where he incamped. *Judas* also came out to meet with him, determining with himself to bid him battell: and seeing that his souldiers would hardly be drawn out to fight (both by reason of their inequality of number, as also for that they had eaten no meat, but had fasted a long time) he encouraged them, saying, that the means to obtain victory, and to have the upper hand over their enemies, consisted not in the greatnesse of their number, but in their devotion towards God: whereof they had a most evident example in their forefathers, who had oftentimes defeated with a small number of men, divers thousands of their enemies, because they fought for justice, for their law, and for their children: for the greatest force (saide he) that a man may have, is to be innocent and without injury. By these words perswaded he his souldiers, so that without any fear of the multitude of their enemies, they all together ranne upon *Seron*, and encountering with him, they discomfited the Syrians. For their Chieftain being slain, all the rest betook them to their heels, in which thing onely consisted the safetie of their lives. *Judas* therefore, pursuing them as farre as the champain, slew about eight hundredth of them. The rest saved themselves in those quarters that bounded upon the Sea.

CHAP.



A

## CHAP. XI.

*LYSIAS and GORGIAS led their armies into Jewry, and are overthrowne.*



HEN King *Antiochus* heard these tidings, he was highly displeased at that which had hapned: he therefore assembled all his forces, & hiring divers strangers and mercenary Ilanders, he prepared himselfe to invade Judæa about the Spring time. But after the muster of his army, when he truly found that his treasure failed him, and that he was in great scarcitie of money (for all his tributes were

The year of the world, 3799 before the nativity of Christ, 165.

Antiochus preparation to invade Judæa.

not truly paid him, because the nations were rebellious) being likewise in his own nature a man of great & magnificent spirit, that could not be contented with that which he then had, he resolved first of all to go into Persia, to gather his tributes. He therefore left the charge of his affairs with *Lysias* (a man very much esteemed by him, and such a one as governed all the countrey from Euphrates, as far as the borders of Egypt, and the lower Asia) giving him likewise a part of his army and some of his Elephants. To him had the King given charge to see his sonne *Antiochus* well and carefully trained up, untill his return: commanding him expressly, that when he had conquered Judæa, he should make the inhabitants thereof his slaves, and sell them to those that would give most, and destroy Jerusalem, and utterly abolish that race. The King having given this charge to *Lysias*, led forth his army towards the countrey of Persia, in the hundred fourth and seventh year: and after he had passed Euphrates, he marched onward toward the Governours of the higher countrey.

Antiochus committing his Kingdom, Provinces and son to *Lysias* charge, departeth into Persia.

As for *Lysias*, he chose *Ptolomey* the sonne of *Dorymenis*, *Nicanor* and *Gorgias* (men of great power and authority amongst the Kings friends) and gave them 40000. footmen, and 7000. horsemen, to invade Jewry. Who marching as farre as the Citie of Emaus, encamped in the plain field, and strengthened their armie with divers allies out of Syria, and of the countries thereabouts, and with divers Jews also, who were Apostates. There came also certain Merchants with them, with an intent to buy those that should be taken prisoners, bringing Gives with them, to manacle those that should be apprehended, and money to pay for them.

The year of the world, 3800. before Christ's Nativity, 164.

When *Judas* had viewed the campe, and numbred the enimie, he encouraged the souldiers, exhorting them to repose their confidence and hope of victory on God, willing them to invoke & call upon him, according to their law, & that clothing themselves in sackcloth, they should humble themselves according to their accustomed maner in such extreme dangers, and call upon God with supplications and prayers; and that in so doing, God would have compassion on them, and give them force to stand against their enemies, and put them to shame. When as therefore he had arranged his battell, according to the ancient custome of his countrey by thousands and hundreths, and sent away those that were newly married, and such as had newly bought possessions, for feare lest such men being too niggard of their lives, or distracted by such affections, should not fight couragiously, he stood up in the midst of them, inciting his souldiers to fight valiantly, in these or such like words: My country-men and companions, never have we hitherto had any occasion more necessary, wherein we ought to expresse our courages, and contemn our dangers, then at this present. For at this time, if you fight couragiously, you may recover your libertie: which of it selfe is so acceptable unto you all, that being of it selfe most desired, ought the rather more earnestly to be affected, because by it onely you shall winne the means to serve God. As therefore you shall be disposed at this time, you may obtain the same, and withall enjoy a happy life (which consisteth in living according to our laws, and ancient customes) if you behave your selves valiantly: but if you prove cowards in fight, you are to expect no worse then the extremity of infamy, and hope no lesse then the utter extermination of all your race. Think therefore with your selves, that if you fight not, you must die: and on the other side, assure your selves that in fighting for your libertie, for your laws, and for piety, you shall obtain immortall glory: prepare your courages therefore in such sort, that to morrow morning you may bid your enemies battell. Thus spake *Judas* to his army, to encourage them.

Hedio & Rufinus, chap. 10. *Ptolomey*, *Gorgias*, and *Nicanor* war in Judæa.

*Judas*, oration to his souldiers

Whil'st thus he was intent about the future battell, certain tidings was brought him, that *Gorgias* was sent with one thousand horsemen, and five thousand footmen, to the end that under the conduct of some fugitives, he might by night time, and when he least suspected him, set upon him: Whereupon he decreed the very same night to break into the enemies armie, especially for that he knew that their forces were divided. Having therefore refreshed both himselfe and his army somewhat lively, and left a number of fires in his campe, he marched all that night, and fought out the enimie, who was at Emaus. *Gorgias* perceiving that

1 Mach. 4.



The year of the  
world, 3800.  
before Christs  
Nativity, 164.

that the Jews had forsaken their campe, supposed that they were retired for feare into the mountains to hide themselves: For which causes travelling onward, he determined to search diligently in what place they might be. But early in the morning, *Judas* accompanied with three thousand men (who were slenderly armed by reason of their povertie) shewed himself unto his enemies, who were at Emaus; and after he had surveyed and seen their warlike discipline, and mighty number, and how souldier-like they were encamped, he exhorted his followers, telling them that it concerned them to fight, notwithstanding they should be naked: for although they were in that estate, yet God (who took pleasure in the greatnesse of their courage) had already given them the victory against a number of armed souldiers: and suddenly he commanded the trumpets to sound, so that rushing in upon his enemies on the sudden, he dismayed them, and discomfited their hearts. And after he had slain divers of them who resisted, and put all the rest to flight, he pursued them as farre as Gadara; and the Plains of Idumæa, of Azot, and of Iamnia. In this encounter there died about some three thousand of the enemy. Notwithstanding, *Judas* would not permit his souldiers as yet to take the benefit of the spoile, because they were as yet to fight against *Gorgias* and his army, assuring them, that as soon as they had valiantly executed the same, it should be lawfull for them to make their booty, without fear, because they should have no further enemies, either to fear or expect.

*Judas* over-  
cometh *Lyfias*  
army.

Whilest he spake in this sort unto his souldiers, they that were with *Gorgias*, discovering from the top of a certain hill, perceived that the armie that was left behind them, was put to flight; and that their campe was on fire: for although they were farre off, yet did the smoak assure them of the same. When these men understood that the matter had fallen out in this sort, and perceived *Judas* and his fellows in battell ray expected their coming, they feared, and betook them to flight. When as therefore *Judas* perceived that *Gorgias* troupes were discomfited, without stroke stricken, he went out to gather the pillage; and after he had gotten together great store of gold, silver, scarlet, and purple, he returned to his dwelling place, with joy, praising God for their happy successe: for this victory did not a little advantage them, towards the attainment of their libertie. But *Lyfias* being confused at the discomfiture of those whom he had sent, assembled another army of almost three score thousand chosen men, and five thousand horsemen, to invade Judæa. After he had therefore made his entry by the mountains, he incamped in Bethsura, a village of Judæa.

*Judas* gather-  
eth a huge  
prey.

*Lyfias* once  
more invaderth  
Judæa, and  
loseth five  
thousand of  
his souldiers.

*Judas* having knowledge thereof, came forth against him, accompanied with ten thousand men; and discovering the number of his enemies farre to exceed his (after he had besought God by prayer that it would please him to fight with him) he charged the vanguard of the enemy with so great force, that he discomfited them, and slew about some five thousand of them, leaving the rest in great fear. *Lyfias* knowing the resolution of the Jews, and how they were prest to die, except they might live in liberty; on the other side redoubting their desperations, more then their forces, he gathered together the rest of his army, and returned back to Antioch: where he sojourned, hiring many forrain souldiers, to make a greater army and preparation to invade Jewry withall. After that *Antiochus* Captains had been discomfited so many times, *Judas* assembled the people together, and told them, that after they had obtained so many victories through the mercy of God, it behoved them to ascend up unto Jerusalem, and to purifie the Temple that was desolated; and to offer those sacrifices ordained by the law. Ascending therefore thither with a multitude of people, he found the Temple desart, and the gates thereof burned, and grasse growing within the same, through desolation. Being therefore confused with so pitious a spectacle, he began to weep with all those that accompanied him: And having chosen out certain of his best souldiers, he commanded them to enforce the garrison that were in the fortresse; whiles he himselfe purged the Temple. Which command of his being exactly and resolutely fulfilled, he sent for new vessels, a candlestick, a table, an altar of incense, all made of gold. He put also veils or hangings to the doors, accustomed to be spread abroad; and set gates to the Temple. And having thrown down the altar of burnt offerings, which had been prophaned by *Antiochus*, he builded a new of all sorts of stones, neither hewne, nor hammered according to art. The five and twentieth day of the moneth of Chasseu (with us September) there were lights set upon the candlesticks, and perfumes laid upon the altar, and loaves imposed upon the Table, and sacrifices offered upon the new altar. All which hapned the same day three yeers, wherein before-time the sacred Religion was changed into prophan and hatefull impiety. For the temple was ruinated and left desolate by *Antiochus*, and remained in that estate for the space of three whole yeers. For this desolation hapned in the hundreth, fourty and fifth yeer, and the five and twentieth day of the moneth called Apellæus or August; in the hundreth, fifty and three

The Temple  
of Jerusalem.

The year of  
the world,  
3801 before  
the Nativity  
of Chr. 163.

The Temple  
left desolate  
for three  
whole yeers  
space.  
Dan. 12.



**A** three Olympiade: and the Temple was repurged on the same day, in the yeer one hundreth, fourtie and eight; and the hundreth, fiftie and fourth Olympiade. This desolation of the Temple hapned, according as *Daniel* had foreprophecied, foure hundreth and eight yeers before: for he declared evidently that the Macedonians should destroy the same.

The yeer of the world, 3802.  
before Christs  
nativity, 163.

After that *Judas* had reestablished the service of the Temple, both he and his countriemen solemnized a feast for eight dayes, omitting not any kinde of honest pleasure, banqueting them sumptuously and magnificently, and honouring God in Hymnes and Psalmes. Thus rejoyced they at this reestablishment, seeing that contrary to all hope after so long time, they had recovered the customes of their countrey, and their ancient Religion: so that a decree was made for those that should come after, whereby it was commanded, that for the space of eight dayes the rebuilding of the Temple should be solemnized, with the ceremonies and ancient ordinances: and ever since that time untill this day we celebrate this feast, called the feast of Lights; for this cause in my opinion, for that this so great felicitie began to shine unto us as a light, contrary to all hope. He inclosed the Citie likewise with a wall, and builded high towers thereon, in which he planted garrisons against the incursions of the enemies. He fortified the City of Bethsura also, that it might serve as a fort against the enemy.

The festivall  
solemnized  
for the reesta-  
blishment of  
the Temple.

Whilst these things passed thus, the nations round about displeased with the reestablishment and force of the Jews, oppressed divers, whom they surprized by ambushes and treachery: On those *Judas* made continuall warre, to hinder their incursions, and to make them partakers of those evils they had inflicted upon the Jews. So that invading Acrabathan, he slew the Idumæans that were defended from *Esan*, and brought away a great prey out of their countrey, and shut up the sonnes of *Baan* their Prince, who lay in waite for the Jews, and having besieged them, he overcame them, setting fire on their towers, and killing all the men that were therein. After this he departed from thence, and made warre upon the Ammonites, who had a great and mighty army, under the conduct of *Timotheus*. These did he encounter with and overcome, and took their City of Jazor, and burned it, and led away their wives and children into captivitie, and afterwards returned into Judæa. The neighbouring nations hearing of his departure, assembled themselves together in Galaad against the Jews, who inhabited the frontiers of Galaad; who having retired themselves to the fort of Dathema, sent letters unto *Judas*, giving him to understand, that *Timotheus* intended to surprize the place whereunto they were retreated, and requested him to deliver them from this danger. And whilst he was reading of these letters, certain messengers came unto him out of Galilee, giving him to understand, that they were assaulted by the inhabitants of Ptolemais, Tyre, Sidon, and other people thereabouts.

Hedio & Rufinus, chap. 13.  
*Machab. 5.*  
*Judas* maketh  
continuall war  
with the  
neighbouring  
nations.

Hedio & Rufinus, chap. 13.

## CHAP. XII.

*JUDAS* fighteth with the Ammonites, *SIMON* against the Tyrrians, and others, whom he discomfireth.

**E** *JUDAS* bethinking himselfe of that which best concerned him in these two urgent and instant occasions, commanded his brother *Simon* to take three thousand chosen men with him, and to goe and succour those Jews that were assailed in Galilee: and himselfe, accompanied with *Ionathan* his other brother, and eight thousand fighting men, repaired unto the countrey of Galaad; leaving the government of the rest of the forces in the hands of *Ioseph* the son of *Zachary*, and with *Azarias*, commanding them to have a carefull and diligent eye to Judæa, and not to enter battell with any one, untill his return: *Simon* arriving in Galilee, fought against his enemies, and discomfired them; and afterwards pursuing them that fled as farre as the gates of Ptolemais, he slew about three thousand: and after he had gathered the spoiles of such as were slain, he set many Jews at libertie, who were prisoners; and having restored them their goods, retired himself back again to his countrey. But *Judas Machabeus*, and *Ionathan* his brother having past Jordan, and marched on the other side thereof for the space of three dayes, encountered with the Nabathæans, who peaceably came out to meet them; by whom he understood the estate of those that were in Galaad, and how divers of them were in extreme penurie, inclosed and besieged in Castles and Cities of the countrey by their enemy. Who likewise besought him to make haste and encounter the strangers, and to seek the means to save their countriemen. For this cause he returned into the desert, and first of all assailed the inhabitants of Bosra, and took their citie, and set it on fire, killing all the men that were therein,

*Simon* over-  
cometh his  
enemies in  
Galilee, deli-  
vereth the  
Jews that were  
captive.  
*Judas* and *Jo-  
nathan* succor  
the Jews be-  
sieged in Ga-  
laad.

Bosra taken  
and burnt.



The year of the  
world, 3801.  
before Christs  
birth, 163.

Judas succour-  
eth the besie-  
ged Jews.  
Timothies  
souldiers slain.  
Malla taken  
and burnt.  
Chaspoma and  
Bosor taken.  
Timothy ga-  
thereth new  
forces, and is  
overcome by  
Judas.

The Jews are  
brought out  
of the countrey  
of Galaad into  
Judæa.  
Ephron besie-  
ged and burnt.

An admirable  
victory of  
Judas Macha-  
beus, who in all  
these conflicts  
lost not one  
man.  
Joseph and  
Zachary over-  
come by Gor-  
gias, lose two  
thousand sould-  
iers.

Chebron and  
Marissa be-  
sieged.

therein, who were able to beare arms. Neither was he contented therewith, but when night drew on, he marched towards another Castle where the Jews were inclosed, and shut up by *Timothy* and his army; and attaining the same about the mornings brie, he surprized the enemy, at such time as they were raising their ladders to scale the wals, and addressed their engines for battery: whereupon he caused the trumpet to be sounded, and after he had encouraged his people to fight valiantly and faithfully for their kinsmen and friends being in great danger, and had distributed his forces into three battalions, he set upon the enemies rereward. *Timothies* souldiers perceiving that it was *Machabæus*, whose valour and good hap they had already approved to their great losse, they without delay took themselves to flight. But *Judas* with his army followed after them, and slew about eight thousand of them, and marching towards Malla (a citie of the enemies) he surprized the same, and slew all the men therein, and afterwards consumed it with fire. After this, departing thence, he took and destroyed Chaspoma, Bosor, and divers other places in Galaad.

Anon after *Timothie* levied another great army, and drew out with him all his allies to his succour, and a number of Arabians, whom he had hired for wages: with this army of his passed he the flood, and encamped neer unto a town called *Rapha*; exhorting his souldiers to behave themselves like valiant men against their enemies the Jews, and to hinder their passage over the stream: foretelling them, that if they should win the passage, both he and his were assured of the worst. *Judas* understanding that *Timothies* was prepared to fight, took with him all his forces, and marched hastily against the enemy; so that having passed the river, he set upon them, killing divers of them that resisted, and grievously affrighting the rest, who casting away their arms, were constrained to flee. There were some of them, who saved themselves by swiftnesse of foot: and some also, who retired themselves into a temple called *Carnain*, where they were in hope to be secured and so to escape: but after that *Judas* had taken in the Citie where the temple was, he slew them, and burnt the same, enforcing his enemies to suffer divers and dreadfull sorts of death. After this execution, he led away with him from Galaad all the Jews, their wives and children, and substance, and brought them with him unto Judæa. When as therefore he drew neer unto the town of *Ephron*, which was situate directly in his way, so that it was impossible for him to march any other waies or return home, except they levelled their way (which they refused to doe) he sent Embassadors to the inhabitants to pray them to open their gates, and to grant him free passage thorough their City. For they had made Barricadoes of stones to cut off the passage. When as therefore the *Ephronites* would give no eare unto him, he besieged their Citie for a day and a nights space, and took and burned the same, and slew all the men that were therein; and afterwards drew onwards on his way; and so great a number was there of those that were slain, that he marched upon the bodies of dead men.

After they had past Jordan, they came into a great Plain, wherein the City of *Bethsan* (by the Greeks called *Scythopolis*) confronted their eyes, from whence they departed and came into Judæa with joy and gladnesse, singing and praying God, and using their accustomed pastimes and songs of victory. This done, he offered up sacrifices of thanksgiving for their happy successe, and the safety of his armie; for that in all those battels and encounters he had not lost one Jew.

In the mean while two Captains, to wit, *Ioseph* the son of *Zachary*, and *Azarias*, who were left for the garrison of Judæa (whilst *Simon* went into the countrey of Galilee against those of *Ptolemais*, and *Judas* and *Ionathan* his brother were in Galaad against the *Ammonites*) desirous also for their part to obtain the honour and reputation of valiant men of war by some notable exploit, took their forces, and went towards *Iamnia*. Against these issued out *Gorgias*, who was Governour in that place, and charged them in such sort, as the Jews lost some two thousand men, and fled as far as the marches of Judæa. This mischief fell upon them, because they had disobeyed *Judas* commandement, who had prohibited them to fight with any before his return. For besides many other projects of his warlike prudence, this is to be wondred at, that he foresaw that if they should attempt any thing contrary to his command, they should have but bad successe therein. *Judas* and his brethren making warre against the *Idumæans*, gave them no respite, but continually charged them on every side: they took also the City of *Chebron*, and destroyed all the fortifications in the same, and burnt the towers, spoyling all the countrey of the enemies, and razed the Citie of *Marissa* likewise. Afterwards coming to *Azot*, they took and spoiled it, and carried away a great quantitie of booty from thence, and returned back into Judæa in safety, joyfull of their victory.



## CHAP. XIII.

*The death of ANTIOCHUS EPIPHANES in Persia.*

**A**T that time *Antiochus* travelling along the higher countries of his kingdom, understood that there was a very wealthy city in Persia called *Elymais*, in which there was a rich Temple of *Diana*, replenished with all sorts of presents: wherein also he was informed, that *Alexander's* arms and cures, who was *Philip* King of Macedons sonne, were reserved there of long time. Upon these considerations he was incited to repaire unto *Elymais*, which he besieged and laboured to take by force. And for that the inhabitants thereof were neither affrighted with his approach, nor terrified with his siege, but sustained the same valiantly, he failed of his purpose. For they drave him from their City, and falling out upon him, they pursued him so hotly, that he fled back to Babylon, and lost a great number of his men. Whilest thus he was discomfited, for that he had been frustrated of his hope, news was brought him of the overthrow of his Captains, whom he had left to war against the Jews, and how they of Jewry were now the stronger, and had the upper hand. This trouble seconding his former discontent, he was surprized with despaire, and fell sick; which sicknesse aggravated with other accidents, increased in such sort, that he knew wel he should die: and for that cause he called for his most familiar friends, and certified them, that his sicknesse was violent and desperate, and that he was seized with such affliction, for that he had tormented the people of the Jews, and destroyed their Temple, committed horrible sacrilege, and contemned the reverence of God: and whilest thus he spake unto them, he gave up the ghost. So that I wonder at *Polybius* the Megalopolitane (who is otherwaies praise-worthy) for that he writeth that *Antiochus* died, for that he would have spoiled the temple of *Diana* in the countrey of Persia. For sith he had onely intended to commit sacrilege, but had not effected it, he merited not to suffer punishment for the same. And if it seemeth good unto *Polybius*, that *Antiochus* was punished by death for this occasion, it is farre more likely to be true, that his death befell him for the sacrilege he had committed in the Temple of Jerusalem. But our purpose is not to argue against those that maintain, that *Polybius* reasons are of greater truth and consequence, then ours are.

## CHAP. XIII.

*ANTIOCHUS EUPATOR discomfitteth the Jews, and besiegeth Judas, and shutteth him up in the Temple.*

**B**EFORE *Antiochus* gave up the ghost, he called for *Philip* one of his chiefeft familiars, and made him Governour of his kingdom. And having delivered the Diademe into his hands, his royall robe, and his ring with other jewels, he charged him to bear and deliver them to his sonne *Antiochus*, requiring him earnestly to have care of his bringing up, and to maintain the kingdom in his behalfe, untill he coming unto the yeers of discretion, were fit to manage it himselfe. This done, *Antiochus* died, the hundred fourty, and ninth yeer of the kingdom of Syria. After that *Lyfias* had certified the people of the kings death, he proclaimed his sonne *Antiochus*, whom at that time he had in his protection, King, surnaming him *Eupator*, (according to the instructions that were given him.) About that time, the garrisons and Apostataes that were in the fortresse of Jerusalem, did much mischief unto the Jews. For setting upon those at unawares, who ascended the Temple to worship and offer their sacrifice, they slew them: for the fortresse commanded the Temple. For these causes *Judas* resolved to cut off these garrisons, and to that intent he assembled all the people, and besieged it. This enterprize was undertook in the yeer one hundred & fifty, after that *Seleucus* had usurped the government of those countries. Having therefore made him certain engines, and raised divers rams, he industriously continued the siege: But divers of those Apostataes that were revolted, and of that garrison, issued out by night, and assembling together such men as were of so malicious nature as themselves, they came unto King *Antiochus*, requiring him that he would not suffer them to be abused in such sort by those of our nation, nor so carelessly neglected by them, considering their disgrace grew by his fathers service, for whose sake they had forsaken their own religion, and followed his laws and ordinances. Furthermore they inferred, that the fortresse was in danger to be surprized by *Judas*, and his associates except some present succours were sent unto them. When *Antiochus* the younger had notice hereof, he was fore

The year of the world, 3801. before the nativity of Christ, 163.

Hedio & Rufinus, chap. 13  
1 Ma. 6.  
Antiochus desirous to spoil Dianæ temple, besiegeth Elymais, and is shamefully repulsed to Babylon.

The year of the world, 3802. before Christ's nativity, 162.

Antiochus Epiphanes burdened with cares, falleth sick.  
Polybius Megalopolitane of the cause of Antiochus sickness.

Antiochus appointeth Philip governour of his kingdom, and committeth his sonne Antiochus to his charge.  
Hedio & Rufinus, chap. 14.  
Lyfias createth Antiochus the younger, king, and surnameth him Eupator.  
The Macedonians in the Castle of Jerusalem doe much harme to the Jewes.  
Judas Machabeus besiegeth the Castle.  
The fugitive Jewes flee out of the Castle, and require Antiochus assistance.



The year of the  
world, 3803.  
before Christs  
birth, 161.

Antiochus  
marcheth into  
Judæa with  
his army.  
Bethsura be-  
sieged.

Judas with his  
forces encoun-  
tred the King  
at Beth-zacharia.

Eleazar Judas  
brother killeth  
an Elephant.  
Judas returneth  
to Jerusalem,  
and Antiochus  
followeth him.

The Bethsur-  
rites yield up  
their city.

The Temple  
of Jerusalem  
besieged.

Antiochus  
hearing news  
of Philips in-  
tent to invade  
Persia, giveth  
over his siege  
to meet him.

fore displeased, and sent for his Captains and friends, commanding them to hire strange G  
souldiers, and all those in his kingdom, who were of yeers to bear arms, so that he gathered  
in short time an army of one hundred thousand footmen, & twenty thousand horsemen, and  
thirty two Elephants: and with this Equipage departed he out of Antioch, committing his  
army to *Lysias* direction. As soon as he came into Idumæa, he went up unto Bethsura a wal-  
led citie, & very difficult to be surprized, which he besieged & begirt: but with a such disad-  
vantage, that the Bethsurians resisting him valiantly, and fallying out upon him, burned those  
preparations and engines which he had furnished for the battery of the town. When as  
therefore a long time was consumed about the siege, *Judas* having intelligence of the Kings  
approach, raised his campe from before the Castle of Jerusalem, and marching forward to  
meet the enemy, he shut his army in a certain streight, in a place called Beth-zacharia, some H  
seventy foulds distance from the enemies campe.

The King having tidings thereof, raised his siege from Bethsura, and marched toward the  
streight where *Judas* army was inclosed, and about the morning he set his souldiers in battell  
array. He first of all caused his Elephants to march one after another thorow the streight, for  
that it was impossible for them to march in square. About every Elephant were one thou-  
sand footmen, and five hundred horsemen. These Elephants bare high towers on their  
backs, garnished with Archers. Touching the rest of his forces, he caused them to ascend  
two severall wayes by the mountains, under the conduct of his most intirest friends, com-  
manding them with a huge shout and cry to charge their enemies, and to discover their  
golden and brazen bucklers, to the end the reflection thereof might dazle the eyes of the  
Jews: whereupon, the mountains resounded with fearfull cries of *Antiochus* armie: Yet was  
not *Judas* any waies amated hereat. For entertaining the charge with a noble courage, he slue  
almost six hundred of the forlorn hope. But *Eleazar*, surnamed *Auranus*, *Judas* brother, see-  
ing a huge Elephant among the rest armed with royall trappings, & supposing that the King  
was upon the same, he ran against him with a mightie courage, and after he had slain divers  
of them that environed the Elephant, and scattered the rest, he thrust his sword into the  
belly of the beast, and wounded him to the death: so that the Elephant falling upon *Eleazar*,  
slew him with the waight thereof, and thus nobly died this worthy man, overthrowing a  
great number of his enemies, through his infinite valour. *Judas* seeing his enemies forces so  
great in number, retired back to Jerusalem to continue his siege: and *Antiochus* sent part of K  
his army to Bethsura to surprize the same, and with the rest he himselfe marched onward to  
Jerusalem.

The Bethsurites being afraid of this mightie armie of the King, and seeing their necessary  
provisions failed them, yeelded up their Citie, after they had taken the Kings oath, that  
they should receive no outrage. When as therefore *Antiochus* became Lord of this City, he  
offered them no injurie; onely he thrust them out disarmed from the Citie, and planted a  
garrison therein. He spent a long time also in besieging the Temple of Jerusalem, for that  
they who kept the same, defended it valiantly. For against every engine the King builded  
and raised up against them, they erected a contrary engine. Their onely want was victuals,  
because their old provision was consumed, and the ground had not been manured that yeer L  
because it was the seventh; in which, according to the law, the countrey and soile should  
not be stirred: which was the cause that divers of those that were besieged, fled secretly for  
want of victuals, in somuch that very few remained for the defence of the temple. In this e-  
state were they who were besieged in the Temple.

When as King *Antiochus* and *Lysias* the Generall had received tidings, that *Philip* coming  
out of Persia, intended to make himself Master and Lord of the countrey; they concluded  
to give over the siege for that time, and to march forward against *Philip*, without giving any  
inkling thereof either to his souldiers or Captains. He onely commanded that *Lysias* should  
communicate the same with the Captains, without discovering of his deliberation or enter-  
prize against *Philip*; and to tell them that for three reasons he levied the siege: first, for the  
length thereof; next, for the strength of the place; Lastly, for want of victuals, and for ma-  
ny affairs that required some circumspection & careful foresight in the kingdom: Further-  
more, for that he thought it most expedient to capitulate with the besieged, and contract  
friendship with all the nation of the Jews, promising and permitting them the exercise of  
their religion, because they onely rebelled, for that they were deprived of the same; and  
for that he was assured, that having the grant thereof, they would each of them return into  
their own countries. When *Lysias* had expressed and published these reasons, all the Armie  
and the Captains approved the same.



## CHAP. XV.

ANTIOCHUS giveth over his siege, from before their Citie, and entreth a league and alliance with JUDAS.

The year of the world, 3803.  
before Christs  
nativity, 161.



HEREUPON *Antiochus* sent a herald to *Judas* and those that were besieged with him, promising them peace, with permission to live according to their religion. Which condition they willingly entertained: and having taken an oath and assurance from the King, they surrendered up the Temple. Whereupon *Antiochus* entered the same, and seeing it to be a place so well fortified, he contrary to his oath, commanded his army to level the wall that invironed the same with the ground: which done, he returned to Antioch, leading away with him the high Priest *Onias*, who was called *Menelaus*.

For *Lysias* had counselled the King to murder *Menelaus*, if he intended that the Jews should live in peace, without any commotion: and the rather, because it was he onely who was the author of all those evils, by reason of the counsell he had given to *Antiochus* his father, to enforce the Jews to forsake their religion. The King for that cause sent *Menelaus* unto Beroea a citie of Syria, where he commanded him to be put to death, after he had enjoyed the high Priesthood for the terme of ten yeeres. He was a wicked and impious man, who for his onely ambitious desire of authoritie had enforced our nation to revolt from their religion. As soon therefore as *Menelaus* was dead, *Alcimus* was made high Priest, who was called *Iacimus*. Now

when *Antiochus* found that *Philip* had already conquered a great part of his countrey, he fought with him, and taking him prisoner, slew him. But *Onias* the sonne of the high Priest (whom as we have heretofore declared, was left an Orphan in his infancie) seeing that the King had slain his uncle *Menelaus*, and given the Priesthood to *Alcimus*, who was not of the race of the Priests, and had transferred this honour into another family at the perswasion of *Lysias*, he fled unto *Ptolomey* King of Egypt, where being honourably entertained by the King and his Queen *Cleopatra*, he obtained a place in the Heliopolitane signorie, where he builded a Temple like unto that which was at Jerusalem: whereof we shall hereafter have more fit oportunitie to speak.

*Antiochus* maketh peace with *Judas*. The wall of the Temple defaced. *Onias* otherwise called *Menelaus*, led away prisoner.

*Alcimus* or *Iacimus* made high Priest.

The year of the world, 3804.  
before Christs  
nativity, 160.

*Philip* slain by *Antiochus*. *Onias* the high Priests sonne builded a Temple in Egypt resembling that at Jerusalem.

## CHAP. XVI.

BACCHIDES General of DEMETRIUS army, cometh to make war against the Jews, and returneth back again unto the King without performance of any thing.



AT that time *Demetrius*, *Seleucus* son fled from Rome, and took possession of *Tripolis* in Syria, and after he had set the Diademe upon his head, and had levied and hired certain souldiers, he invaded the kingdome: where he was received to the generall content of all men, who submitting themselves unto him, laid hold on the King *Antiochus* and *Lysias*, and brought them alive unto him; but

he incontinently commanded that they should be put to death, after that *Antiochus* had reigned two yeeres, as we have already declared in another place. To this new elected king, divers Jews (banished for their impiety) and with them the high Priest *Alcimus* made their resort: who in generall accused their nation, and as principals *Judas* and his brethren, objecting against them, that they had slain his friends, and all such as were on his side; and that among all those that were in the kingdome and expected his coming, some of them were slain; and that the rest being driven from their native countrey, were banished into other places: requiring him that he would send some one of his friends to take knowledge of the outrages committed by *Judas* and his brethren. *Demetrius* was much moved by these reports

of theirs, and for that cause sent *Bacchides* (who was in times past much esteemed by *Antiochus* *Epiphanes* for his valour, and to whose government at that time all Mesopotamia was committed:) To whom he gave an army, joyning with him the high Priest *Alcimus*, with commission to kill *Judas*, and his confederates. *Bacchides* departing from Antioch with his army, came into Judaea, and sent a certain Herald to *Judas* and his brethren, to intreat with him upon certain articles of peace, because his intent was to surprize them by some subtilty and treachery. But *Judas* smelling his drift, gave little trust unto him: for in that he came thither with so great a army, he easily conjectured that he intended no peace, but to make warre: notwithstanding some of the people gave eare unto the peaceable proclamation of *Bacchides*; and supposing that there was no sinister intent in *Alcimus*, who was their countrie-

*Hedio* & *Rufinus*, chap. i. §. 1 *Machab. 7*. *Demetrius* seizeth *Tripolis* and other cities of Syria, and killeth *Antiochus* and *Lysias*. *Alcimus* the high Priest, with Apostates accuseth *Judas* before *Demetrius*.

*Bacchides* killeth divers that trust his oath.



The year of the  
world, 3804.  
before Christs  
Nativity, 160.

Bacchides  
useth great ty-  
ranny in Beth-  
zeth.  
Alcimus useth  
popularity and  
familiaritie to  
win the peo-  
ples hearts, and  
killeth all such  
as were of Ju-  
das faction.  
Judas resisteth  
Alcimus  
power.

Alcimus ac-  
cuseth Judas  
to Demetrius.

man, they submitted themselves under his government. Having therefore received an oath from them both, that neither they, nor any of their followers should any wayes be endamaged by them, they committed themselves to their protection. But *Bacchides* setting light by his oath, slew threescore of them; and by this breach of his faith towards these, he caused others (who intended to submit themselves) to forsake and flee his government. As soon as therefore he had removed his army from Jerusalem, he came unto the village of Bethzeth, and there apprehending many of those which had fled, and some others among the people, he left in that place for the guard of his person a part of his army: and that done, he returned unto Antioch to King *Demetrius*. In the mean while *Alcimus* intending to assure his estate and government; and supposing that it should be so much the better confirmed, if so be he could obtain the good will of the people, he used all kinde of plausible and familiar speech unto them; and devising with every man pleasantly and graciously, he adjoynd in short time great forces to those which he had before: amongst whom there were many fugitives and ungodly men, by whose helpe and assistance he marched thorow the countrey, killing all those whom he found to be of *Judas* faction. *Judas* perceiving that *Alcimus* having gathered great forces, had already slain divers of the most uprightest men, and such as feared God in all his nation, he addressed himselfe also to overrunne the countrey, and slew as many of *Alcimus* partakers, as he could meet with. Who perceiving in himselfe that he was unable to resist *Judas*, made his account to recover *Demetrius* favour. For which cause he repaired to Antioch, and incensed *Demetrius* grievously against *Judas*, accusing him for inforcing many injuries against him: protesting that he should endure far more, except he were prevented and punished by a good army sent out against him.

#### CHAP. XVII.

*Nicanor being sent after BACCHIDES, to be Chieftain of the warre against  
JUDAS, is discomfited with all his army.*

Hedio & Ruf-  
finus, chap. 16.  
*Demetrius*  
sendeth *Nica-*  
*nor* against  
*Judas*.  
*Nicanor* dis-  
sembling with  
*Judas* labou-  
red to surprize  
him.

*Nicanor*  
threateneth the  
people, that  
except they  
yeeld up *Ju-*  
*das*, he will  
destroy the  
Temple.

**D**EMETRIUS imagining, that if *Judas* should increase in power, it should be some prejudice to his estate, he sent *Nicanor* his most intire and faithfull friend, to make warre against him: (who was one of them also, who accompanied him in his flight from Rome.) Having therefore furnished him, in his own opinion, with a sufficient army, and able to make head against *Judas*, he commanded him to spare no one of that nation. As soon as *Nicanor* came to Jerusalem, he intended not incontinently to make war upon *Judas*, but cast with himselfe to surprize him by some subtiltie: to this intent he sent him a peaceable message, alleading that it was neither necessary nor convenient for him to fight or hazard his fortune, protesting unto *Judas*, that he would offer him no injury, and that he resorted thither with his friends, onely to expresse the good affection of king *Demetrius* towards him, and how well he was affected towards the nation of the Jews. *Judas* and his brethren beleevd this false embassage of *Nicanors*, & suspecting no kind of sinister dealing, they gave him credit, and entertained both him and his army. When as therefore *Nicanor* had saluted *Judas*, he conferred with him, and in the mean while gave a sign unto his souldiers to lay hands on him: who perceiving and discovering his treason betime, incontinently brake from him, and fled unto his souldiers. When *Nicanor* saw that his intent and subtilty was discovered, he resolved to make open war upon *Judas*, and to bid him battell neer unto a borough called Caphar-salama: in which place obtaining the victory, he constrained *Judas* to retire himself into the fortresse in Jerusalem. When as therefore *Nicanor* returned from the siege of *Judas* in the temple of Jerusalem, certain of the Priests and Elders went out to meet with him, and after they had done their reverence, they shewed him those sacrifices, which (as they said) they intended to offer unto God for the kings prosperitie and health. But he blaspheming, threatened them, that if the people did not deliver *Judas* into his hands, he would destroy the Temple upon his return, and with these menaces he departed out of the city. Which when the Priests heard, they began to shed abundant tears, praying God that it might please him to defend his sacred temple, together with those which called on his name therein, from the violence and outrage of their enemies.

When as therefore *Nicanor* departing from Jerusalem, arrived neer unto the borough of Bethoron, he encamped there; and to that place a great supply of souldiers came unto him out of Syria. Now *Judas* was incamped in another borough called Adas, about thirty furlongs distant from Bethoron, having with him at the most not above one thousand men. Notwith-



**A** Notwithstanding he exhorted his souldiers not to be afraid of the multitude of their enemies; neither to think with themselves against how many they were to fight; but against whom, and for what recompence they were to fight, to the intent they might altogether courageously set upon the enemy, at such time as he should lead them forth to the onset. Whereupon assailing *Nicanor*, there arose a dangerous conflict between them, wherein *Iudas* had the upper hand: for he slew a great number of the enemy, and finally, *Nicanor* himselfe fighting courageously, was slain; and so soon as he fell down dead, his army betook them to flight. For having lost their Chiefetain, they dispersed themselves, and cast away their weapons: *Iudas* speedily pursuing them, made a great slaughter, and by sound of trumpet certified them of the neighbouring villages, that he had discomfited the enemy. Whereupon the inhabitants thereabout understanding hereof, betook them to their weapons, and meeting with those that fled in the foreward, slew them, so as no one escaped from this battell, notwithstanding they were to the number of nine thousand. This victory hapned on the thirteenth day of the moneth *Adar*, as our countreimen call it, and the Macedonians Distre: And hereof each yeer there is both a solemn feast and memoriall observed. From this time forward the nation of the Jews were in quiet without any invasion, and lived in peace for a little time: but afterwards they were troubled with the like combates and dangers. Whereas therefore the high Priest *Alcimus* intended to beate down an old wall of the Sanctuary, which had been builded by the holy Prophets, he was suddenly strooken by God; so that he incontinently lost his speech, and fell to the ground; and after he had endured many grievous torments for divers dayes, at last he died miserably, after he had enjoyed the Priesthood for the space of foure yeers.

The year of the world, 3804. before Christs nativity, 160.

*Iudas* and his followers put *Nicanor* and his souldiers to flight.

*Adar*, March,

*Alcimus* the high Priest dieth.

**C** After his death, the people with a generall consent gave his place to *Iudas*. Who understanding of the great power of the Romans, and how they had conquered Gaule, Spaine, Carthage, Greece, and the Kings *Perseus* and *Philip*, and besides all these, the great King *Antiochus*, determined to make friendship with them, and sent *Eupolemus* the sonne of *Iohn*, and *Iason* the sonne of *Eleazar* his two intire friends unto Rome, to intreat the Romans to be their allies and confederates, and to write unto *Demetrius*, that he should give over to warre against the Jews. When the Embassadors that were sent from *Iudas*, were arrived in Rome, the Senate entertained them; and after they had discoursed with them, upon the occasion of their Embassage, they accepted and concluded upon their alliance, and made a Decree, the Copie whereof was then brought into Judæa, and the originall reserved in the Capitoll, engraven in a Table of Brasse. Which arrest or Decree of the Romans, as touching their alliance and good affection they bare unto the Jews, contained these Articles: *That no man under the obedience of the Romans, should maintain warre against the nation of the Jews: neither should furnish them with victuals, ships, or silver, who should make warre upon them. And if any enemies should assaile the Jews, the Romans should give them succour to the uttermost of their power. And that likewise if any one should make warre against the Romans, the Jews should succour them. That if the Jewish nation would adde or diminish any thing of that association, it should be done with the common advice of the people of Rome, and that that which should be ordained, should remain irrevocable.* This arrest was written by *Eupolemus* the sonne of *Iohn*, and by *Iason* the sonne of *Eleazar*, at such time as *Iudas* was high Priest, and his brother *Simon* Generall over the Armie. See here, how the first amitie and alliance was contracted between the Romans and the Jews.

Hedio & Rufinus, chap. 17. 1 Mach. 8. *Iudas* covenanteth a peace with the Romans.

The decree of the Romans touching society and friendship of the Jews.

## CHAP. XVIII.

*BACCHIDES* is sent once again into Judæa and obtaineth a victory.

**F** WHEN as *Nicanors* death, and the discomfiture of his army was reported to *Demetrius*, he sent a new army into Judæa, under the conduct of *Bacchides*: who departing from Antioch, and repairing to Judæa, encamped in Arbela a Citie of Galilee: where having enforced, conquered, and taken a great number of those that were retired into caves, he departed from thence, and repaired in all haste to Jerusalem. And understanding that *Iudas* was encamped in the village of Berzeth, he marched out against him with twenty thousand footmen, and two thousand horsemen. Now *Iudas* had not on his side in all above two thousand men, who perceiving the multitude of *Bacchides* souldiers were afraid; so that some of them forsaking their campe, fled away: by which means there remained no more with *Iudas*, but eight hundred men. Seeing himselfe therefore abandoned by so many of his men, and pressed by his enemies, who gave him nei-

Hedio & Rufinus, chap. 18. 1 Mach. 9. *Demetrius* sendeth *Bacchides* with forces into *Jury*. *Bacchides* meeteth *Judas* with 20000. souldiers.



The year of the  
world, 3804.  
before Christs  
Nativity, 160.

Judas with a  
small army  
intendeth to  
assault a  
mighty Host.

ther truce nor time to re-assemble his forces, he resolved to fight with those eight hundredth which he had: whom he exhorted to be of good courage, and to fight valiantly; but they answered, that they were insufficient to make head against so high an army, and counsell'd him to retire, and to stand on his guard for that time, untill he had gathered forces that might be able to confront the enemy. But *Judas* replied to this effect: God forbid (said he) that the Sunne should see me turn my back upon mine enemies. And if by this means I meet with my death, and that I must needs spend my last blood in this battell, I will never soyle so many notable actions so worthily atchieved, nor stain so much glory obtained with so great vertue by one ignominious flight. And having in this sort exhorted the small remnant of those souldiers that were with him, he commanded them that without any apprehension of danger, they should bend themselves altogether against the enemy.

### CHAP. XIX.

*Judas overcome in the battell, dyeth.*

Bacchides dis-  
poseth his  
army and  
fighteth with  
Judas.



Judas disper-  
seth the ene-  
mies army,  
killeth some,  
and at last is  
slain himselfe.

Judas is buried  
in Modim.

UT *Bacchides* drew out his army, and arranged them in battell, placing the horsemen on both the wings; his light-armed souldiers and archers in the front of the army; and after these a strong band, called the Macedonian Phalanx; and he himselfe led the right wing of the battell. And in this array he approached *Judas* campe, and caused the trumpets to be sounded, commanding all his souldiers to give a great shout, and to charge their enemies. *Judas* did the like, and encountred *Bacchides*, so that on both sides there was a most cruell conflict, which continued untill the Sun-set. And when as *Judas* perceived that *Bacchides* and the flower of his army fought in the right wing, he chose out a certain number of his most resolute souldiers, and drew towards that quarter, and setting upon them, he brake their Squadron; and afterwards thrusting into the midst of them, he forced them to flie, and pursued them as farre as the mount Aza. They of the left wing, perceiving the flight of those in the right, went after *Judas*, and inclosed him on the back-part. He being unable to flie, and seeing himselfe inclosed by his enemies, resolved with his souldiers to fight it out. When as therefore he had slain a great number of his enemies, and being ineebled more through wearinesse, then by the wounds received of them, he fell to the ground, and was himselfe at last slain likewise: adding this honourable maner of death to his former notable and valiant exploits. His souldiers seeing him dead, and having no Governour of respect left amongst them after the losse of so valiant a Captain, betook them all to flight. *Simon* and *Jonathan* his brothers upon inreaty recovered his body, and carried it to Modim (a place where his father was buried:) there was he interred by all the people, who wept for him divers dayes, and honoured him publickly according to the custome of their countrey. Such was *Judas* end, who was a valiant man, a great warriour and very respective of the commandements of his father *Matthias*, having done and suffered all that he might for the libertie of his countrey. Being therefore after this maner adorned with vertue, he hath left behind him a perpetuall renown of his worthy acts, and an honourable memory of himselfe obtained by the libertie, in which he re-established his nation, retiring them from the servitude of the Macedonians: who died also after he had discharged the office of the high Priest, for the space of three years.

CHAP. XX.

*Bacchides is appointed Governor of Judaea.*

Josephus  
writing  
the  
history  
of  
the  
Jews  
in  
this  
book  
describes  
the  
life  
and  
actions  
of  
the  
high  
priests  
and  
governors  
of  
Judaea  
from  
the  
time  
of  
the  
Macedonians  
to  
the  
time  
of  
the  
Romans.

THE

M



**A** THE THIRTEENTH BOOK  
OF THE ANTIQVITIES OF THE  
JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the thirteenth book.

- B** 1 Jonathan, after his brother Judas death, succeeded him in the government.  
2 Jonathan having wearied Bacchides by warre, compelleth him to draw to a league, and to depart away with his army.  
3 Alexander the sonne of Antiochus Epiphanes, maketh warre upon King Demetrius.  
4 Demetrius sendeth an Embassador to Jonathan with presents, perswading him to be of his faction.  
5 Alexander by greater proffers then Demetrius did offer, and by offering the high Priests place to Jonathan, draweth him to favour his faction.  
6 Of the Temple of God builded by Onias.  
7 How Alexander, after the death of Demetrius, highly honoured Jonathan.  
8 Demetrius the sonne of Demetrius, overcoming Alexander, possesseth the kingdome, and pligh-  
teth friendship with Jonathan.  
**C** 9 Tryphon Apamenus, after he had overcome Demetrius, reserveth the kingdome for Antiochus, Alexanders sonne, who receiveth Jonathan into favour.  
10 Demetrius being overcome by the Parthians, Tryphon breaketh his covenant of peace, and lay-  
ing hold on Jonathan, traiterously killeth him, and afterwards assaulteth Simon his brother.  
11 How the nation of the Jews committed both the Priesthood and the Government of the armie to Simon.  
12 Simon driving Tryphon into Dora, besiegeth him, and entereth friendship with Antiochus surnamed Pius.  
13 A debate arising between Antiochus and Simon, Cendebeus the Kings Captain is driven out of the country.  
**D** 14 How Simon was traiterously slain at a banquet by Ptolomey his father in law.  
15 How Ptolomeys endeavours being made frustrate, Hircanus obtaineth the government.  
16 How Antiochus surnamed the Iust, leading an army against Hircanus, for three hundredth ta-  
lents is both reconciled and tied in league of friendship.  
17 Hircanus expedition into Syria.  
18 How Antiochus Cyzicenus assisting the Samaritans, is both conquered and enforced to flee.  
19 Aristobulus was the first that set the Diadem on his head.  
20 The acts of Alexander King of the Jews.  
21 The victory of Ptolomey Lathurus against Alexander.  
**E** 22 Demetrius Eucærus overcometh Alexander in battell.  
23 The expedition of Antiochus Dionysius into Jewry.  
24 Alexander being dead, his wife Alexandra succeeded him in the kingdome.

CHAP. I.

**F** JONATHAN after the deace of his brother JUDAS, succeedeth him in the government.



**V**E have declared in our former book, how the nation of the Jews (after they had been under the subjection of the Macedonians) recovered their libertie: we have likewise discovered the great and grievous conflicts, which Judas their Captain performed, and in which he finally died in the behalfe of their libertie: how likewise (after the the death of Judas) all the wicked Apostate Jews, who had revolted from their religion, took courage, mo-  
lelling and doing many injuries to the rest of their countiemen. Finally,  
how besides their malice, the famine invaded the country; so that divers being unable to

The year of the  
world, 3805.  
before Christs  
nativity, 159.



the Jews of the  
world, 3805.  
see Christs  
activity, 156.

the Jews  
impelled by  
the Apostles  
and by famine,  
about them-  
selves to the  
Macedonians.  
Bacchides  
urtereth  
of Judas  
tion.

Jonathan by  
the publike  
stigation of  
the Jews un-  
dertaketh the  
government.  
Bacchides  
plottereth  
to betray Jo-  
nathan and  
his brother.

Bacchides  
draweth out  
his forces a-  
gainst Jona-  
than.  
John the bro-  
ther of Judas  
slain by  
Mans sonne.  
Bacchides  
slaith Jona-  
than on the  
Sabbath day,  
and loseth two  
thousand of  
his men.

The Castle of  
Jerusalem  
fortified.

Simon re-  
vengeth his bro-  
ther Johns  
death, on the  
sonnes of  
Amarus.

sustaine these two mortall scourges of famine and war, were constrained to submit themselves unto the Macedonians. In the mean while, *Bacchides* gathering together the false Apostates (who were false from the religion of the Jews, with an intent to live after the prophane manner of Pagans) committed the government of the countrey unto them, who laying hold on *Judas* friends and partakers, betrayed and delivered them to *Bacchides*: who first of all tormented and beat them at his pleasure, and afterwards put them to death. This so grievous affliction (then which the Jews had never endured a worse, since their return from Babylon) was the cause that those of *Judas* faction, who were yet alive, fearing the totall and cruell ruine of their nation, addressed themselves to *Jonathan* his brother, exhorting him to imitate his brother *Judas* vertues, and to have no lesse care of his countrey men, then the other had; who fought for their libertie untill his latest breath, requiring him not to abandon the government of his nation, especially in that so miserable estate wherein they were plunged. *Jonathan* answered them, that he was ready to die for them, and being in all things esteemed no lesse valiant and politique then his brother *Judas*, he was proclaimed Generall and Chieftain of the Jews.

*Bacchides* having notice hereof, feared lest *Jonathan* should be no lesse infectious to the King and Macedonians, then his brother *Judas* before him had been, for which cause he sought the means to make him away by Treason. But both *Jonathan* and his brother *Simon* gat intelligence thereof, and having discovered his practice, they took all their families with them, and fled into the desert that confined the Citie Jerusalem: and retiring themselves neer unto a water called the lake of Asphar, they remained in that place. When *Bacchides* perceived that they mistrusted him, and were driven thither, he went out against them with all his forces, and being encamped on the other side of Jordan, he gathered his army together. *Jonathan* knowing well that *Bacchides* came out to seek him, sent his brother *John* (surnamed *Gaddis*) unto the Arabians Nabatheans, to commit the trust of their goods unto their hand, untill the end of the warre betwixt him and *Bacchides*: for the Arabians were his friends. Whilest therefore *John* marched towards the Nabatheans the sonnes of *Amarus* laid an ambuscado for him (who were of the Citie of Medaba) and after they had furiously set upon him on the way, and laid hold on whatsoever he brought with him, they at length slew him and all his company: for which fact of theirs, they were shortly after punished by his brethren, as we will make manifest in that which afterward followeth.

When *Bacchides* knew that *Jonathan* was incamped in the marshes of Jordan, he made choice of the Sabbath day to set upon him, hoping that he would not defend himselfe on that day, because of the prohibition of the law. But he contrary to his expectation, encouraged his companions, and declared unto them how it concerned their lives to be valiant, for that it was impossible for them to escape, because they were shut up in the midst betwixt the flood and the enemy: for they had the enemy before them, and the flood on their backs. As soon therefore as he had made his prayer unto God, that it might please him to grant him the victory, he set upon the enemy with a stout courage, and slew a great number of them: and perceiving *Bacchides* how with great fierceness he set forward against him, he stretched out his right hand to strike him; but he preventing the stroke by stepping aside, *Jonathan* and his companions leapt into the river, and so saved themselves by swimming over to the other side of Jordan, because the enemies durst not passe the water to pursue them. Whereupon *Bacchides* returned incontinently to the Castle of Jerusalem (after he had lost about some two thousand of his men.) After this, he fortified divers cities (which were beforetime ruined) namely Jericho, Emaus, Betheron, Bethella, Thamnata, Pharathon, Techoa, and Gazara, and builded in every of them certain towers, and great and strong wals, and afterwards he planted garrisons therein, to fall out upon the Jews, and vex them; but in especiall he fortified the Cittadel of Jerusalem, in which he kept for hostages the children of the principallest men of Judaea.

About that time there came a certain man to *Jonathan* and his brother *Simon*, bringing them news that the sonnes of *Amarus* would solemnize their nuptials, and were to lead the bride from the Citie of Gabatha, which was daughter to one of the noblest amongst the Arabians: for which cause she should be conducted with great magnificence and sumptuous pompe. *Jonathan* and his brother, supposing that a fit opportunitie, was offered them to revenge their brothers death, and to punish the Medabanes for the wrongs they had done unto their brother, they took with them the greatest forces that they could, and marched towards Medaba; where they lay in ambush under the covert of a mountain. But when they saw them that led the bride and accompanied the bridegroom, and a great troupe of their friends



**A** friends likewise, according to the accustomed maner of marriages, they brake out of their covert, and put them all to the sword; and after they had seized their jewels, and all other bootie of that companie that followed them, they retired back again joyfully having obtained their purpose: and thus revenged they the death of their brother *John* upon the sons of *Amareus*. For not onely these alone, but their friends that accompanied them, with their wives and children, were all of them slain, to the number of four hundred. And in this maner *Simon* and *Jonathan* returned into the marshes aforesaid, and abode there. But *Bacchides* having fortified all the garrisons of Judea, returned back unto the King. And at that time the estate of the Jews was in peace for the space of well-nigh two years.

But the wicked, and such as were revolted from the religion of the Jews, seeing that *Jonathan* and his followers conversed in the countrey in great assurance, by reason of the peace, they sent certain Embassadors unto King *Demetrius*, requiring him to send them *Bacchides*, who might apprehend *Jonathan*, declaring that it might easily be done; and that in one night breaking in upon them, he might murder them all before they were aware. When *Bacchides* by the Kings commandment came into Jewry, he wrote unto all his friends both Jews and also his other allies, requiring them to lay hold on *Jonathan*: but when by no policie nor prowesse of theirs, they were able to apprehend him (for that *Jonathan* having notice of their ambushes, stood upon his guard) *Bacchides* the Macedonian was displeased with the Apostataes or fugitives, objecting against them that they had deceived both the King and him, and laying hold of fiftie on the principallest of them, he put them to death. But *Jonathan* and his brother, with those of their company, retired themselves into Bethalaga (a certain village in the desert) for fear of *Bacchides*, in which place he builded towers, and walls to keep his garrison in more securitie. *Bacchides* understanding hereof, took the army that he had with him, and those Jews that were his confederates, and marched forward against *Jonathan*, where battering those fortifications that were made by him, he besieged him for many daies. But *Jonathan* for all his busie siege and violence, was not a whit terrified, but resisted him valiantly, and leaving his brother *Simon* in the City to make head against *Bacchides*, he secretly stole out, and gathered a great number of souldiers that favoured his proceedings, and in the night time with valiant courage brake into *Bacchides* camp; and after he had there slain a number of them, he gave his brother *Simon* notice of his coming: who, as soon as he heard the noise in the enemies camp, hastily issued forth with his souldiers, and burnt all the Macedonians engines, and for his part also made a great slaughter of them. *Bacchides* seeing that he was circumvented by his enemies, and that both before and behinde he was pressed by them, being astonied at this so hard, sudden and unexpected encounter, was almost out of his wits; so fore was he confused at the issue of his siege, that fell out altogether contrary to his expectation: for which cause he discharged all his choler upon those Apostataes, (supposing he was abused by them, who had sent unto the King and had caused him to be sent thither: ) and full gladly would he have returned home, could he but make an end of the siege without his dishonour.

## CHAP. II.

**JONATHAN** constraineth **BACCHIDES** to make peace with the Jews, and to depart out of the countrey.

**B**UT *Jonathan* knowing his deliberation: sent an Embassadour unto him to conclude a peace and amitie betwixt them, with this condition; that they should each of them deliver up those prisoners that were taken on either side. *Bacchides* supposing that his request would be to his great honour, and that a fit occasion was now offered him, whereupon he might raise his siege without any disgrace, promised *Jonathan* his friendship; so that both of them swore from that time forward never to make warre the one against the other; and each of them both received, and restored their prisoners. Thus returned *Bacchides* into Antioch unto his King, and after that retreat he never made warre again upon Judea. But *Jonathan* having obtained this securitie, went and dwelt in the town of Machmas: where administering and governing the Common-weal, he executed such severe justice on those that were revolted from the religion of their countrey, that he cleansed the nation of all such kinde of men.

## CHAP.

The year of the world, 3803. before the nativity of Christ, 156.

Demetrius by the solicitation of the fugitives sendeth *Bacchides* against *Jonathan* with an army. *Bacchides* displeased with the Apostates for that they could not surprise *Jonathan*, killeth fiftie of them. *Jonathan* and his brother besieged in Bethalaga.

*Jonathan* stealing out of the citie, assaulteth *Bacchides* by night. *Bacchides* revengeth himself on the fugitives, and is enforced to retreat.

*Mac. 9.* *Bacchides* maketh peace with *Jonathan*. *Jonathan* liveth at Machmas punishing the wicked.



## CHAP. III.

ALEXANDER the sonne of ANTIOCHUS EPIPHANES, maketh warre  
against DEMETRIUS.

the year of the  
world, 3813.  
before Christ  
151.

Hedio & Rufinus, chap. 1.  
Alexander the  
sonne of An-  
tiochus Epi-  
phanes cometh  
into Syria, and  
seizeth Ptole-  
mais.

**I**N the hundred and sixtie year, Alexander the sonne of Antiochus the Famous came into Syria, and seized the citie of Ptolemais, by treason of those souldiers that were therein; who were ill affected towards Demetrius, by reason of his arrogancy, which was such, that he granted no man access unto him: for being locked up in a royall fort defenced with four towers (which himself had builded neer unto Antioch) he suffered no man to approach his presence, but was carelesse and wholly negligent in his affairs, living in pleasure and idleness: whereby he grew into great hatred among his subjects, as we have already declared in another place. Now when Demetrius knew that Alexander had seized Ptolemais, he gathered all his forces and marched forth against him.

## CHAP. IIII.

DEMETRIUS covenanteth a peace with JONATHAN.

Demetrius war  
against Alex-  
ander.

1. Mac. 10.

**M**OREOVER, he sent Embassadors unto Jonathan, that might confirm an alliance and ratifie a friendship betwixt them: for he determined with himself to prevent Alexander, for fear lest he capitulating with him first of all, should obtain his assistance. And this did he especially for the fear he had of Jonathan, lest remembering those injuries he had beforetime received at his hands, he should oppose himself against him. He therefore sent unto him requiring him to assemble his forces, and to make preparation for the warre: commanding likewise, that those Jews should be delivered into his possession, whom Bacchides had shut up for hostages in the fortresse of Jerusalem. After that Demetrius had demeaned himself in this sort, Jonathan resorted to Jerusalem, and in the presence of all the people, and of the garrison that was in the fortresse, he read the Kings Letters; and after the reading thereof, the cursed and revolted Jews that were in the fortresse were sore afraid, seeing that the King permitted Jonathan to levy an army, and to receive the hostages. But he receiving them into his hands, restored each of them to their fathers and mothers: and by this means remained Jonathan in Jerusalem, where he made divers reparations and buildings, according as him pleased. For he builded the Citie walls of hewn stone, to make them more forcible against the assaults of warre. Which when they perceived who were in the garrisons thorowout all Judea, they forsook them all, and retired back to Antioch, except they that were in the Citie of Bethsura, and those in the fortresse of Jerusalem: for they consisted for the most part of those Jews that had abandoned their religion, who for that occasion feared to forsake their garrisons.

## CHAP. V.

ALEXANDER draweth JONATHAN to his partie.

Hedio & Rufinus, chap. 8.

Alexander endeavour-  
eth to draw Jonathan  
to his faction,  
by presenting  
him with the  
high Priest-  
hood.

**B**UT Alexander knowing what promises Demetrius had made unto Jonathan, and being well assured how valiant he was, and how he behaved himself against the Macedonians; moreover how he was vexed by Demetrius and his Lieutenant Bacchides: He told his friends and familiars that it was impossible for him to meet with a better allie at that time then Jonathan, who had approved himself a valiant man against his enemies, and for particular causes bare hatred against Demetrius, from whom he had received many injuries, and on whom he had wrought sundrie revenges: for which cause if they thought it good to draw him unto their side against Demetrius, the time was very fit to entertain and confirm a mutuall peace between them: which advice of his being approved by his favourites; he sent a Letter unto Jonathan to this effect: King Alexander to Jonathan his brother, Health: We have long since understood of your valour and fidelitie, which hath caused us to send our Embassadors unto you, to intreat with you of alliance and amitie betwixt us; and from this day forward, we elect and ordain you high Priest of the Jews; and receive you into the number of our chiefe friends. Moreover in way of present, I send you a purple robe, and a crown of gold, exhorting you, that since you are thus honoured by us, you will in like sort yeeld us an answerable respect and friendship. Jonathan having received this Letter, invested himself in the habit of the high Priest, and



**A** and the day of the feast of the Tabernacles, which was the fourth year after the death of his brother *Judas*. (For during all that time there had not been any high Priest.) He assembled also a great number of souldiers, and caused a great quantitie of armours and weapons to be forged.

The year of the world, 3813, before the nativity of Christ, 151.

When *Demetrius* heard these news, he was much troubled, and accused himself of sloth and too much negligence in looking to his affairs; for that he had not prevented *Alexander* in the courteous entertainment of *Jonathan*, but had suffered him to take the benefit of this occasion. He sent letters likewise to *Jonathan* and the people, containing that which followeth: King *Demetrius* to *Jonathan*, and to all the nation of the Jews, Health. Since you have observed the friendship that you bear unto us, and have not intangled your selves with our enemies, notwithstanding their divers sollicitations, we praise your fidelitie, and pray you to persevere in the same estate, assuring you that you shall receive the like favours from us, in all integrity. For I will forgive you the greater part of the tributes and taxes that you have usually paid, either to the Kings my predecessors, or to me; and from this time forward, I acquit you from those tributes you are to pay hereafter. And moreover, I release you of the price of salt, and of the gold which you were wont to give unto us for our Crown. We likewise acquit you of the thirds of the fruit of your lands, and the half of the fruit of your trees, which heretofore you have been accustomed to pay me, to keep and hold them peaceably from this time forward. I acquit you also at this present for ever, of all that which the inhabitants of Judea, and the three Provinces annexed therunto, Samaria, Galilee, and *Perea*, are bound to pay me; willing and commanding that the Citie of Jerusalem be held sacred, and to have the right of the freedome, except from all tributes and tenths, both in it self, and also all the countrey belonging therunto. And I commit the fortreffe in the same to the hands of *Jonathan* the high Priest, permitting him to plant such a garrison therein, as in his opinion shall be held both honest and lawfull; and such as will faithfully maintain it to his use. I will also that all the Jews, who are imprisoned in my countrey, be set at libertie. Moreover, it is my pleasure, that no horses of the Jews be taken up to runne poast for us: I grant also on the Sabbaths, and other festivall dayes, yea, three dayes also before every one of those feasts, liberty and freedome be used. And my will is, that the Jews, who inhabit within my dominions, be likewise freed of all molestations. The like priviledge grant I them that will bear arms with me, to the number of thirtie thousand: who in what place soever they shall be, shall have no worse entertainment then mine own army: and part of them will I place in my garrisons, the rest shall be of my guard; and I will make them Captains in my Court, and will permit them to live according to the ordinances of their countrey, which they shall observe: and I will also that the three governments annexed to Judea be made subject unto the same laws. My pleasure is in like maner, that the high Priest shall take order, that no Jew adore in any other temple then in Jerusalem, and of my own charge I give every year an hundred and fiftie thousand sicles of silver to be employed in making sacrifices: and that which shall be over and above those sacrifices, my pleasure is that it shall be yours. Moreover, I acquit the priests and Ministers of the Temple, of the ten thousand drachmes of silver (which the Kings levied on the Temple) because they appertain unto the Priests who serve in the Temple; as I have been rightly informed. I grant also to all those who shall repair unto the Temple of Jerusalem, for refuge, and within the precincts thereof (whether it be for money due unto the King, or for any other cause) that they be acquit thereof, and receive not any damage in their goods. I permit also, that the Temple be repaired and builded at my charge. My will is also, that the walls of the City be reedified, and that certain towers be builded about the same, at my costs. Furthermore, if there be any places fit to build fortresses and strong holds in, thorow all the countrey of Judea, and to place garrisons in them, my will is that all this be done and fortified, at the charges levied out of mine own coffers. These are the promises and offers that *Demetrius* made unto the Jews.

*Demetrius* studieth by promises to assure himself of *Jonathan's* friendship.

**F** But King *Alexander* having gathered great forces, as well of strange and hired souldiers, as of those who in Syria had revolted from *Demetrius*, let forth his whole army against the enemy; and after the ensignes were displayed and the onser given, the left wing of *Demetrius* compelled *Alexander's* souldiers that fought against it to flee; and his men pursuing them hard at heels, spoiled their camp. But the right wing in which the King himself was, being forced to retire, was discomfited: and as for the rest, they betook them all to flight; but *Demetrius* fighting valiantly, slew some of his enemies; and in pursuing other some, who could not endure his fierce assault, was in the end, by setting spurres to his horse, manly carried into a deep and muddie bogge, whereinto by misadventure his horse fell, and being unable to get out, he was slain in that place. For being discovered by his enemies, they turned back upon

The battell between *Alexander* and *Demetrius*, and of *Demetrius* death.



The year of the  
world, 3813.  
before Christs  
birth, 151.

upon him; and having inclosed him, they altogether shot their arrows against him: who being on foot & fighting valiantly, was at length slain, after he had received divers wounds, and was no more able to sustain himself. Thus died *Demetrius*, who departed this life the eleventh year of his reigne, as we have discoursed in another place.

## CHAP. VI.

ONIAS winneth the favour of *PTOLOMEY PHILOMETOR*, and obtaineth leave of him to build a Temple in Egypt, which was called the Temple of ONIAS.

Hedio & Rufinus, chap. 4.  
Onias the son of Onias the high Priest seeketh to build a Temple in Egypt.



UT *Onias* the sonne of the high Priest, called also *Onias* (who flying out of his countrey lived in Alexandria, with *Ptolomey Philometor*, as we have heretofore declared) seeing all Judea destroyed by the Macedonians, and their Kings; and intending in his heart to purchase an immortall memory, he determined to beseech the King *Ptolomey*, and the Queen *Cleopatra* by Letters, that it might be lawfull for him to build a Temple in Egypt, resembling in all points that which was at Jerusalem, and that he might have libertie to plant Levites and Priests in the same, of his own kindred: And hereunto was he especially moved, by a certain prophecie of *Isaiah*, who more then six hundred years before, had foretold that a Temple should be assuredly builded in Egypt, in honour of the Almighty God by a Jew. Being therefore incited by this Oracle, he wrote a Letter to *Ptolomey* and *Cleopatra*, to this effect: During the time that I was employed in your warres, and by Gods favourable assistance have done you many services, I have visited Coelosyria and Phoenicia, and have been in the Citie of Leontopolis (which is in the territories of Heliopolis.) I have also visited divers other places, wherein the Jews have Temples, against all right and honestie: which is the cause that they agree not among themselves: as also the like hath happened among the Egyptians, through the multitude of Temples, and the great diversitie of religions. And having found out a very convenient place neere a Castle called Bubastis in the Plain, where there is store of all sorts of stufte for building and cattell fit for sacrifice, I beseech you that it may be lawfull for me to purifie the Temple that is levelled in that place with the ground, and dedicated to no sacred power; and that in the place thereof, it may be lawfull for me to erect and build a Temple in honour of the highest God, according to the pattern and the same dimensions of that Temple, which is in Jerusalem, for the preservation and prosperity both of you, your Queen, and children; and to the intent that those Jews that dwell in Egypt may assemble and serve God therein; for that by how much the more there is unitie and concord among themselves, by so much the more may they be disposed to your service. For to this effect is the prophecie of *Isaiah*, which saith thus: *There shall be (saith he) a Temple for our Lord God in Egypt: many other things also hath he foretold as touching this place.*

This is the effect of that which *Onias* wrote unto King *Ptolomey*. And by his answer which he made hereunto, a man may easily conjecture what pietie was both in him, and *Cleopatra* his sister, and wife. For they have returned the sinne and transgression of the Law, which through this means fell upon *Onias* head, by this answer that ensueth: King *Ptolomey* and Queen *Cleopatra* to *Onias* the high Priest, Health. We have perused your Letters, by which you require us to give you licence to cleanse the Temple, that is defaced at Leontopolis, in the seigniory of Heliopolis, in the place called Bubastis in the Plain. We marvell very much, that a Temple builded in a place so unclean and full of execrable beasts, should be agreeable unto God: but since that you inform us, that the Prophet *Isaiah* did long time since prophecie the same, we give you licence, if it may be done according to the law, and with this condition, that we commit not any sinne against God.

A Temple  
builded in E-  
gypt by Ptole-  
mies consent.

The warres of  
the Jews, lib. 7.  
cap. 37.  
Sedition be-  
twixt the Jews  
and Samaritans,  
as touching their  
Temple.

Upon this answer, *Onias* (taking possession of the place) builded therein a Temple, and erected an Altar unto God, according to the module of the Temple of Jerusalem, but farre lesse, and lesse rich. Yet think I it no wayes requisite to declare the dimensions thereof, neither the vessels in the same, because I describe them particularly in my seventh book of the warres, and captivitie of the Jews: neither wanted there some Levites and Priests, who being answerable to *Onias* in devotion and zeal, frequented the divine Service in that place, and renewed the ceremonies. But let this suffice for the present as touching the Temple.

But it came to passe, that the Jews of Alexandria, and the Samaritanes that brought in the service and worship of the Temple upon the mount Garizim, under *Alexander* the great, fell at oddes, and debated their differences before *Ptolomey*. For the Jews said that the Temple in Jerusalem



- A** Jerusalem builded, according to *Moses* laws and ordinances, was the lawfull Temple; but the Samaritanes maintained, that that which was builded on mount Garizim, was the true Temple. They therefore besought the King that it would please him to sit in judgement, with the assistance of his friends, to hear their allegations in this behalf, and to condemne the party unto death, who should be found faulty in his proceffe. Now the advocates which pleaded for the Samaritans, were *Sabbæus* and *Theodosius*: and *Andronicus* the sonne of *Mes-salam* defended the cause of those of Jerusalem, and the other Jews. And both of them swore both by God and the King, that they would bring their proves according to the law, beseeching *Ptolomey* to adjudge him to death, whom he should finde to have falsified his oath. The King therefore sate down with his friends, both to hear the cause, and determine upon their differences. But the Jews of Alexandria were fore moved and displeased against them, that had drawn the preeminence of the Temple in Jerusalem into question, and were highly discontent that a Temple so ancient and famous, and so esteemed and honoured thorow the whole world, should in such sort be disgraced. When as therefore the day of audience was come, *Sabbæus* and *Theodosius* suffered *Andronicus* to declaim first: who began to approve the lawfulness, holiness, and religion of the Temple in Jerusalem out of the Law; and by the successive government of the high Priests, who from father to sonne, and from hand to hand, had received this honour, therein alleadging that all the Kings of Asia had honoured the Majestie of that place with presents and rich oblations: whereas neither in record of men, nor course of antiquity, the Temple of Garizim had been in any estimation. By these and such like words, *Andronicus* perswaded the King, that the Temple of Jerusalem was builded according to the ordinance of *Moses*, inviting him to adjudge *Sabbæus* and *Theodosius* to death. This may suffice as touching the differences of the Jews of Alexandria, and such things as befell them during *Ptolomey Philometors* time.

The year of the world, 3814. before the nativity of Christ, 150.

## CHAP. VII.

ALEXANDER after DEMETRIUS death honoured JONATHAN greatly.

- A**FTER that *Demetrius* was slain in fight (according as we have heretofore declared) *Alexander* was King of Syria, who wrote to *Ptolomey Philometor*, requiring his daughter in marriage, telling him that it was a matter answerable to his dignitie, to contract affinitie with him; first, since he had obtained his fathers Empire by the favour of God: and next, for that he had overcome *Demetrius*. *Ptolomey* yeelding a willing eare to these his demands, and entreaining them with great pleasure, wrote back that he was very glad that he had recovered his fathers kingdom; promising him to give him his daughter in marriage; giving him to understand, that he would meet him at *Ptolemais*, and bring his daughter unto him to that place, and there celebrate the nuptials. After he had written these letters, *Ptolomey* made his speedie repair to *Ptolemais*, and led with him his daughter *Cleopatra*; where meeting with *Alexander* (according to their appointment) he delivered him his daughter, with such a dowry of gold and silver, as well becomed his kingly magnificence. Unto the solemnizing of this marriage, *Alexander* by letters invited the high Priest *Jonathan*, commanding him to repair unto him to *Ptolemais*. Where, after he was arrived, and had both presented his service with other magnificent presents to both the kings, he was highly honoured by both, inasmuch as *Alexander* constrained him to put off his ordinarie garments, and to put on a purple robe, and after that to sit upon a royall Throne: commanding his Captains to march before him thorow the Citie; and to command by publike edict, that no man should dare to speak any thing against him, neither offer him any cause of discontent in what sort soever. All which the Captains performed; so that they, who purposely and maliciously repaired thither to accuse him, seeing the honour that was done unto him by this publication, fled away hastily, for fear lest some mishap should befall them. This King *Alexander* loved *Jonathan* so intirely, that he afforded him the chiefest place amongst the number of his dearest friends.

Hedio & Rufinus, chap. 5. 1. Mac. 1. 1. Alexander king of Syria married Cleopatra, Ptolomeis daughter.

## CHAP.



## CHAP. VIII.

G

The year of the  
world, 3818.  
before Christs  
birth, 146.

Hedio & Ruf-  
sinus, chap. 6.  
Demetrius the  
sonne of De-  
metrius passeth  
out of Greece  
into Cilicia,  
and seeketh to  
make himself  
Lord of Syria.

DEMETRIUS the sonne of DEMETRIUS overcometh ALEXANDER, obtaineth the Kingdome, and contracteth friendship with JONATHAN.



A man confi-  
dent in battell.

Apollonius  
fighteth with  
Jonathan, & is  
put to flight.

Jonathan pur-  
sueth the ene-  
my as farre as  
Azot, and  
burneth Dagon's temple,  
and killeth  
8000. men.

IN the hundred, sixtie and fifth yeer (of the reigne of the Greeks) *Demetrius* the sonne of *Demetrius* (accompanied with divers hired souldiers, whom *Lafthenes Candidot* furnished him with) departed out of Candia, & came into Cilicia. Which news as soon as *Alexander* heard, he was grievously vexed and troubled: for which cause he instantly posted from Phoenicia to Antioch, with intent to assure the affairs of his kingdome in that place, before the arrivall of *Demetrius*. He left behinde him for his Governour in Coelosyria *Apollonius Danus*: who coming unto Jamnia with a great army, sent a messenger unto the high Priest *Jonathan*, signifying unto him, that it was not convenient that he onely should live in assurance at his own ease and in authority, without submitting himself unto a King; and that it was a great indignitie for him in all mens eyes, for that he had not inforced himself to stoop under the obedience of a King. For which cause (said he) deceive not thy self, neither hope thou by sculking in the mountains, or depending on thy forces, to continue thy greatnesse; but if thou trustest to thy power, come down into the field, and encounter with me and my army in the Plain, to the end that the issue of the victory may shew which of us is most valiant. Be not thou so ignorant that the noblest of every City bear arms under one, who have alwayes overcome thy predecessors. For which cause I challenge thee to meet me in that place where we may use our swords and no stones; and where the vanquished shall have no advantage by his flight. *Jonathan* whetted by this bitter message, chose out ten thousand of his best souldiers, and departed from Jerusalem accompanied with his brother *Simon*, and came unto Joppe, and encamped without the City (because the citizens had shut the gates against him) for they had a garrison planted in that place by *Apollonius*. But as soon as he addressed himself to batter the Citie, the inhabitants were afraid, for fear lest he should surprize the same by force, and for that cause they opened him the gates. *Apollonius* understanding that Joppe was taken by *Jonathan*, he took three thousand horsemen, and eight thousand footmen with him, and came into Azot; whence he departed, leading out his army with a sober march, foot by foot, and arriving at Joppe, he retired back to draw *Jonathan* into the field, assuring himself upon his horsemen, and grounding his hope of victory upon them. But *Jonathan* issuing out boldly, pursued *Apollonius* as farre as Azot: who finding himself in the champain field, turned back upon him and charged him. *Jonathan* was in no fort abashed to see the thousand horsemen, that *Apollonius* had laid in ambush neer unto a certain stream, to the end they might charge the Jews behinde, but disposed his army in such sort, that his souldiers on every side turned their faces upon the enemy; commanding his men to defend themselves on both sides, fighting with those that assailed them either in the vanguard or the rereward. This battell continued untill evening, and *Jonathan* had given his brother *Simon* a part of his forces, charging him to set upon the enemies battell: as for himself, he drew himself and his souldiers into a form of a battalion resembling a Tortoise, to the end that being covered with their bucklers, joyned the one with the other, they might bear off the horsemens arrows: to which all of them shewed themselves obedient. The enemies horsemen shooting all their arrows against them, did them no harm; for they pierced not as farre as the flesh, but lighting upon the bucklers (enclosed and fastned the one within the other) they were easily beaten back and born off, and fell down being shot all in vain. But when as the enemies were wearied with shooting from betimes in the morning untill evening, and that *Simon* perceived they could charge no further, he set upon them with his souldiers so courageously, that he put them all to flight. The horsemen of *Apollonius* perceiving that the footmen were disarraid, grew heartlesse likewise, and wearied also, for that they had fought untill the evening: and having lost the hope that they had in their footmen, they took their flight in great disorder & confusion: so that they brake their ranks of themselves, and were scattered thorow all the plain. *Jonathan* also pursued them as farre as Azot, and taking the City by assault, he slew divers of them, constraining the rest that were in despair to flie into the Temple of Dagon, which is in Azot; and taking the Citie by assault, he burned it with the villages round about, and spared not the temple of Dagon, but burned it & all those that were therein. The number as well of those that were slain in the battell, as of those that were consumed by fire in the Temple, was eight thousand men. Having therefore in this sort discomfited this army, he departed from Azot, and marched towards Ascalon: and as he was encamped without the City, the Ascalonites came out unto him, and both presented and honoured



**A** honoured him. He willingly entertaining their good affection, departed from thence, and journeyed towards Jerusalem charged with great spoils, which after his victory against his enemy, he drave before him, after he had spoiled the countrey.

The year of the world, 3818.  
before Christs  
nativity, 146.

Alexander  
sendeth pre-  
sents to Jona-  
than.

As soon as *Alexander* heard that *Apollonius* the Generall of his army was discomfited, and forced to flie, he made a shew that he was glad thereof, pretending that it was against his will that *Jonathan* had been molested by warre, who was both his friend and his ally. Whereupon he sent an Embassadour unto him, to signifie unto him how much he rejoyced at his victory, offering him presents and honours, with a chain of gold, such as the Kings were accustomed to give to those of their kindred: he likewise gave him *Accaron* and the countrey thereunto belonging, to him and his heirs for ever.

**B** About the same time King *Ptolomey Philometor* set out an army by sea, and another by land to repair into Syria, and to succour his sonne in law *Alexander*: and in his way all the cities entertained him very affectionately, according as *Alexander* had commanded them, and conducted him as farre as the citie of Azot: in which place all of them exclaimed before him, and challenged justice at his hand, for that the temple of Dagon was burned and destroyed; accusing *Jonathan* for the firing thereof, and the slaughter of many people therein. But *Ptolomey* hearing these accusations, answered them not a word: But when *Jonathan* came to meet him at Joppe, he courted him with royall presents, and all the honour that was possible, and after he had kept him company as farre as the flood called Eleutherus, he dismissed him, and sent him back to Jerusalem. When *Ptolomey* was come to Ptolemais, he hardly escaped death, and that contrary to all expectation by *Alexanders* own complotting, and

Hedio & Rufinus, chap. 7.  
*Ptolomey Philometor* repaired into Syria with an army, to assist his son in law *Alexander*.

*Jonathan* meeteth with *Ptolomey*, and is honourably entertained by him.

Treason intended against *Ptolomey*, and discovered: for which cause he taketh away his daughter from *Alexander*, and giveth her to *Demetrius* for his wife.

**C** *Ammonius* his friends mediation: Which treacherie being discovered, *Ptolomey* wrote unto *Alexander*, requiring him that *Ammonius* might be punished for his treason and conspiracies practised against him, which in their natures required a severe and cruell punishment. But seeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he himself was the author thereof, and conceived a hainous displeasure against him. In like maner before that time *Alexander* had offended the Antiochians, by the means of the said *Ammonius*, who had laden them with many wrongs and incommodities: but in the end *Ammonius* was punished for these his outrageous misdemeanors, and disgracefully slain like a woman, whilest in a womans attire, he sought to hide himself, as we have expressed it in another place.

**D** At that time *Ptolomey* began to accuse himself for bestowing his daughter in marriage on *Alexander*, and for refusing *Demetrius* to be his friend and confederate: so that he brake off the affinity that he had with him; and after he had withdrawn his daughter from him, he presently sent Embassadours unto *Demetrius* to confirm a league of peace and affinity with him, promising him to bestow his daughter upon him in marriage, and to establish him in his fathers kingdome. *Demetrius* very joyfull to hear of this Embassage, accepted both of the confederation and marriage. There onely remained one difficulty for *Ptolomey* to surmount, which was, how he might perswade the Antiochians to admit *Demetrius*, against whom they were so grievously incensed, for the indignities which his father *Demetrius* had offered them; but this difficultie overcame he by this means that ensueth. The Antiochians hated *Alexander*, because of *Ammonius* (as we have expressed heretofore) and by that means were the more easily drawn to drive him out of the Citie. He perceiving himself to be thrust out of Antioch, came into Cilicia. Whereupon *Ptolomey* came unto Antioch, and was both by the citizens and souldiers therein, proclaimed King, and was constrained to take two Diadems, the one as King of Asia, the other as King of Ægypt. He was a man of a gentle and just nature, no wayes ambitious; but such a one as did prudently forecast what was to ensue: striving by all means possible to avoid the hatred and jealousie of the Romans. For which cause (assembling the Antiochians together, he wrought so much with them, that at last he perswaded them to accept of *Demetrius*, assuring them that if he should receive that benefit at their hands, he would no more keep in memorie those things that had fallen out betwixt them and his father: protesting for his own part, that he would instruct him both how to order the course of his life honestly, and to mannage his publike affairs rightly; and promising them that if he attempted to work them any inconvenience, he himself would be the formost to chastise him; alleading for his own part that he would content himself to be King of Ægypt. And by this means the Antiochians were induced to receive *Demetrius*.

*Ptolomey* perswadeth the Antiochians to accept *Demetrius* for their King, and refused the Diadem of Asia.

But when as *Alexander* was departed out of Cilicia, with a great army, and was come into Syria, and had burned and spoiled the countrey of the Antiochians, *Ptolomey* accompanied with his sonne *Demetrius* (for he had already married his daughter unto him) issued



The year of the  
world, 3818.  
before Christs  
Nativity, 146.

Alexander be-  
ing overcome,  
fled into  
Arabia, and is  
slain in that  
place.  
Ptolomeis  
death.

out with their armies, and obtained a joynt and mutuall victory, by overcoming *Alexander*, G who was constrained to flee into Arabia. It came to passe in that conflict, that *Ptolomeis* horse hearing the noise of an Elephant, was troubled and stumbled in such sort, as he threw his master on the ground: which when his enemies perceived, they ran all together upon him, and gave him divers wounds in the head, whereby he was in danger to have been slain, unlesse his guard had rescued him: notwithstanding he was so sick for four dayes space, that he could neither hear nor speak. But *Zabel* the Potentate of Arabia beheaded *Alexander*, and sent his head unto *Ptolomey*, who being somewhat come unto himself after his wounds on the fifth day, and having some knowledge, heard and saw together a thing both delightfull in his care, and pleasant in his eye, which was the death and the head of his enemy. But some few daies after, he died himself, being full of joy in that he saw his enemies fall. This *Alexander* surnamed *Balles*, reigned for the space of five yeers, as we have elsewhere declared. H

*Demetrius* surnamed *Nicanor*, having obtained the kingdom, began through his malice to dismember *Ptolomeis* army, forgetting both the confederacie and affinity that he had with him, by reason of *Cleopatra* his wife, who was *Ptolomeis* daughter. But the men of warre hating his ingratitude, fled into Alexandria to warrantize themselves from his wickednesse; notwithstanding they left the Elephants in his power and possession.

Jonathan ap-  
peareth De-  
metrius by  
presents.

But the high Priest *Jonathan* having assembled an army of all the countrey of Judea, began to besiege the castle of Jerusalem, where there was a garrison of the Macedonians, and a great number of wicked Apostates that were fallen from the Jewish religion, who in the beginning set light by the engines that *Jonathan* had raised to surprize the place, in the strength where- I out by night, came unto *Demetrius* and certified him of the siege, who was sore displeased thereat, and taking a strong army with him, departed from Antioch to make warre upon *Jonathan*. At such time as he came to Ptolemais, he wrote to *Jonathan* and commanded him to come unto him: notwithstanding *Jonathan* gave not over the siege, but took the Elders and the Priests with him, with gold and silver, robes, and a great quantity of presents to bear unto *Demetrius*, and when he had delivered them into his hands, he appeased his wrath, and after he had received many honours at his hands, he obtained the confirmation of his Priesthood; in as ample maner, as he enjoyed it during the time of his predecessours: And although the K miscreant Jews accused him, yet did not *Demetrius* give them any credit. Moreover, *Jonathan* requiring, that for the whole countrey of Jewry, and for the three governments of Samaria, Ioppe, and Galilee, he might pay no more then three hundred talents for tribute, he granted him a full exemption, and wrote his letters patents in these terms: King *Demetrius* to *Jonathan* his brother, and to all the nation of the Jews, peace and joy. We have sent you the copy of the letter, that we have written to *Lasthenes*, our father, to the end you may know the contents thereof, which is this: King *Demetrius* to *Lasthenes* his father, Joy and peace. Because the people of the Jews are our confederates, and observe our ordinances, my intent is to requite their good affection, and to assigne them the three governments of Apherema, Lydda, and Ramatha, with their appurtenances, which have been taken from

Demetrius let-  
ters to Lasthe-  
nes, in which  
he bestoweth  
many privi-  
ledges on the  
Jews.

„ Samaria and annexed to Judea. Secondly, we remit all that which our predecessours Kings L received of them that sacrificed in Jerusalem: and other tributes likewise, which were gathered for the fruits of the earth and the trees, the tribute of the salt likewise, and the gold that was levied for the Crown: so that henceforward nothing hereof be exacted at their hands, either for the time present or to come. See you therefore give order that the copy of these our present letters be sent and delivered to *Jonathan*, to be affixed in some open and conspicuous place in the sacred Temple. See here what he wrote at that time. *Demetrius* perceiving that the countrey was in peace, and that he lived without fear of any warre, he dismissed his army, and cashiered his souldiers; hiring onely certain strangers (who were mustred out of Candy and other Isles) whereby it came to passe that his own souldiers conceived an envie and hatred against him, in that he gave them no wages; whereas his predecessours maintained them as well in peace as in warre, to the end that they might be the more affectionate towards him; and that if need required to employ them, they might shew themselves more readie and couragious to fight for them.

Demetrius in-  
currith the ha-  
tred of his  
souldiers by  
abridging their  
pay in time of  
peace.



## CHAP. IX.

TRYPHON APAMENUS overcometh DEMETRIUS, and giveth the kingdome to ANTIUCHUS the sonne of ALEXANDER, and pligheth friendship with JONATHAN.

The year of the world, 3820. before christ nativity, 144.

Hedio & Rufinus, chap. 82. Maccab. Diodotus called Tryphon. Apamenus requirerth Malchus to commit Antiochus, Alexanders sonne to his charge. Jonathan sendeth Embassadors with presents to Demetrius to request him to calchiere the forces in the castle of Jerusalem and the fortresses thereabout.

The rebellion of the citizens of Antioch, & the revenge taken on them by Demetrius.

Demetrius thrust out of Antioch.

**A** Certain man called *Diodotus*, and by surname *Tryphon* (an Apamean by nation, and Generall of *Alexanders* army) hearing what mutinie there was amongst *Demetrius* souldiers, came to *Malchus* the Arabian, who had the bringing up of *Antiochus Alexanders* sonne, and wrought as much as in him lay, that he would commit *Antiochus* to his trust, to the intent he might make him King, and establish him in the soveraign government which appertained to his father. And although upon this first motion of his, he could hardly be drawn to beleieve it; yet not long after, by the continuall instance of *Tryphon* he was perswaded to condescend, and suffered himself to be drawn by his perswasions. See here what this man pretended at that time. But *Jonathan* the high Priest, desiring that they within the cittadell of Jerusalem, and those wicked and Apostate Jews, and in generall all those that were in the garrisons thorowout all the countrey, might be displaced and dismissed; he sent Embassadors with rich presents unto *Demetrius*, beseeching him to cashiere those that were in garrison in the fortresses of Judea: who not onely promised him that demand, but also matters of farre greater moment, after that warre which he had then in hand, were determined. For the present troubles at that time, gave him no leisure to perform the same: he therefore praid him for the right of their friendship to send him some of his forces, giving him to understand, that his army was revolted. Whereupon *Jonathan* chose out three thousand fighting men, and sent them unto him. But the Antiochians hated *Demetrius*, both because of the injuries they had endured under him, as also for the hatred they had conceived against his father, who had in like maner done them much wrong; so that they onely expected and watched their opportunitie to expulse him. Understanding therefore that the succours that *Jonathan* sent unto *Demetrius* were at hand; and foreseeing that in short time he would gather a great army, if they halted not themselves, to prevent him betime; they betook them to their weapons, and beset the Kings Palace after the maner of a siege, and guarded all the gates with an intent to lay hold on the King. Who seeing himself roundly beset by the armed multitude of the Antiochians, took those hired souldiers (with those whom *Jonathan* had sent him) and charged them: but he was forced to retire; and overcome by them, who were assembled in that place to the number of many thousands. For which cause the Jews perceiving that the Antiochians had the better hand, they mounted upon the battlements of the Palace, and from thence darted and shot against them, without any endamage to themselves (by reason of the distance and height of the place where they were) notwithstanding they gauled the people grievously, in so much as they drove them from the houses neer adjoyning, which they incontinently set on fire; whereby the flame thereof was spread thorow the whole Citie; so that the houses that were close builded the one by the other, and for the most part framed of wood, were burnt down to the ground. The Antiochians perceiving that they could not remedie the fire, nor extinguish the same, betook them to flight, and the Jews chasing them from house to house, pursued them after an incredible maner. When the King perceived that the citizens of Antioch ranne here and there to save their wives and children, and for that occasion had given over the battell, he set upon them in a certain narrow streight, whereas divers of them were slain, and all at last enforced to cast down their weapons, and to yeeld themselves to *Demetrius* mercie, who pardoning them their rebellion, pacified that sedition. After this he rewards the Jews with part of the pillage, thanking them as the onely authors of his victorie. Whereupon he sent them back to *Jonathan*, with no small acknowledgement and testimony of their prowess and virtue. But afterwards he discovered his evill nature towards him, and falsified his promises, menacing him to make warre upon him, except he paid him those tributes, which the people of the Jews ought, and were wont to pay unto the Kings his ancestors beforetime. And these designs of his had he executed, had not *Tryphon* hindered him: for he was enforced to turn those forces that he had prepared against *Jonathan*, to make warre upon *Tryphon*: who returning from Arabia into Syria, with the younger *Antiochus* (who at that time was under yeers) he set the diadem upon his head. All the army likewise that had abandoned *Demetrius*, for shortning them of their wages, came and followed him, and made open warre against their master, and under *Antiochus*



The year of the  
world, 3820.  
before Christs  
Nativity, 144.

Jonathan for  
the favours &  
benefits he re-  
ceived at Try-  
phons and An-  
tiochus hands  
offereth and  
performeth his  
best indeavour  
against Deme-  
trius.

Alexander  
 done to his  
 harp.  
 Jonathan Ben-  
 zedek with  
 soldiers to  
 Jerusalem to  
 defend him to  
 fight the  
 forces in the  
 walls of Jeru-  
 salem and the  
 country about.  
 Jonathan

The rebellion  
of the citizens  
of Anand, &  
the revenge  
on them.

D. M. ...

Simon Jona-  
thans brother  
taketh in  
Bethsura.

and Tryphon fought with him and overcame him, seizing both his Elephants, and the city of Antioch. Whereupon Demetrius being wholly discomfited, fled into Cilicia. But the younger Antiochus sent Embassadors and letters to Jonathan, calling him his ally and friend, confirming the Priesthood unto him, and allotted him the four governments annexed to Judea; and besides these, he gave him vessels of gold, a robe of purple; with permission to wear the same: he gave him also a pendent of gold, and enrolled him amongst his chiefest friends, and created his brother Simon Generall of his army, from the marches of Tyre as far as Egypt. Jonathan highly joyced at these favours of Antiochus, and sent Embassadors both unto him and Tryphon, protesting that he was their friend and ally, and that he would fight on his side against Demetrius, who neglecting those benefits which he had received (notwithstanding that in his necessitie he had been succoured by him) returned him evill for good; which he had so kindly extended towards him.

But after that *Antiochus* had granted him leave to levie a great army out of Syria and Phœnicia, to fight against *Demetrius* followers, he addrest himself incontinently into the Cities, who received him very magnificently; yet did they not afford him any men of war. Coming from thence unto Ascalon, the citizens in honourable array came out to meet him with presents: whom together with the cities of Cœlofrya, he exhorted to forsake *Demetrius* part, and to follow *Antiochus*; to the end, that joyning themselves with him, they might all of them combine their forces against *Demetrius*, and take vengeance of those mischiefs which they had oftentimes endured by his means: and which if they prudently examined, they had many reasons to prosecute their revenge. After he had periwaded these Cities to enter into confederation against *Demetrius*, he came to Gaza, to induce them likewise, and reconcile them to *Antiochus*. But he found the Gazeans to be of a farre contrary disposition, then that which he expected; for they flatly refitted him: and although they were intended to forsake *Demetrius*; yet would they not joyn their forces, or submit the Citie to his government. For which cause *Jonathan* besieged their Citie, and spoiled their country: for with the one half of his armie he begirt Gaza; and with the other half he over-ran the country, spoiling and burning the same. The Gazeans seeing these miseries which they were constrained to endure, and perceiving that no succours came unto them from *Demetrius*; but that their own overthrow was at hand, and their assistance far off; and that which was worse, most uncertain: they thought it to be the wisest part for them to forsake the one, and follow the other. Whereupon they sent messengers unto *Jonathan*, protesting that they would be both his friends and confederates. For, men do unwillingly take knowledge of their profit, before they have bought it to their sorrow; and that which they neglected at first, and was most expedient for them to perform before they were afflicted, that do they earnestly hunt after, at such time as they have been chastised. Upon this submission of theirs, *Jonathan* received them into favour, and took pledges of them, and sent them to Jerusalem; and from thence marched he along the country as farre as Damasco. And whereas an huge host sent by *Demetrius*, came out against him, as farre as the citie Cadasa, neer unto Tyre and Galilee, making their reckoning to divert *Jonathan* from Syria, by succouring and relieving those of Galilee, who were their confederates: *Jonathan* went out speedily to meet with them, recommending the estate of Judea to the charge of his brother *Simon*. Who assembling all the power that was possible to be gathered thorowout all the country, encamped before Bethsura, a strong fort in Judea; and besieged it (for *Demetrius* being before-time seized thereof, kept garrison therein, as before this we have declared.) When as therefore *Simon* raised his bulwarks and fitted his engines to assault the Citie, and employed all his studie to surprize the same, they that were besieged waxed afraid, lest if he should take the town by force, they should lose their lives. For which cause, they sent an Herald unto *Simon*, requesting him that he would permit them to depart out of Bethsura with the safetie of their lives and goods, and go unto *Demetrius*: who satisfying their demands, they presently departed out of the Citie, and he planted a garrison therein of their own men, in place of the Macedonians. In the mean while *Jonathan*, who was in Galilee, caused his armie to dislodge from a place called the waters of Genezareth, where he was encamped, and marched towards the plain of Azot, without any suspicion that his enemies had been planted thereabouts: When as therefore *Demetrius* souldiers had intelligence the day before that *Jonathan* should march forward against them, they laid an ambush for him, which they placed neer the mountain, preparing the rest of their forces to bid him battell in the Plain. As soon as *Jonathan* perceived their preparation to the battell, he arranged his army as conveniently as was possible; but when they that lay in ambush arose, and charged the Jews upon their backs, they fearing to be inclosed, and consequently easily slain,



**A** began to flie, so that all of them abandoned *Jonathan*, except some few to the number of fifty at the uttermost, and *Marthias* the sonne of *Absalom*, and *Judas* the sonne of *Chaplaus*, the Chieftains of the army; who boldly entred, and like desperate men charged the enemy in the vanguard with such furie, that they made them amazed at their valour and force of handy blows, compelled them to trust to their heels. Which when they that fled from *Jonathan* perceived, they rallied themselves and began to pursue them as farre as Cedasa, where the enemies were encamped.

The year of the world, 3820. before Christs nativity, 144.

Jonathan putteth Demetrius souldiers to flight.

**B** Now when *Jonathan* had obtained this famous victory, wherein there died about some two thousand of the enemy, he returned to Jerusalem, and (seeing that by Gods providence all things fell out according as he himself desired) he sent Embassadors unto Rome, purposely to renew the ancient league that was made betwixt them, and the people of the Jews: commanding his Embassadors upon their return from Rome, to transport themselves to Sparta, and renew their common friendship and acquaintance also in that place. As soon as they were come to Rome, and had presented themselves before the Senate, they declared how they were sent from the high Priest *Jonathan*, who required the renovation of their alliance. Whereupon the Senate granted all that which they had demanded as touching the amitie of the Jews, and gave them their Letters of recommendation to bear unto all the Kings of Asia and Europe, and to the Governours of all the Cities, commanding them to grant them free passage to return into their countrey. And in their return they passed by the Lacedemonians, and presented those Letters which *Jonathan* had written unto them, the copy whereof contained matters to this effect: *Jonathan the high Priest of the Nation of the Jews, and all the commonaltie of the Jews; To the Ephores, Senate and people of Sparta, Health.* If you be in health, and both your particular and publike affairs have their desired successe, we have that which we desire: for our selves we are in good disposition. For as much as heretofore we have received a Letter by the hands of *Demoteles*, written from *Arius* your King to *Onias* our high Priest, making mention of that acquaintance and alliance, which is between you and us (the copy whereof we have hereunder inserted) and have received your Letters with great content, and have with all kindly acceptance required both *Demoteles* and *Arius* (notwithstanding we were not ignorant of this consanguinitie long before, for that we were instructed therein by our sacred Scriptures: ) And whereas we have not first of all acknow-

Jonathan reneweth his friendship and confederacie with the Romans and Lacedemonians.

The year of the world, 3821. before Christs Nativity, 143.

**C** ledged you for our kinsmen, it was to no other end but for fear we should ravish the honour of ratifying the friendship between us, which we intended alwayes should be yours. Since which time wherein we have contracted friendship with you, we have on our holy and solemne dayes sacrificed unto our God, beseeching him to continue and keep you in prosperitie: and on the other side, in as much as we have beene invironed with many warres, caused by the disordered desires of our neighbours, we have neither thought it meet to be troublesome unto you, or to any other whatsoever. But now at this time, since we have obtained an happie issue of all these troubles, we have sent *Numenius* the sonne of *Antimachus*, and *Antipater* the sonne of *Iason*, men honourable amongst our counsellors, both to the Romans and to you also; to whom we have given our Letters to be presented unto you, in our behalf, to the end they might renew the amitie which is between you and us: you shall therefore do well if you write back unto us, and certifie us wherein we may stead you, in that we have ever had an earnest desire and will to continue our love towards you, or ought else what concerneth your welfare. These Embassadors of his were kindly entertained by the Lacedemonians, who made a publike ordinance as touching their association, and amitie with the Jews, which they delivered unto them.

Three Sects of the Jews. The Pharisees, The Essenians, The Sadduces.

**D** In this time were there three Sects among the Jews, who had different and contrary opinions as touching humane affairs: the first was that of the Pharisees, the second of the Sadduces, and the third of the Essenians. The Pharisees affirm that some things and not all things, are directed by destiny, and that some other things were tied to mens election, whether they would perform them or not. The Essenians said, that destiny governed all things, and that nothing happened amongst men that was not disposed thereby. The Sadduces avow that there is no destiny, and that humane affairs, in that destiny is not, cannot be governed and disposed thereby: their onely opinion is, that all things depend upon our own disposition, so as in respect of our good deeds, we are the authors thereof; and in respect of our evil, they are the fruits of our irregard. But hereof have I intreated more exactly in my second book of the warres of the Jews.

The warres of the Jews. lib. 2. cap. 12.

**E** *Demetrius* Captains desirous to abolish the dishonour of that discomfiture, and recover the losse that had lately befallen them, gathered together a greater power then the former, and went out against *Jonathan*; who having intelligence of their coming, marched speedily to encounter



The year of the  
world, 3821.  
before Christs  
Nativity, 143.

Demetrius cap-  
tains once  
more make  
warre upon  
Jonathan, and  
seeing their  
purposes disco-  
vered, fle by  
night.

Jonathan  
marcheth to  
Arabia, and  
spoileth the  
Nabatheans.  
Simon his brother  
taketh  
Joppe.  
Jonathan and  
Simon repair  
the Citie of  
Jerusalem and  
the fortresses  
of Jery.

Demetrius  
maketh warre  
upon Arsaces  
King of the  
Parthians, and  
is taken priso-  
ner.

Hedio & Ruf-  
finus, chap. 9.  
2 Mac. 11. 13.  
Tryphon la-  
bouring to  
transfere An-  
tiochus king-  
dome into his  
own hands, &  
feareing Jona-  
thans opposi-  
tion, traitre-  
ously complotteth his  
death.

encounter them neer unto the Plain of Amath: for he resolved to prevent their intended G  
rode into Judea. Encamping therefore some fiftie furlongs off of the enemy, he sent out  
spies to discover of what force they were, and how they were encamped. Who, when they  
had by a most diligent view known all that possibly they could, returning took certain pri-  
soners, and brought them away by night with them: by whose confession the intent of the  
enemies was discovered unto Jonathan, which was, that they would set upon them on the  
sudden. But Jonathan with a provident care speedily fortified his camp, and prepared all  
things necessarie for defence, and placed a watch or sentinell without his host, keeping his  
souldiers up in arms all the night, and exhorting them to be both valiant and readie, foras-  
much as they must needs fight by night, to the end that they might not be surpris'd by the  
subtillties and policies of their enemies. But when the Captains of Demetrius understood H  
that their intended purpose was discovered unto Jonathan, they were in suspence, and knew  
not what counsell to take: for this troubled them, because they saw that nothing would fall  
out to their good, without the practice of subtrill means to entrap their enemies: and sup-  
posing themselves not to be of sufficient strength to bid Jonathan battell in the plain field,  
they therefore resolved to fle, and leave great fires thorow all their camp, to the end their  
enemies might think they were asleep: and so they discamped by night. On the morrow,  
when Jonathan drew neer their camp to bid them battell, and saw it abandoned, and conje-  
ctured thereby that they were fled, he followed after them, but he could not overtake them,  
because they had already past the flood Eleutherus, and were retired into their strong holds  
and places of securitie. Returning therefore from thence into Arabia, and making warre I  
on the Nabatheans, he spoiled their countrey, took great booties, and led away many priso-  
ners: and from thence came to Damasco, and sold all in that place. About this very time,  
Simon (his brother) marching thorowout all Judea and Palestine as farre as Ascalon, planted  
his garrisons in all those places, and fortified them both with men and munition, and finally  
came to Joppe, which he took by force, and planted a great garrison therein, because he was  
advertised that they of Joppe intended to surrender the Citie to Demetrius forces. When  
Simon and Jonathan had in this sort disposed all things, they came to Jerusalem, and assem-  
bled the people together in the Temple, and perswaded them to fortifie the walls of the  
Citie, and to strengthen the inclosure of the Temple that was ruined, advising them to  
fortifie the same with strong towers: and besides this, he caused another wall to be builded K  
in the midst of the Citie, to warrantize the same against the garrisons of the Cittadell, to  
the intent that by that means they might cut off and stop up the passages to victuall the fort.  
He advised them likewise, to build farre stronger fortresses thorowout the countrey, then  
those that were already finished. Now when as the people had allowed of this his good ad-  
vice, Jonathan gave order as touching all those things that concerned the building within  
the Citie, and let his brother Simon about the fortresses in the countrey. But Demetrius pas-  
sing the river, came into Mesopotamia, intending at one time to take possession both of it  
and the Citie of Babylon; that being seized thereof, he might the better provide for all the  
occurrences of his kingdome. For the Greeks and Macedonians, who inhabited that coun-  
tre, had solicited him by often Embassadours to come unto them, promising him to sub-  
scribe to his authoritie, and to warre with him against Arsaces King of the Parthians. He  
puffed up with those hopes, marched towards them with great speed, resolving with him-  
self, that after he had overcome the Parthians (if he had any forces left him) he would  
wage warre with Tryphon, and easily drive him out of the kingdome of Syria. Being there-  
fore entertained by those of the countrey with great affection, he levied a great army, and  
assailed Arsaces, but he lost the day, and himself was taken prisoner, as we have elsewhere  
declared.

#### CHAP. X.

DEMETRIUS is taken prisoner. TRYPHON breaketh the covenant of peace betwixt him and  
JONATHAN, and surpriseth and killeth him treacherously, and afterwards maketh  
warre against his brother SIMON.



When Tryphon understood that Demetrius affairs had so unfortunate an issue, he for-  
sook Antiochus and his service, and complotted with himself how he might kill  
him and make himself King. But the fear that he had of Jonathan Antiochus friend,  
hindred this intent of his: For which cause he resolved first of all to deliver him-  
self of Jonathan, and that done, afterwards to make Antiochus the young King away. Having  
therefore



- A** therefore concluded with himself to kill *Jonathan* by some stratagem of treason, he came from Antioch to Bethsan (which the Greeks call Scythopolis) whither *Jonathan* came to meet him with forty thousand chosen men, supposing that *Tryphon* resorted thither to make warre upon him. But he knowing that *Jonathan* came thither with so much strength, wrought him by presents and counterfeit courtesies; commanding his Captains to obey *Jonathan*, thinking by that means to perswade him that he intirely and truly loved him, and to extinguish his suspicion, to the intent he might lay hold and intrap him, at such time as he had least suspicion of him. He counselled him to dismisse his army likewise, because having cut off all occasion of warre, he had no reason to retain them, for that there was no suspicion of alteration. After this he invited *Jonathan* to come to Ptolemais, and to bring with him some few of his souldiers, signifying unto him that he would deliver the Citie into his hands, and resign all the fortresses that were in the countrey to his possession; urging further, that he came into that countrey to no other end, but to performe it. *Jonathan* suspecting no sinister dealing, and beleiving that *Tryphon* spake of good and entire affection, discharged his forces, and took onely three thousand men with him, whereof two he left in Galilee; and with one thousand repaired to Ptolemais unto *Tryphon*. But the Ptolemaidans shutting the gates, as soon as he was entred (according as *Tryphon* had commanded them) took *Jonathan* prisoner, and slew all those that attended upon him. He presently sent also part of his army unto the two thousand that were left in Galilee, to the intent to put them all to the sword; but they having notice of that which had befallen their Chieftain, taking up their arms, speedily departed out of Galilee. And although the souldiers of *Tryphon* exceeded them far in number, yet were they not so hardy as to try whether part were the stronger, because they knew that the Jews were ready to expose themselves to all dangers, to defend their lives: and so they returned back to him that sent them, without doing anything.

## CHAP. XI.

*The people makesh SIMON General of their army, and declareth him the high Priest.*

- D** **H** E Y of Jerusalem understanding of the surprizall of *Jonathan*, and the losse of his souldiers, grievously lamented for this accident, that so great a man as he was, was taken from them, in that they feared (and that not without cause) that being destitute after his decesse both of his valour and prudence, the nations that were round about them, would seek their trouble and molestation: who having held themselves quiet in admiration of him, would at that time lift themselves up against them; and not onely persecute them with war, but bring them into extreme danger of their lives. Neither did their expectation deceive them. For the neighbouring nations, understanding of *Jonathan*'s death, began presently to make warre upon the Jews on all sides, as against those who had no longer any Chieftain under whose conduct they might wage warre and shew themselves valiant. And *Tryphon* likewise having gathered forces, was determined to ascend into Judea, to warre against the inhabitants thereof. *Simon* perceiving that the Citizens of Jerusalem were dismaied with the fear, which they apprehended of those rumours and new tumults of warre, and being desirous to animate them against all incursions and attempts intended by *Tryphon*, assembled the people in the Temple, and began to exhort them after this maner: You are not ignorant (men and brethren) how both I, my father, and brethren, have voluntarily offered our selves unto death for your liberty. Since therefore, I have aboundance of such like examples, and that it is the ordinary course of our family to die for our law and religion, there is no fear so great as can pluck out this resolution out of my heart, as it may plant such a desire of life in me, as to be drawn to forget all honour. Wherefore since you have such a Chieftain and Commander, as setteth light by all danger, whereby he may endure to act any thing for your safety; it becometh you to follow me courageously to what place soever I shall conduct you. For I am of no better account then were my brethren, whereby I should spare my life; neither am I lesse then they, whereby I should through negligence and cowardize shun and forsake that which they have esteemed to be honourable, as is to die for the law and the service of our God. I will make manifest therefore by all the testimonies that I can, that I am their true and lawfull brother, for I trust in God, that he will give me power to take vengeance of our enemies; and deliver not onely all of you, but your wives and your children from the injurie which they intended against you; and by the grace of God I will preserve the holy Temple, that it may not be ruined by their prophane hands. For, I already perceive, that the prophane nations set us at nought,

The year of the world, 3821. before the nativity of Christ, 143.

The year of the world, 3822. before the nativity of Christ, 142.

2 Mach. 14. Jonathan was lamented by all men.

The neighbouring nations and Tryphon invade Judea. Simon Jonathan's brother assembleth the people, and animateth them.

The year of the world, 3823. before the Nativity of Christ, 141.



The year of the  
world, 3823.  
before Christs  
birth, 141.

Simon succeed-  
eth his bro-  
thers Judas  
and Jonathan.  
Simon sendeth  
Jonathan Ab-  
salons sonne  
to Joppe, to  
expulse the  
inhabitants  
thereof.

Tryphon by  
fraudulent  
promises under  
certain con-  
ditions, per-  
swadeth Si-  
mon that his  
brother should  
be set at liber-  
tie.

Jonathan is  
slain by Try-  
phon.

Jonathans  
monument.

The year of the  
world, 3824.  
before Christs  
nativity, 140.

The Jews  
discharged of  
tributes.  
Simons autho-  
ritie.

and contemn you as if you had no Chieftain: and I know already that they are marching forward to fight with you. By these words *Simon* heartned the people, who were distracted with fear, so that they revived their spirits and conceived better hope. Whereupon all of them cried with a loud voice, that *Simon* was their Generall, and that he was to succeed his two valiant brethren *Judas* and *Jonathan* in the Government; and that as touching themselves, they would be obedient in all things that he should command them. He therefore assembled in one instant all the men at arms in that countrey, and hasted himself to repaire the Citie walls, defending them with high and strong towers, and sent a certain friend of his called *Jonathan* the sonne of *Absalon*, with an army to *Joppe*, commanding him to expulse the inhabitants of that citie from thence, for that he feared lest they should submit themselves to *Tryphon*: As for himself, he remained in Jerusalem to secure the same.

*Tryphon* departing from Ptolomais with a great army, came into Judæa, leading his prisoner *Jonathan* with him. Whereupon *Simon* and his army went out against him as far as *Adidda* (a citie situate upon a mountain, at the foot whereof beginneth the Champain countrey of Judæa.) *Tryphon* knowing that *Simon* was made Governour of the Jews, sent messengers unto him, intending to circumvent him by treason and policy; giving him to understand that if he were desirous of his brothers enlargement, he should send him one hundreth talents of silver, and two of *Jonathans* children for hostages, to assure him, that being set at libertie, he should not withdraw Judæa from the obedience of the King. (For, till that present he was held and kept prisoner, by reason of the money which he ought the King.) *Simon* was no waies ignorant of this cunning intent of *Tryphons*, but knew well enough that he should both lose his money, if he should deliver the same; and that his brother should not be enlarged, no though his children were delivered for hostages: on the other side he feared, lest the people should conceive sinisterly of him, as if he had bin the cause of his brothers death, both by not delivering the money, neither yet the children: Having therefore assembled the army, he declared unto them what *Tryphon* demanded, telling them that the whole scope of his actions were nought else but traiterous stratagems and subtilties: yet notwithstanding he told them, that he had rather send both the money and the children to *Tryphon*, than by refusing his conditions and demands, to be accused to have neglected the life of his brother. *Simon* sent therefore both the money and children of *Jonathan*: but *Tryphon* having received both, kept not his promise; but detained *Jonathan*: and leading his army thorow the countrey, intended to passe by Idumæa to repaire to Jerusalem. He came therefore to *Dora* a city in Idumæa; and thitherward marched *Simon* to encounter with him, encamping alwaies right over against him. They that were in the Castle of Jerusalem, hearing news hereof, sent *Tryphon* word that he should hasten and come unto them, and send them munition: whereupon he addressed his horsemen, pretending that very night to ride unto Jerusalem; but the snow about that time fell in such abundance, that it covered the way in such fort and was so thick, as the horses could not travell; which hindered his repaire to Jerusalem. For which cause he departed from thence, and came into *Cœlosyria*: and speedily invading the countrey of *Galaad*, he put *Jonathan* to death in that place, and after he had buried him there, he returned to Antioch. But *Simon* sent unto *Basca* & transported his brothers bones, and interred them in his countrey *Modin* in his fathers sepulchre, & all the people mourned and lamented for him many dayes. *Simon* also builded a great monument of white and polished marble for his father and his brethren, and raised it to a great height, and garnished it round about with galleries and pillars all of one piece, which was an admirable work to behold. Besides that, he erected seven Pyramides for his father, mother and brethren, for each of them one, so great and so faire, as they moved admiration in those that beheld them; and are as yet to be seen at this present day. So great was *Simons* care, that *Jonathan* and the rest of his family should be honoured with so magnificent a sepulchre: which *Jonathan* died, after he had exercised the place of the high Priest, and possessed the Government for foure yeers. Thus much as touching his death.

As soon as *Simon* had taken possession of the high Priesthood, by the election of the people; the very first yeer of his Government, he acquitted the people of the tribute which they were wont to pay to the Macedonians. This libertie and exemption from tribute happened amongst the Jews, one hundreth and seventy yeers since the time that *Seleucus* surnamed *Nicator* obtained the kingdome of Syria. And in so great honour was *Simon* amongst the people, that in their private contracts and publike letters, the date began from the first yeer of *Simon* the benefactor and Governour of the Jewish nation. For they prospered greatly under his government, and had the victory of all their neighbouring enemies round about them. For he destroyed the Cities of *Gaza*, *Joppe*, and *Iamnia*: he razed also the citadel of Jerusalem,



- A Jerusalem, and leuell it with the ground, to the intent the enemies might be never seized thereof any more, nor retreat themselves thither to endamage the citie, as before time they had done. Which when he had brought to passe, he thought it not amisse, but very profitable, to leuell the hill whereon the Castle stood, to the intent the Temple might be the eminentest place. All this perswaded he the people to doe in a common assembly, laying before their eyes, how many evils they had suffered, by the means of the garrisons, and how much they were like to suffer hereafter, if a stranger should once more be master of the kingdome, and build a cittadel in that place. By these exhortations he perswaded the people to finish these works, and all of them began to trauell without intermission both day and night, so that in the space of three yeers they plained the mountain, and wrought it down, and from that time forward there was nothing but the Temple that commanded the Citie. See here
- B what *Simon* performed hitherto

## CHAP. XII.

*SIMON besiegeth TRYPHON within Dora, and contracteth alliance with ANTIOCHUS, surnamed the Devout.*

- N**OT long after the captivitie of *Demetrius*, *Tryphon* slew *Alexander* the sonne of *Antiochus* surnamed *God*, notwithstanding he had the care and charge of his education for foure yeers, during which time he reigned; and spreading abroad a certain noise and rumour, that the young King in exercising himselfe fortuned to die, he sent his friends and familiars unto the men of warre, promising them that if they would elect and chooe him King, he would give them a huge sum of money, giving them to understand, that *Demetrius* was a prisoner among the Parthians, and that if *Antiochus* his brother should obtain the kingdome, he would punish them divers waies, and revenge their revolt and rebellion, which they had committed by forsaking him. The army hoping that if they bestowed the kingdome on *Tryphon*, it would redound highly to their profit, they proclaimed him King. But after he had attained the fulnesse of his desires, he shewed how malicious and wicked his nature was. For at such time as he was a private man, he flattered the people and made shew of moderation, and by such allurements he drew them to doe what him listed: but after he had taken possession of the kingdome, he discovered his hypocrisie, and shewed plainly that he was not unaptly called *Tryphon*, that is to say, a trifler or mocker. By which means he drew the hearts of the better sort from him: and as for his army, they grew so much in hatred of him, that they submitted themselves to *Cleopatra* *Demetrius* wife, who had at that time shut up both her selfe and her children in *Seleucia*. And whereas *Antiochus*, surnamed the *Devout*, and brother to *Demetrius*, was driven from place to place, and had not any Citie that would entertain him for fear of *Tryphon*, *Cleopatra* sent unto him, inviting him both to be her husband, and to take the possession of the kingdome. And hereunto did she the rather draw him, partly for that she was thereunto perswaded by her friends, and partly for the fear she had, lest some one of *Seleucia* should betray the City to *Tryphon*. As soon as *Antiochus* was arrived in *Seleucia*, and that from day to day his forces increased, he marched forth into the field, and fought with *Tryphon*, and overcame him in battell, and drove him out of the higher Syria, and pursued him as farre as *Phoenicia*: where after he had retyred himselfe into *Dora*, a strong and impregnable Castle, he besieged him therein, and sent Embassadors to *Simon*, the high Priest of the Jews, to confirme a friendship and confederacy with him. *Simon* very courteously accepted his demands, and presently sent *Antiochus* both money and victuals, sufficient to furnish his army at the siege of *Dora*, so that in short space he was accepted amongst the number of his entire friends. *Tryphon* flying from *Dora* to *Apamea*, was in that place besieged, taken and slain, after he had reigned three yeers.

## CHAP. XIII.

*After TRYPHON'S death, SIMON made warre against ANTIOCHUS, and drove CENDEAEUS out of Iudea.*

- B**UT the innated avarice that was in *Antiochus*, and the malignitie of his nature made him forgetfull of those offices and services that *Simon* had done him: so that he sent *Cendebeus* his great friend with a mighty army to invade Jewry, and to surprize *Simon*. But he having some privie intelligence of *Antiochus* treachery, notwithstanding that at this time

The year of the world, 3823. before the nativity of Christ, 141.

Simon razeth the Castle of Jerusalem.

The year of the world, 3824. before Christs Nativity, 140.

Hedio & Rufinus, chap. 10. 1 Mach. 15. Tryphon murdering Alexander, obtaineth the kingdome.

Tryphon having obtained dominion, discovereth his corrupt nature. Tryphon submit to Cleopatra Demetrius wife, who married with Antiochus Soter, and committed the authoritie to his hands. Hedio & Rufinus, chap. 14. Antiochus having driven Tryphon out of Syria, besieged him in Dora. Tryphons death.

The year of the world, 3827. before Christs nativity, 137.

Hedio & Rufinus, chap. 22.



The year of the  
world, 3827.  
before Christs  
birth, 137.

Simon and his  
sonne expel-  
leth Cende-  
barus out of  
Jury.

time he was very old, was in such sort moved with the injuries that *Antiochus* had done him, as animated with courage more then became his age, he went himsele to the war, as if as yet he had been but youthfull: he therefore caused his sonne to march before with the picked fouldiers of his army; and having left a number of his fouldiers in ambush, in the hollow retreats of the mountains, he executed all his designs without failing in any one of them: so that after he had every way obtained the upper hand of his enemies, he ever after enjoyed his government in peace, during the remainder of his life, and renewed likewise the confederacie with the Romans.

### CHAP. XIII.

*SIMON is traiterously slain by his sonne in law PTOLEMEY as a banquet.*

The year of the  
world, 3830.  
before Christs  
nativity, 134.

Hedio & Ruf-  
sinus, chap. 15.  
1 *Macchab.* 6.  
No faith nor  
trust, no nor  
in sons in law.

**H**E governed Judaea for the space of eight yeers, and was at length slain, at a banquet, by the treachery of *Ptolomey* his sonne in law; who being seized of *Simons* wife and his two children, and detaining them in prison, sent out certain of his train besides, to kill *Iohn* the third sonne surnamed *Hyrceanus*. But the young-man having some inkling of their drift, retyred himsele speedily into the city, and avoyded the danger that they complotted againg him; assuring himsele of the good will of the people, in consideration of the benefits they had received at his fathers hands, and the hatred that they bare unto *Ptolomey*; who intending to enter the citie gates, was sharply repulsed by the Citizens, for that they had already entertained *Hyrceanus*.

### CHAP. XV.

*How PTOLEMEY, failing of his hopes, HYRCANUS obtained the soveraigntie.*

The year of the  
world, 3831.  
before the Nati-  
vite of Christ.  
133.

Hedio & Ruf-  
sinus, chap. 14.  
*Ptolomey* be-  
sieged by *Hyr-  
canus*, know-  
ing the power  
of naturall af-  
fection, keep-  
eth his mother  
and brethren  
prisoners, whippeth them  
on the wals,  
and threatneth  
to throw them  
down.

**W**Hereupon *Ptolomey* retyred unto a certain Castle situate beyond *Jericho* called *Dagon*: but *Hyrceanus* was made high Priest in his fathers stead: who after he had recommended himsele to God by the firstling sacrifices that he offered, marched out against *Ptolomey* his brother in law to make warre upon him. Now when he was fully addressed to besiege the place whither *Ptolomey* was retired, he had the vantage in all other things; but onely by the affection that he bare unto his mother and his brethren, he was overcome. For *Ptolomey* having taken them, and whipt them upon the wals in all mens presenche, threatned *Hyrceanus* that unlesse he levied his siege, he would cast them down headlong from the top of the Castle: now whereas one way *Hyrceanus* had a great desire to enforce and surprize the place; so also on the other side he was wholly weakened, through the desire that he had to redeeme those, whom he loved, from the enemies tyranny. True it is, that his mother stretching out her hands, besought him that for her sake he would not give over valiantly to assault the place; but that he should be the more encouraged to surprize the fortresse, and to lay hold upon his enemy, and be revenged on the wrong that was offered unto his dearest friends: alleading that the thought it better to die in the midst of a thousand torments, then that the enemy should escape unpunished, who had been so manifest an occasion of their misery. When *Hyrceanus* heard his mother speak thus, he was more furiously incensed to give the assault: but as soon as he saw his mother so beaten and so sore wounded, his heart melted within him, and the fervent desire which he before had to batter and bear down the City, was presently allayed and cooled; and so the pitifull compassion of his mother, surmounted and overcame his irefull affection of revenge. Whilest thus the siege was continued and prolonged, the yeer of repose celebrated amongst the Jews was come: For they observed the seventh yeer, as the seventh day is observed in the week; so that by this occasion *Ptolomey* was delivered of this siege, who afterwards slew both *Hyrceanus* mother and brethren: which done he fled unto *Zeno* surnamed *Cotyla*, who at that time tyrannized in the Citie of the *Philadelphians*.

The end of  
the history of  
the Bible.

### CHAP.



## CHAP. XVI.

**ANTIOCHUS** the Devout maketh warre against **HIRCANUS**, and upon the receipt of three hundred talents, contracteth alliance with him.

The year of the world, 3831. before the nativity of Christ, 133.

Hedio & Rufinus, chap. 5. Hircanus is driven into the city by Antiochus.

Pleiades the seven stars.

The weaker sort are thrust out of the city.

Antiochus affordeth seven daies truce to celebrate the feast of tabernacles.

Hircanus maketh peace with Antiochus, and the siege is given over.

The year of the world, 3838. before Christ's Nativity, 126.

Hircanus taketh a huge sum of money out of King David's tombe. Nicholas Damascene

**ANTIOCHUS** calling to minde the manifold losses he had received by *Simons* means, invaded Jewry in the fourth yeer of his reign, and in the first of *Hircanus* government, which was in the hundredth sixty and two Olympiade. And after he had spoiled all the countrey, he locked up *Hircanus* within the Citie of Jerusalem, which he had besieged with seven camps; yet with no advantage at all, both in regard of the strength of the wals, as in respect of the valour of the Citizens, as also the want of water which he had in his Campe; which was notwithstanding remedied by a great fall of raine, which fell about the setting of the Pleiades in the beginning of April. On the North side also where there is a great Plain, *Antiochus* caused one hundred towers to be erected every one three stages high, on which he planted certain companies of armed souldiers, who daily fought with the besieged, and who by the means of a double and deep trench, took from them all their commodities. They on the other side made often sallies, and if they chanced at any time to charge the enemy on the suddain, they made a great slaughter: but if they were discovered, they retired souldier-like. But *Hircanus* considering the great number of people that were in the Citie, who rather consumed souldiers victuals then performed any service, he divided those that were unfit for warre, and sent them out of the Citie, retaining onely those with him, who were valiant and warlike. But *Antiochus* permitted them not to have free liberty to depart; so that wandring here and there between the wals and the campe, they were consumed with famine, and died miserably. When as therefore the feast of Tabernacles was to be celebrated during these affairs, they that were within had compassion of their countymen, and drew them within the wals, and entertained them within the Citie. At this time *Hircanus* sent a messenger to beseech *Antiochus* to grant him truce for seven dayes, by reason of the solemnitie of the feast: whereunto he accorded for the honour which he bare unto God: Furthermore, he sent a magnificent sacrifice into Jerusalem of Bulls with gilded hornes, and vessels full of divers odors, with other vessels of gold and silver. Those that had the charge of the gates, received the sacrifice at their hands that brought the same, and offered them in the Temple. *Antiochus* himselfe also gave the souldiers certain meats to grace their feativall, shewing himselfe herein to be of a far better disposition then *Antiochus Epiphanes*, who after he had taken the Citie, caused swines flesh to be sacrificed upon the Altar, and besprinkled the Temple with the broth of hogs, making a confusion of the ordinances of the law of God, which was the cause that this nation rebelled and conceived a deadly hatred against him: but *Antiochus* of whom we spake at this present, was by all men called Devout, because of the incredible affection that he had to the service of God.

*Hircanus* acknowledging the bountie and affection he had towards God and his sacrifices, sent Embassadors unto him, requiring him that he would permit them to use the ancient policy of their forefathers. Whereupon the King sequestering all those far off from his company, who counselled him to destroy the Jewish nation, who lived apart and had no acquaintance with others, made no reckoning of their words. And understanding that all the conversation of the Jews was conformable unto piety, he answered the Embassadors, that if the besieged would yeeld up their arms and pay the tributes of Joppe, and the other Cities that were out of Judaea, and would receive a garrison, such as he should appoint; he would discharge them of this warre. They accepted all other his conditions, but they consented not to receive a garrison, lest they should be enforced to entertain such with whom they could not converse; but in stead of the garrison they gave pledges, and paid five hundred talents of silver, of which the King received three hundred in hand, with the pledges; amongst which was *Hircanus* brother: and after he had beaten down the cope and panes of the wall, with the other battlements of defence, he raised the siege and departed. But *Hircanus* opening *David's* monument (who surpassed all other Kings in riches during his time) drew three thousand talents out of the same: whereby he took occasion first of all among the Jews to entertain a forraign army. There was also a friendship and confederation betwixt him and *Antiochus*, whom he entertained in the Citie with all his army, and furnished him largely and magnificently with all that which was necessary for the same: And that which is more, *Antiochus* having enterprized an exploit against the Parthians, *Hircanus* marched also in his company. *Nicholas Damascene* beareth witnesse hereof, writing after this maner, in his history:



The year of the world, 3838. before Christs birth, 126.

Antiochus slain in the conflict against the Parthians.

history: *Antiochus* erected a Trophee neer the floud Lycus, after he had overcome *Indates* Generall of the army of the Parthians, and abode there two daies at *Hircanus* the Jews request, by reason of a solemn feast at that time, in which it was not lawfull for the Jews to travell, wherein he is no waies mistaken. For the feast of Pentecost was at that present the next day after the Sabbath, and it is not lawfull for us neither in our Sabbaths nor feasts to journey any waies. *Antiochus* fighting against *Arsaces* King of the Parthians, lost the greater part of his army, and was himself slain. His brother *Demetrius* succeeded him in the kingdome of Syria, whom *Arsaces* had put in prison at such time as *Antiochus* came into the kingdome of the Parthians, as we have declared heretofore in another place.

# CHAP. XVII.

## HIRCANUS leadeth his army into Syria.

Hedio & Rufinus, chap. 16. Hircanus surprizeth divers cities of Syria, and layeth desolate the Temple that was builded on the hill Garizim.

The year of the world, 3840. before Christs nativity, 124.

The Idumæans conquered by Hircanus, admit circumcision, and the laws of the Jews. Hircanus maketh a league with the Romans.

**H**IRCANUS hearing news of *Antiochus* death, led forth his army with all expedition against the Cities of Syria, hoping to finde them disurnished both of garri- sons and means of defence, as in effect it came to passe. He therefore took the Citie of Medaba at the end of six moneths, after that his army had suffered many calamities. Afterwards he seized Samega, and the Cities thereabout: The Cities of Sichem, and Garizim also where the Cutheans dwelt, who had a Temple there made according to the module of the Temple of Jerusalem (which *Alexander* the Great permitted *Sanaballath* to build in favour of his sonne in law *Manasses*, brother to the high Priest *Iaddus*, as we have heretofore declared) which Temple was laid desolate two hundred yeers after it was builded. *Hircanus* also took certain fortresses & cities of Idumæa, as Adora, and Marissi; and after he had subdued all the Idumæans, he permitted them to inhabit the countrey, under this condition, that they should consent to be circumcised, and to live according to the laws and religion of the Jews. They through the desire they had to live in the place where they were born, submitted themselves to be circumcised, and to live according to the customes and ordinances of the Jews; and from that day forward they were comprehended within the number of the Jews.

Whilest thus *Hircanus* was high Priest, he thought good to renew the amitie betwixt the Jews and the Romans; and to this effect he sent an embassage with letters unto the Senate. As soone as the Senate had received his letters, they made alliance with him, to this effect ensuing: *Fanius M. F. Pr.* assembled the Senate in the field of Mars the eighth day of February, in the presence of *L. Manlius*, *L. F. Mentina*, and *C. Sempronius*, *C. F. Falerna*; concerning that which *Simon* the sonne of *Dositheus*, *Apollonius* the sonne of *Alexander*, *Diodorus* the sonne of *Iason*, men of good reputation and honour, and sent Embassadors by the people of the Jews, have proposed; who have dealt with us as touching the confederation and amitie that this nation had with the Romans, and have likewise conferred as touching the affairs of estate, namely, that Joppe and the ports thereof, Gazara and the fountains thereunto belonging, and those other cities of the countrey, which *Antiochus* took from them, contrary to the decree of the Senate, should be restored unto them: and that it may not be lawfull for the Kings souldiers to passe thorow their countrey, neither any of those provinces, that are under their government: and that those things which were attempted by *Antiochus* during this warre, contrary to the arrest and decree of the Senate, should be declared void, to the end that the Embassadors sent in the Senates behalfe, may provide for the restitution of those things, which *Antiochus* hath spoiled them of, and may rate and set down the damages, which the countrey hath received by this warre. Item, that commendatory letters should be written in the behalfe of the Jewish Embassadors, to the Kings and free people for their secure and safe return into their countrey. It hath been held convenient, to make and ratifie this ordinance, to the end to renew friendship and confederation with men of so good respect, sent unto them by a nation so good and faithfull towards them. And as touching the letters, the answer was; that they should be written, at such time as the affairs of the Senate would permit them any leisure; and that from this time forward, they would have care that no injury should be offered them. And the Pretor *Fanius* was commanded also to deliver the Embassadors money out of the common purse, to beare their charges home into their countrey: and thus did *Fanius* dismisse the Embassadors of the Jews, after he had given them silver out of the common treasure, with the decree of the Senate addressed to those that should conduct them, and give them assured convoy to return into their countrey. And this was the estate of the affairs during *Hircanus* Priesthood.

The year of the world, 3844. before Christs nativity, 120.

But



- A** But King *Demetrius* being sharply whetted to make warre against *Hircanus*, could have neither time nor occasion to exploit the same, by reason that both the Syrians and his men of warre were scarcely well affected toward him, because of his wickednesse of life. For they sent Embassadors to *Ptolomey*, surnamed *Physcon*, to require him to send some one of *Selenicus* race unto them, to take upon him the kingdome. Whereupon *Ptolomey* sent them *Alexander* surnamed *Zebina*, accompanied with an army; who waging battell with *Demetrius*, put him to the worst, and constrained him to flie to his wife *Cleopatra* to Ptolemais: who neither accepting, nor entertaining him, he was constrained to retire himselfe from thence unto Tyre; where he was taken, and after he had suffered many miseries by the hands of his enemies, he finally died. *Alexander* having by this means obtained the kingdome, made a league of amitie with *Hircanus*. And whereas it so fell out, that *Antiochus*, surnamed *Gryphus*, the sonne of *Demetrius* made warre against him, he was overcome and slain in the battell. When as therefore *Antiochus* had taken possession of the kingdome of Syria, he forbore to make warre against the Jews, for that he had intelligence that his bother by the mothers side (who was in like sort named *Antiochus*) assembled an army against him at *Cyzicus*. Remaining therefore in his countrey, he resolved to make preparation against his brothers coming, who was called *Cyzicenus*, because he was brought up in that citie, and was the sonne of *Antiochus* called the Conserver, who died in the countrey of the Parthians, and who was brother to *Demetrius* the father of *Gryphus*: and it so fell out, that both these brothers were married to one and the same *Cleopatra*, as we have heretofore expressed. When *Antiochus* the *Cyzicenus* was arrived in Syria, he made warre against his brother, which continued many yeers:
- C** during all which time *Hircanus* lived in peace (for presently after *Antiochus* death, he revolted from the subjection of the Macedonians) and from that time forward gave them no succours, neither as subject, neither as friend; but his fortunes both augmented and flourished greatly during the time of *Alexander Zebina*; and principally during the reign of these two brothers. For the war, wherein they consumed one another, gave *Hircanus* an opportunitie, to levy all the revenews of Judæa, without any contradiction: so that by the same means he gathered infinite sums of money. For whilest the *Cyzicenus* destroyed his brothers countrey, *Hircanus* also made known his inclination and disposition: and seeing likewise that, *Antiochus* was destitute of those succours he expected out of Egypt, and that both himselfe and his brother also (through their naturall discords) weakened one anothers estates, he set as light by the one as by the other.
- D**

## CHAP. XVIII.

*How ANTIOCHUS the Cyzicenus came to the reliefe of the Samaritans: and how being conquered, he fled away.*

- E** OR which cause he drew forth his army against Samaria (which was a strong citie) and is at this day called Sebastia, because it was reedified by *Herod*, as we will make manifest in time and place convenient: He therefore began to besiege and batter the same with all diligence; animated thereunto, because of the extreme hate he bare the Samaritans, in that onely to please the Kings of Syria they had offered many grievous outrages to the Maritens, who were extracted from, & allied with the Jews. He therefore made a trench round about the Citie, with a double wall of eighty foulds, and committed the generall command of this siege to his sonnes *Antigonus* and *Aristobulus*, who so diligently and valiantly behaved themselves, that the Samaritans being overpressed with extreme famine, were constrained to eat such things as were unusual and unaccustomed amongst men; and to call *Antiochus* the *Cyzicenus* to their rescous. Who readily repaired thither, but was repulsed by *Aristobulus* souldiers, and being pursued by the two brethren as farre as *Scythopolis*, he hardly escaped; and they returning to their siege, freshly assaulted and besieged the Samaritans within their own walls: So that once more they were constrained to send Embassadors to *Antiochus* for aide, who was their allie; who sent unto *Ptolomey Lathyrus* for about some six thousand men of warre, who furnished him with them contrary to his mothers minde, who therefore had almost thrust him out of his dominion. As soon as he had received them, he made a road into *Hircanus* countrey, and spoiled and foraged the same as farre as Egypt. For he durst not bid him battell hand to hand, because he had not competent forces; but thought that in spoiling the countrey he might cause them to levy the siege, and forsake Samaria: but after he had lost a great number of his men by divers ambuscadoes of his enemies, he went unto Tripoly, committing
- F**

The year of the world, 3844. before Christs Nativity, 120.

*Demetrius* being overcome by *Alexander*, is slain. *Helio* & *Rufinus*, chap. 17. *Alexander* slain in the conflict betwixt him and *Antiochus Gryphus*.

The year of the world, 3852. before Christs Nativity, 112.

*Hircanus*, whilest the brothers weakened themselves by civil warres, liveth in peace.

The year of the world, 3854. before Christs Nativity, 110.

*Hircanus* besiegeth Samaria.

*Antiochus* seeking to relieve the Samaritans, is overcome and put to flight by *Aristobulus*.



The year of the  
world, 3854,  
before Christs  
birth, 110.

Epicrates  
corrupted  
with money,  
selleth Scytho-  
polis and other  
places to the  
Jews.  
Hircanus tak-  
eth Samaria.  
Hircanus is  
foretold by a  
voice in the  
temple, of his  
sons victory.

Chelcias and  
Ananias Cap-  
tains of Cleo-  
patras army.  
Strabo of  
Cappadocia his  
report of the  
loyaltie of the  
Jews.  
Hircanus  
groweth in  
discontent  
with the Pha-  
risees.

Eleazar the  
Pharisee up-  
braideth Hir-  
canus that his  
mother was a  
slave.

The Sadduce  
Jonathan in-  
censeth Hirca-  
nus against the  
Pharisees.

the generall charge of that warre to *Callimander* and *Epicrates*, two of his Captains. The *Cal-* G  
*limander* more rashly then wisely attempting to set upon the enemy, was himselfe slain, and  
his souldiers discomfited. And *Epicrates* given over to covetousnesse, did openly yeeld up  
Scythopolis and other Cities into the hands of the Jews: so that it was impossible for either  
of them to levy the siege. Finally, after that *Hircanus* had continued his siege before the  
City for the space of one whole yeer, he became master of the same: and not contenting  
himselfe with the surprizall hereof, he utterly destroyed it, enforcing the rivers thorow the  
midst thereof; yea he ruined the same in such sort, that the mud and soile both of the water  
and earth took away all the appearance of the Citie; so that it seemed as if it had never  
been. Of this *Hircanus* there is a certain incredible matter committed to memory, name-  
ly, how during his high Priesthood God had conference with him. For it is reported, that  
the very same day wherein his sonnes fought against *Antiochus* the Cyzicenean, whilest be- H  
ing himselfe alone, he offered incense in the Temple, that he heard a voice, saying, that his  
two sonnes had at that present overcome *Antiochus*: all which he incontinently signified un-  
to the people at the gate of the Temple; and according as he had said, so it came to passe.  
See here what occurrences hapned in *Hircanus* time.

About this very instant likewise, the affairs of the Jews prospered not onely in Jerusalem  
and Judæa, but also amongst the inhabitants of Alexandria; and finally in Egypt and Cyprus.  
For Queen *Cleopatra* rebelling against her sonne *Ptolomey Lathyrus*, appointed *Chelcias* and  
*Ananias* the sonnes of that *Onias*, who had builded the Temple in Heliopolis (according to  
the pattern of that in Jerusalem) her chieftains. And having committed her army unto their  
hands, she acted nothing without their advice, according as *Strabo* the Cappadocian witness-  
eth, speaking after this maner: Divers of those who came with us, and of those who had  
been sent into Cyprus from *Cleopatra*, suddenly revolted to *Ptolomey*: Onely the Jews that  
were of *Onias* faction, remained constant in their dutie, because the Queen made great ac-  
count and reckoning of *Chelcias* and *Ananias* their countermen. Thus far *Strabo*. This great  
felicity and prosperity of *Hircanus* moved the Jews to conceive a hatred against him; and  
especially the Pharisees opposed themselves against him. These Pharisees were one of the  
sects of the Jews (whereof we have heretofore intreated) which sect was so great in credit  
with the common people, that when they deposed any thing, were it against the King or the  
Priest, they were presently beleevd. *Hircanus* had been one of their disciples, and was in  
like sort very much beleevd of them. He therefore invited them to a feast, and entertain-  
ed them with all humanity: and seeing that they were set upon a merry pin, he began to  
tell them that they knew his minde, how that he desired nothing more then to be just, and  
to square all his actions according to Gods will and direction, according as they themselves  
taught. He therefore required them, that if they perceived that he mistook himselfe in any  
thing, or that he wandred from the right way, they would by admonition redresse the same.  
Whereupon all of them gave testimony of his perfect vertue. Wherewith he was highly con-  
tented. But one of the company called *Eleazar*, a man of a malicious nature, and such a one  
as delighted in mutiny, said unto him: Since you desire to heare the truth, if so be you affect  
the estimation of a good man, give over the place of Priesthood, and content your selfe with  
the government of the people. *Hircanus* demanded of him the cause wherefore he should  
forsake the Priesthood? Because (saith he) that we have heard say by our ancestors, that your  
mother was a captive during the reign of *Antiochus* the Famous (which notwithstanding was a  
false report.) *Hircanus* hearing this, was sore moved against him; and also all other of the  
Pharisees, who were assistant in that place. Amongst the rest there was a certain man called  
*Jonathan*, of the the order of the Sadduces (who maintain an opposite opinion against the  
Pharisees) who was an inward and deare friend to *Hircanus*, with whom he communicated the  
injurious speeches that *Eleazar* had spoken by him; who told him that (as he thought) *Elea-* I  
*zar* had spoken these words by the publike consent of the Pharisees; and that he might disco-  
ver the same most manifestly, if he enquired of them what punishment *Eleazar* had deserved  
for speaking after this sort. *Hircanus* therefore questioned with the Pharisees as concerning  
his punishment, telling them that he should very well perceive, that this injury had not been  
pronounced by the common consent of them all, if they condemned the offender to suffer a  
punishment proportionable to his offence. Whereupon they decreed, that he ought to be  
punished by imprisonment and scourging, for (said they) an injury done in word, required  
no capitall punishment: and to speak uprightly, they in their thinking censured severely  
enough of this fault, for that the Pharisees are naturally inclined to mercy when there grow-  
eth any question of punishment. But *Hircanus* was sore offended with this their answer, and  
imagined

G

H

I

K

L

M



**A** imagined that this *Eleazar* had spoken after this maner by the common instigation of the rest. This displeasure and conceived dislike of his, did *Jonathan* aggravate to the uttermost; and handled the matter in such sort, that he drew *Hircanus* to forsake the Pharises, and to subscribe to the opinions of the Sadduces, abolishing their ordinances, and causing them to be sharply punished that observe the same. These practices of *Hircanus* incensed the people against him and his sonnes. But hereof we will speak in another place. At this present I will declare how the Pharises have made many ordinances among the people, according to the tradition of their fathers, whereof there is nothing written in the laws of *Moses*: for which cause the Sect of the Sadduces rejecteth them, affirming that they ought to keep the written ordinances, & not to observe those that are grounded upon the tradition of the fathers: And great dispute and dissensions have been raised among them upon this occasion, because the richer sort onely, and not the baser sort of people, cleaved to the Sadduces: but the Pharises had the commonaltie on their sides. But of these two sorts, and of the Essians, I have more exactly entreated in my second book of the warres of the Jews. But *Hircanus* finally appeased this mutiny, and lived afterwards in much peace and happinesse, and after he had most discreetly governed his Principedome for the space of one and thirty yeers, he died, leaving five sons behind him. This man was honoured by God with three great gifts; the gift of government, the gift of Priesthood, and the gift of prophetic. For God spake unto him divers times by Oracles, and Revelations, and gave him the knowledge of things to come, which he in such sort foretold, that he declared that his two eldest sonnes should not possesse the principality any long time: whose end it shall not be amisse to set down in what manner it was, to the intent that the prophecy of their father may be the better known.

## CHAP. XIX.

*ARISTOBULUS* obtaineth the government, and first of all placeth the Kingly Diadem on his head.

**A**FTER the death of their father, *Aristobulus* the eldest of his sonnes determined to exchange the principality into an absolute estate of a kingdome: and the better to attain thereunto, he first of all set the Diadem upon his head, foure hundredth eighty and one yeers and three moneths since the people of the Jews were delivered from the servitude of Babylon, and led again into their country. And for that *Aristobulus* amongst all his other brethren, loved *Antigonus* best of all, who was the neereft unto him in age; he accepted him as a companion in the government of the Kingdome: but as touching the rest, he shut them up in prison. He locked up his mother likewise, who had contended with him as concerning the government (for that *Hircanus* had committed all things to her disposition) and so farre extended his cruelty, that he famished her to death in prison. After he had thus handled his mother, he slew his brother *Antigonus* also, whom he pretended to love above all the rest, and whom (as he made shew) he had made partner of his kingdome. From whom he estranged himselfe, by reason of some slanders and false accusations raised up against him; which at the first he gave no credit to; both for that the friendship which he bare unto him, made him slightly respect the same, as also for that he imagined that he was enviously slandered. It came to passe that *Antigonus*, returning upon a certain time from the army with great magnificence, about the time of the feast of Tabernacles, chanced to repaire thither at that very time, wherein *Aristobulus* hapned to fall sick. *Antigonus* intending to celebrate the solemnitie, ascended the Temple in great bravery, attended by some of his army, to make his speciall prayers for his brothers health. Whereupon certain malicious wretches, desirous to break the concord that was between them, made use of this occasion, and of *Antigonus* magnificent pompe and good fortune; and came unto the King, amplifying unto him in malicious words, what pompe and majesty he had shewed in that solemnitie, telling him that in these his actions, he demeaned himselfe in no sort like a private man; but that all his actions were levelled at a royaltie: finally, that his intent was to enter the kingdome by force, and to kill him, in that he made his account that since he might be King alone, it was a great simplicitie for him to have a companion. But *Aristobulus*, although he would very hardly be induced to beleieve these reports, yet notwithstanding being desirous both to extinguish the suspition, and to provide for his own securitie, he disposed certain of his guard in a dark and privie place under ground, and lodged himselfe in a certain tower called Antonia, commanding that no man should offer violence, except to those who

The year of the world, 3854. before Christs nativity, 110.

*Hircanus* forsaketh the Pharises, and followeth the Sadduces. The constitutions of the Pharises.

*Hircanus* death.

The year of the world, 3867. before Christs Nativity, 103.

*Hircanus* prophecy of his sonne.

The year of the world, 3862. before Christs nativity, 108.

*Hedio* & *Rufinus*, chap. 16. *Aristobulus*, *Hircanus* son, was the first after the captivity of Babylon that set the Diadem on his head. *Aristobulus* admitteth his brother *Antigonus* to be his copartner in the kingdome, and imprisoneth the rest of his brethren, and famisheth his mother.

*Antigonus* death plotted, *Aristobulus* incensed against his brother *Antigonus*.



The year of the  
world, 3862.  
before Christs  
birth, 102.

Aristobulus  
Queen con-  
traveth Anti-  
gonus death.

The force of  
slander.

Judas the  
Effean a  
Prophet.

The punish-  
ment of Ari-  
stobulus for  
the murder of  
his brother.

The touch of  
conscience.

The year of the  
world, 3863.  
before Christs  
Nativity, 101.

Aristobulus  
compelleth  
the Itureans  
to be circum-  
cised, and to  
observe the  
laws of the  
Jews.

entred armed: Giving a further charge to his guard, that if *Antigonus* entred armed, he should be slain. Which done, he sent for his brother, willing him to repaire unto him without weapons. Which when the Queen and they that complotted the murder of *Antigonus* understood, they perswaded the messenger to certifie him the contrary, namely, that his brother expected (in that he made warlike preparation and furniture for warre) that in that estate and pompe, and in those royall and warlike accoutrements, he should come and visit him; to the end he might be an eye-witnesse of his brave furniture and preparation. But *Antigonus* suspecting no harme intended him, and relying on the good will of his brother, marched all armed on foot toward *Aristobulus*, to shew himselfe in that bravery: and when he came right over against the tower, that is called *Straton*, where the passage was very dark, the Kings guard slew him.

By this accident a man may easily conjecture, that there is scarcely any power greater then that of envy and slander, and that there is not any thing that may sooner break off the good will and amitie amongst brethren, then these two passions: And above all, there is an occasion offered us of great wonder, in respect of one that was called *Judas*, of the Sect of the *Effeans*, who in all those things that he prophesied, varied in no sort from the truth. He seeing *Antigonus* come up into the Temple, cried out among his disciples (who frequented with him to be instructed by him in the method of prophecy) that he was weary of his life, because *Antigonus* securitie argued the vanitie of his prophecy, by which he had foretold, that that very day he should be slain at *Stratons* tower; whereas the place where he should be murdered, was six hundred foulds off, and the better part of the day was already spent: so that it could not be imagined, but that he should be in danger to have made a false prediction. Whilest he declared his doubts after this maner, and was wholly overcome with choler, news was brought that *Antigonus* was slain in a certain place under ground, which was called the tower of *Straton*, of the same name with that other that standeth neer the Sea, which was afterwards called *Caesarea*; which ambiguitie troubled the Diviner. Incontinently after this accident, *Aristobulus* repented himselfe, in that he had put his brother to death; and this repentance of his, was seconded by a most grievous sicknesse, proceeding from the affliction of his spirit and detestation of that cruell murder: so that with grievous agony and torment he vomited blood, as if all his entrals had been torn in sunder. This blood so vomited by him, it fortuned (in mine opinion) by the divine providence of God, that a certain servant of his bearing it from his presence, by some trip of his foot hapned to stumble, and shed the same in that very place, which had been soiled with the blood of the slaughtered *Antigonus*. By which means they that beheld the same, raised a great cry, exclaiming that the Page had shed the blood in a convenient place. *Aristobulus* hearing this out-cry, demanded the cause thereof, and for that no man addrest himselfe to satisfie him, he was the more earnest to know it (according to the nature of men, who are alwaies more suspicious and desirous to know those things, which are most concealed.) Finally, from words he fell to menaces, and never a man for feare of him durst tell him the truth. Whereupon he altogether dismayed and affrighted in his conscience, casting forth abundant tears, and laden with grievous sighes, began to cry out in this maner: How then? Mine impious and detestable act is not hidden from God, but the sudden punishment of my brothers murder pursueth me: wherefore, O thou shamelesse body of mine, how long wilt thou detain my soule, which is due, and appertaineth to the ghosts of my mother and brother? Why dost thou not take it all at once such as it is, without expecting that I should sacrifice my blood, poured out so many times to those, whom I have so traiterously slain? While he pronounced these words, he died, after he had reigned one year. He was called *Philettes*, that is to say, a lover of the Greeks. Thus after he had profited his country many waies, & subdued the *Itureans*, and joyned the greater part of the countrey, to *Judaea*; and had constrained them likewise, who should remain in that countrey, to be circumcised, and to live according to the laws of the Jews, he died thus miserably. He was by nature courteous and shamefast, as *Strabo* testifieth, speaking after this maner, by the authoritie of *Timagines*; This was a courteous man, and profitable to his countymen the Jews in many things: for he enlarged their countrey, and conquered a part of the nations of the *Itureans*, whom he tied unto him by the bond of circumcision.

CHAP.



A

## CHAP. XX.

*The exploits of ALEXANDER King of the Jews.*

The year of the  
world, 3863.  
before Christs  
nativity, 101.

Hecio & Ruf-  
finus, ch. p. 19.  
Salome sur-  
named Alexan-  
dra Antio-  
bulus his wife  
maketh Jan-  
næus Alexan-  
der King.

Alexander  
executeth the  
one brother  
that affected  
the crown, and  
honoureth the  
other.  
Alexander  
besiegeth Pro-  
lemais.

The year of the  
world, 3864.  
before Christs na-  
tivity, 100.

Zoilus tyrant  
of Straton and  
Dora.

Antiochus  
Philometor

Antiochus  
Philometor

Antiochus  
Philometor

Antiochus  
Philometor

Zoilus and the  
Gazans re-  
quire aide a-  
gainst the  
Jews at Pro-  
lemais hands.



When *Aristobulus* was dead, *Salome* his wife (whom the Greeks called *Alexandra*) set his brothers at liberty (whom, as we have heretofore declared, he had shut up prisoners) and made *Jannæus* (who was called *Alexander*) King; who both in age and modestie surpassed all the other brethren; but such mis-hap had he, that from his birth-day upward, his father had conceived so great a hate against him, that he never admitted him to his presence so long as he lived. The cause whereof (as it is reported) was this: When as *Hircanus* loved *Aristobulus* and *Antigonus*, who were his two eldest sonnes, with most intire affection, God appeared unto him in his sleep, of whom he demanded who should be he that should succeed him? Whereupon God presented unto his sight the semblance of *Alexander*: wherewith he grew discontent, in that he conceived he should be heire of all his goods; and so much prevailed displeasure with him, that as soon as he was born, he sent him out of his presence into Galilee, to be nourished and brought up in that place. But God hath apparantly proved that he lied not to *Hircanus*. For after *Aristobulus* death, he taking possession of the Kingdome, caused one of his two brethren to be put to death, who affected and laboured to make himselfe King: and as for the other, who resolved himselfe to live in idleness and pleasure, he honoured him greatly.

After that he had established his estate, according as he thought it most expedient, he led forth his army against *Ptolemais*: and having obtained the upper hand in the battell, he couped up the men within their citie, and afterwards besieged and entrenched about the same. For amongst all the cities of the sea-coast, these two onely, namely *Ptolemais* and *Gaza* remained as yet unconquered, and there was no opposite left but *Zoilus*, who was seized of the tower of *Straton* and *Dora* where he governed. Whilest *Antiochus Philometor* and *Antiochus Cizicenus* were thus at debate and warre the one against the other, and consumed each others forces, the *Ptolemaidans* had not any succour from them. But whilest they were travelled with this siege, *Zoilus* (who held the tower of *Straton* and *Dora*) assisted them with that army he had under him, and gave them some succours, by reason that (since these two Kings were whetted with intestine troubles and warres) he cast how to advance himselfe to the crown and soveraigntie. For these two Kings seemed to neglect their own dangers, resembling herein those wraстlers, who though being wearied with fight; yet are ashamed to submit unto their adversary, but give themselves a breathing time, that they may the better be heartned to encounter. The onely hopes they had, were in the Kings of Egypt and in *Ptolomey Lathyrus*, who held the Ile of *Cyprus* at that time. (whither he retired himselfe after he had been driven out of his kingdome by *Cleopatra* his mother.) To him the *Ptolemaidans* sent Embassadors as unto their allie, requiring him to come and deliver them from *Alexanders* hands, into which they were in danger to fall. These Embassadors perswaded him, that if he would passe into Syria, he should have both *Zoilus* to friend, and those of *Gaza* to his followers, in the rescue of the *Ptolemaidans*: and moreover, they assured him that the *Sidonians* and divers others would second him: and by this means so encouraged him with promises, that he halted himselfe to set saile.

But in the mean space *Demenetus* (who was both eloquent and in great authoritie with the Citizens) made the *Ptolemaidans* change their resolution, telling them that it was much better for them to hazard themselves in some uncertain danger, wherewith the Jews threatened them, then to deliver themselves into the hands of such a master, from whom they could expect nothing but manifest servitude. And moreover, not onely to sustain a present warre; but that which is more, an imminent warre from Egypt: for that *Cleopatra* would not permit that *Ptolomey* should levy an army of the neighbouring Nations, but would come against them with a great power, and would enforce her selfe also to thrust her sonne out of *Cyprus*. And as for *Ptolomey*, if he were frustrate of his hope, yet might he notwithstanding once more return again to *Cyprus*; whereas they were to expect no lesse but extreme danger. Now although that *Ptolomey* being at sea, understood how the *Ptolemaidans* had changed their opinion, yet continued he his course onward, and landing in the port of *Sicamine*, he caused his army (who were of foot and horse to the number of thirty thousand men) to take land, and with them he approached *Ptolemais*; and perceiving that upon his encamping, they of the city admitted not his Embassadors, neither in any sort gave care unto them, he was wondrously perplexed. But after *Zoilus* and they of *Gaza* were come unto him, requiring him



The year of the  
world, 3864.  
before Christs  
birth, 100.

Alexander  
perswadeth  
Ptolomey to  
cut off Zoilus.  
Zoilus taken.  
Ptolemais  
besieged by  
Ptolomey.  
Ptolomey tak-  
eth Azor a  
town in Ga-  
lilee.

him to yeeld their assistance, for that their countrey was destroyed by the Jews, and by *Alexander*: For which cause *Alexander* raised his siege from before Ptolemais, for feare of *Ptolomey*, and retiring his army into his own countrey, he began to use this stratagem. For covertly he incited *Cleopatra* against *Ptolomey*; and openly he made a shew of amitie and confederation with *Ptolomey*: promising him to give him foure hundred talents of silver, provided that he would deliver him of the tyrant *Zoilus*, and assigne those possessions held by him unto the Jews. *Ptolomey* having made a peace and league with *Alexander*, did at that time willingly lay hold on *Zoilus*: but after that he understood that *Alexander* had sent and incensed his mother against him, he brake all accord, and went & besieged Ptolemais, that would not entertain him. After therefore he had left his lieutenants at the siege with part of his forces he departed with the rest, to enter upon and spoile the countrey of Judaea. *Alexander* perceiving *Ptolomeys* intent, assembled about 50000. fighting men of his own countrey, (or as some historians have written, 80000) with whom he went out to fight against *Ptolomey*, who suddenly setting upon Azoch a city of Galilee on a Sabbath day, took it by force, and led away from thence ten thousand prisoners, and a great quantitie of other bootie.

### CHAP. XXI.

*How PTOLOMEY LATHYRUS fought against ALEXANDER, and obtained the victory.*

Ptolomey  
assaulteth  
Sephor.  
Hecatonama-  
chi, or the  
warriors by  
hundreds.



Afterwards set upon Sephor a citie neer unto Azoch, from whence he departed with the losse of many men, with an intent to fight with *Alexander*: who came forth to make head against him, and met with him neer unto Jordan, in a place called Afophon, and encamped right over against the enemy. He had in his vanguard 8000. men, whom he called combattants by the hundredths, who carried brazen bucklers. *Ptolomeys* foreward also had bucklers after the same fashion: who perceiving themselves to be inferiours in other points, deferred the charge, and were loth to hazard battell. But *Philostephanus* the camp-master did not a little encourage them: For he caused them to passe the flood, hard by which they were encamped, neither would he hinder *Alexander* from passing the same, making his account, that if the enemies had the river on their backs, he should be the more assured of them, that they should not warrantize themselves from the fight. In the beginning of the skirmish, each one of them fought, with answerable valour, so that a great number of them fell on both sides. But *Philostephanus* perceiving that *Alexanders* army had the better, he took a part of his followers, and speedily seconded those who were ready to retire themselves. The wing of the Jews vanguard that saw themselves freshly charged, and not succoured by any means, began to flie; and so far were those that marched next them, from yeelding them assistance, that contrariwise all of them became partners in one shamefull flight. But they of *Ptolomeys* side behaved themselves farre otherwise: for they pursued and slew them, and after they had wholly disarmed them, they charged them so hotly, that they blunted their weapons, and wearied their arms with killing them. It is reported that thirty thousand men were slain in the battell (*Timagenes* saith, fifty thousand) as for the rest, some of them were taken prisoners, and other some fled unto their houses. After that *Ptolomey* had obtained this victory, he overranne and spoiled the whole countrey; and in the evening he quartered himselfe in certain villages of Judaea, which he found full of women and children, and commanded his souldiers without respect of person, to cut their throats, and to chop them into pieces; and afterwards to cast the morsels into a boyling cauldron, and when they were well sod, to eat the same: All which he acted, to the intent that they that were fled from the battell, and retired to their own habitations, should know that their enemies would eat mens flesh; that by this means they might redoubt them the more when they should behold them. *Strabo* and *Nicholas* report, that they demeaned themselves after this manner, as I have declared. And *Ptolomey* took Ptolemais also by force, as I have made known else where.

Alexanders  
overthrow.

Ptolomey, to  
the end he  
might assist  
the Jews with  
more terror,  
causeth his  
souldiers to eat  
mans flesh.

Ptolemais tak-  
en by force.  
*Cleopatra*  
prepareth an  
army against  
her sonne.

But *Cleopatra* perceiving how her sonne prospered, and how he had spoiled Jewry without any prejudice, and subjected the Citie of Gaza to his command: she concluded with her selfe, that she ought not to suffer him to increase after that manner, considering it was upon the borders of Egypt, whose soveraigntie he affected. For which cause, she suddenly marched out against him, with an army both by sea and land; committing the command of her whole forces to *Chelcias* & *Ananias*, both Jews; and sent the greater part of her riches into the Ile of Coos, with her nephews, and her testament, to be reserved and kept there in safety.



**A** safety. And after she had commanded her sonne *Alexander* to set sail toward Phœnicia, with a great navy, because the inhabitants of that country were revolted from her obedience: she herself departed and came to Ptolemais, and besieged it, when she perceived that they refused to grant her entry. *Ptolomey* made haste to depart out of Syria, and to enter Ægypt, hoping to be Lord thereof at one time, when he should finde the country disurnished of men of warre. But this purpose failed him. At that time it fortun'd, that *Chelcias* one of the two Generals of *Cleopatras* armie, died in Cœlosyria, being in pursuit of *Ptolomey*. *Cleopatra* having tydings of her sonnes enterprize, and that the successe and fortune he expected in Ægypt had failed him, she sent part of her armie to drive him out of the country; so that he was enforced to return back again out of Ægypt, and to go and spend his winter at Gaza. Mean while *Cleopatra* besieged and took the citie of Ptolemais, whither *Alexander* resorted.

**B** unto her, with great presents, and an answerable respect unto his fortune, who had been so untowardly handled by *Ptolomey*, having now no other recourse left him but to her favour and assistance. Upon his arrivall, certain of her familiars counselled her to lay hands on him, and to seize the country: and not to permit that so great a number of Jews, and they so valiant men, should become subjects unto one man. But *Ananias* gave her counsell to the contrary, alleading that she should commit an act of great injustice, if she should depose him, who was her allie, from the government; who was beside that, very neerly allied unto her. For (said he) I would you should know, that by committing this wrong, you shall raise in all the rest of the Jews a hainous hatred against you. *Cleopatra* conforming her self according to *Ananias* counsell, resolved with her self to offer *Alexander* no injurie; but in stead thereof,

**C** she entertained him as her allie and friend, at Scythopolis a citie of Cœlosyria. Now when *Alexander* perceived, that he was discharged of the fear which he had conceived in respect of *Ptolomey*, he incontinently drew his army into Cœlosyria, and after six moneths siege, took Gadara: he took shortly after Amath also (which is a great fortresse belonging to the inhabitants about Jordan) where *Theodore* the sonne of *Zenon* had hoorded up the richest and goodliest part of his substance: who surprising the Jews at unawares, slew about ten thousand of them, and pillaged *Alexanders* baggage.

The year of the world, 3864. before Christs nativity, 100.

*Ptolomey* driven out of Ægypt. Ptolemais besieged and taken by *Cleopatra*.

*Alexanders* peace with *Cleopatra* renewed.

The year of the world, 3873. before Christs nativity, 93.

*Alexander* taketh Gadara.

This did not any wayes astonish *Alexander*: but notwithstanding the dyaster, he marched forward toward the cities Raphia and Anthedon, which *Herod* afterwards called Agrippias, situate on the sea-coasts, and took them perforce; and seeing that *Ptolomey* was retired from Gaza into Cyprus, and that *Cleopatra* his mother was in Ægypt, he besieged the citie of Gaza, and spoiled all the country round about it, by reason of the displeasure which he had conceived against the citizens, for that they had sought their assistance at *Ptolomeys* hands against him. Against him *Apollodorus* Captain of the Gazeans made a sally by night, and entered the camp of the Jews, having onely with him two thousand strange souldiers, and one thousand of his own followers. And as long as the night lasted, the Gazeans had the upper hand, because that they made their enemies beleieve that *Ptolomey* was come to their rescue, and to assault the Jews afresh: but as soon as the day appeared, and this opinion was found false, as soon as the Jews were assured of the truth, they turned back upon them, and charging the Gazeans, they slew about some one thousand fighting men of them.

*Alexander* besiegeth Gaza: *Apollodorus* by night invadeth the camp of the Jews.

**E** All this notwithstanding, they bethought them on no surrender, but stood out, being neither amated with losse of men, or lack of provision whatsoever, resolving themselves rather to endure any misery, then to submit themselves into the hands of their enemies: and that which made them more confident, was the hope of help which they expected from *Aretas* King of Arabia, who had promised no lesse. But it came to passe that *Apollodorus* was slain before his arrivall, and the citie taken. For *Lyfimachus* his brother conceived a jealousie against him, by reason of the good opinion which the inhabitants had of him, and having slain him, and gathered those fighting men that he might, he yeilded up the citie unto *Alexander*, who at the first made a peaceable entrie, but afterwards disperfed his souldiers, and gave them licence to execute all hostilitie against the citizens: so that they acted their crueltie in every place, and slew many of the Gazeans: Neither died these citizens unrevengeed, but so manfully behaved they themselves, that they butchered no lesse number of Jews, then they murdered citizens among them. Some of them likewise perceiving themselves to be alone, set fire upon their houses, taking away first that which was therein; to the intent that the enemy might be enriched with none of their spoils. Othersome killed their wives and children with their own hands, meaning this way to deliver them from the enemies servitude. But the Senators, to the number of five hundred, were fled into the Temple of *Apollo* (for at such time as the enemy entered the town, they were by chance assembled in counsell) all these did *Alexander* put to the sword, and instantly razed and levelled that Citie with the ground:

*Aretas* King of Arabia hateth the Gazeans with hope of rescue. *Lyfimachus* killeth his brother *Apollodorus*, and becometh Governor of Gaza to *Alexander*.



The year of the  
world, 3873.  
before Christs  
Nativity, 91.

Antiochus  
Gryphus slain.  
Seleucus Gry-  
phus sonne,  
maketh warre  
with Antio-  
chus the Cyze-  
cenian.

The year of the  
world, 3874.  
before Christs  
Nativity, 90.

Antiochus  
Eufebes put-  
teth Seleucus  
to flight.  
Antiochus Se-  
leucus brother,  
fighteth against  
Antiochus the  
sonne of the  
Cyzenian.  
Demetrius  
Eucerus made  
King of Da-  
masco by Pro-  
lomey Lathu-  
rus.  
Citrons cast at  
Alexander.

Amath de-  
stroyed.  
Obeda King  
of Arabia.

The year of the  
world, 3884.  
before the nati-  
vity of Christs  
80.

Hedio & Ruf-  
finus, chap. 20.  
Demetrius Eu-  
cerus march-  
eth out against  
Alexander.  
Demetrius  
fighteth with  
Alexander, and  
hath the upper  
hand.  
Alexander in  
this fight lo-  
seth all his hi-  
red souldiers.

ground: which done, he returned to Jerusalem, after he had spent one whole yeer at the G  
siege before Gaza.

About this time *Antiochus*, surnamed *Gryphus*, died by the treason of *Heracleon*, in the  
fourty and fifth yeer of his age, and in the nine and twentieth of his reign. His sonne *Seleucus*  
had the kingdome after him, who made warre against his uncle *Antiochus*, surnamed *Cyzi-  
cenus*, and having overcome and taken him, he slew him. Not long after, *Antiochus* the sonne  
of *Cyzicenus*, and *Antoninus*, surnamed the Devout, came to Arade, and placed the Diadems  
upon their heads, and made warre against *Seleucus*, whom they overcame in one conflict, and  
drove him out of all Syria; who flying into Cilicia, and arriving again in the cite of the  
Mopseates, he exacted a summe of money at the citizens hands. But the people were so in-  
censed, that they set fire on his palace, whereby it came to passe, that both he and his friends H  
were burned to dust. During the time that *Antiochus* the sonne of *Cyzicenus* reigned in Syria,  
another *Antiochus*, *Seleucus* brother, made warre against him; but he was not onely over-  
come, but both he and his army were put to the sword. After him, *Philip* his sonne took the  
Diadem, and governed in certain places of Syria.

Mean while *Prolomey Lathurus* sent to *Gnidus* for his fourth brother *Demetrius Eucerus*, and  
made him King of Damasco. Against these two brothers *Antiochus* made a manly and valiant  
resistance, but died very shortly after. For repairing to *Laodicea* to succour the Queen of the  
Galadenians, who made warre against the Parthians, he died fighting valiantly; and his two  
brothers, *Demetrius* and *Philip* possessed Syria, as hereafter shall be declared. As for *Alex-  
ander*, a domesticall sedition was raised against him; for the people arose and mutined at such  
time, as he assisted at the Altar to solemnize the feast of Tabernacles, and during the time  
that he intended the sacrifice, they cast Citrons at him: for (as we have declared elsewhere)  
the Jews have this custome, that on the feast of the Tabernacles, each one bringeth a branch  
of Palm, and of Citrons. They upbraided him also with many injurious speeches, reproach-  
ing him, that he had been prisoner in warre; and that he was also unworthy of the honour of  
the Priesthood. Whereupon, he being moved by these disgraces, slaughtered about six thou-  
sand men: and having made an inclosure of wood about the Temple and the Altar (as farre  
as the place whereinto it was lawfull for none to enter but the Priests) he kept there, to the  
intent the people might not apprehend him: he entertained also certain strange souldiers  
Pisidians and Cilicians. For in that he was at odds with the Syrians, he made no use of them.

After this, having overcome the Arabians, he constrained the Moabites and Galaadites to  
pay him tribute, and destroyed the Citie of Amath whilest *Theodore* for fear gave over to re-  
sist him. But encountering with *Obeda* the King of Arabia, and being surprised and betrayed  
by an ambuscado in certain miry and unhaunted places, he was thrust by the presse of the cam-  
els into a deep trench (neer unto *Gadara* a village of *Galaad*) from whence he almost de-  
spaired to escape: notwithstanding, avoiding that danger, he came to Jerusalem. And be-  
sides this his last mishap, the people hated him, against whom he made warre for the space of  
six yeers, and slew at the least fittie thousand of them: and the more he intreated them to  
compromit these hainous debates between them, the more grievous displeasure conceived  
they against him, because of the inconveniences they had suffered: so that when he demanded  
of them what they would have him to do, they all of them with one voice cried out, that he  
should kill himself. And thereupon they presently sent messengers to *Demetrius Eucerus*, re-  
questing him of his favour and assistance.

#### CHAP. XXII.

DEMETRIUS EUCAERUS overcometh ALEXANDER in battell.

**W**HEN coming onward with his army, and taking with him those who had incited him  
to the enterprise, came and encamped neer unto the cite of Sichem. But *Alex-  
ander* gathering together some twenty thousand Jews (whom he knew to be  
well affected towards him) with six thousand and two hundred mercenary sould-  
diers and strangers, marched forward against *Demetrius*, who led with him three  
thousand horsemen, and fourtie thousand footmen. Both on the one and the other side there  
fell out many subtil stratagems: the one of them striving on the one side to inveigle and  
withdraw the forrain souldiers, who were Grecians; and the other inforcing himself to re-  
concile those Jews that were of *Demetrius* followers to his faction: but neither the one nor  
other prevailed ought at all by these devices: so that finally they were driven to decide their  
quarrell by the sword: in which encounter *Demetrius* had the upper hand. For all the stran-  
gers that were on *Alexanders* side, were every one hewed in pieces; after they had made  
sufficient proof both of their faith and valour. There died also many of *Demetrius* souldiers.  
But



**A** But after that *Alexander* had fled unto the mountains, divers Jews (to the number of six thousand) in commiseration of his desperate estate, and through the fear they had of *Demetrius*, resorted unto him; which when the Conquerer heard, he retired himself. After this, the Jews made warre against *Alexander*, and in divers losses which they received, there died a great number of them in divers combats: Finally, after he had closed up the most strongest amongst them in the citie of Bethon, he besieged them; and after he had taken the City, and brought them under his subjection, he carried them to Jerusalem, where he perpetrated an unspeakable and cruell murther. For whilest he banquetted with his concubines, in the sight of them all, he commanded eight hundreth of them or thereabout to be crucified, and before their eyes whilest they yet lived, he caused their wives and childrens throats to be cut. All which he did to revenge himself of those wrongs which he had received: but he exceeded the bounds of humanity herein, notwithstanding they had rebelled against him, and reduced him into a most pitious estate, and put him in danger both of his life and kingdome. For being not content to assaile and make warre upon him with their forces, they drew strangers also in his cuntry against him: and finally, they overpressed him in such sort, that he was constrained to yeeld up into the King of Arabias hands, the countries and cities that he had conquered from the Moabites and Galaadites, for fear lest they should joyn with the Jews, and make warre against him; besides other innumerable injuries and outrages committed by them against him. This notwithstanding it cannot be excused, but that he overshot himself herein; so that by reason of this enormous crueltie, he was called *Thracidas*, that is to say, as cruell as a Thracian: and this title continued amongst the Jews. The souldiers of the contrary party, who amounted to the number of eight thousand, fled by night into strong and sure holds; and as long as *Alexander* lived, they were in exile. But at the last, after he was delivered of all these troubles, he lived in quiet, and governed his kingdome peaceably all the remnant of his life. But *Demetrius* departing from Judea to Beroea, besieged his brother *Philip* with ten thousand footmen, and one thousand horse. But *Straton* Lord of Beroea, allied to *Philip*, called *Zizus* Duke of the Arabians, and *Mithridates* Sinaces governour of the Parthians, unto his help, who repairing unto him with great forces, besieged *Demetrius* in his own trenches, in which they so inclosed him by continuall shooting of darts, and want of water, that they constrained him, and those that were with him, to submit themselves to their mercy. When as therefore they had preyed the whole cuntry, and were seized of *Demetrius*, they sent him prisoner to *Mithridates*, who at that time was King of Parthia. And as touching the Antiochians, as many of them as were found in the camp, were suffered to depart with the safety of their lives and baggage, and to return to Antioch. But *Mithridates* King of Parthia honoured *Demetrius*, by all means possible, untill such time as he was surprisied with a sicknesse, whereof he died. Incontinently after the battell, *Philip* came into Antioch, and having obtained the kingdome, ruled over Syria.

The year of the world, 3884, before Christs nativity, 80.

Six thousand men resorted unto *Alexander*. *Alexander* being assailed by the Jews, besieged the mightiest of them in Bethon. *Alexander* crucified 800. Jews, and murthered their wives and children in their presence.

*Alexander* furnished *Thracidas*.

*Demetrius* besieged his brother *Philip* in Beroea.

## CHAP. XXIII.

The exploits of *ANTIOCHUS DIONYSIUS* against Judea.



**A**fter this, *Antiochus* called *Dionysius* (who was *Philips* brother) came into Damasco to obtain the soveraigntie therein, and therein in short space accomplishing his affairs, got possession of the crown. When his brother *Philip* (who had an army in a readinesse to invade the Arabians) had tidings hereof, he came to Damasco with great speed, and made him surrender up the Citie, both by the means of *Milesius* whom *Antiochus* had left governour in the Castle; as also by the consent of the citizens themselves. But *Philip* shewed himself ungratefull toward *Milesius*, performing nothing of that which he had promised him, at such time as he delivered him the Citie; because his intent was, that the world should think that the fear of his power, and not *Milesius* favour, was the cause of the surprisall of Damasco. Which act of his drew him into suspicion with *Milesius*, and was the cause that he lost the city again. For departing from thence to exercise himself at tilt, *Milesius* lockt the gates against him, and kept the city for *Antiochus*. Who having intelligence of that which had befallen *Philip*, returned out of Arabia, and at that very instant led his army into Judea, in which there were eight thousand footmen, and eight hundreth horsemen. *Alexander* fearing his approach, made a deep trench from Caparbata (which is called at this day Antipatris) as farre as the sea of Joppe (which was the onely streight whereby he might be assailed) and made a wall furnished with wooden towers, with their courts of guard, distant the one from the other an hundreth and fiftie furlongs,

*Hadri & Rufinus*, chap. 21. *Antiochus* king of Damasco. *Antiochus* thrust out of his kingdome by his brother.

The year of the world, 3887, before Christs nativity, 77.

Caparbata called Antipatris.



The year of the  
world, 3884.  
before Christs  
Nativity, 20.

Antiochus  
death and the  
famine a-  
mongst his  
armie.

Aretas king of  
Cœlosyria.  
Certain cities  
taken by Alex-  
ander.

furlongs, to keep back *Antiochus*. But he fired all these his fortifications, and made his army to passe into Arabia thorow this streight. The King of Arabia retired upon the first assault; but afterwards he presently came into the field with ten thousand horsemen: whom *Antiochus* charged very valiantly, and in the onset lost his life (yet with victory) whilest he fought to succour a company of his men that were hardly laid to. After *Antiochus* death, his army retired to the borough of Cana, where divers of them died for hunger.

After him *Aretas* reigned in Cœlosyria, who was called unto that kingdome by those that held Damasco and hated *Ptolomey* the sonne of *Mennans*. *Aretas* led his army into Jewry, and got a victory against *Alexander* neer to Adida: which done, he retired out of Judea, upon a composition made between them. Moreover, once more *Alexander* marched towards the citie of Dion, and took the same. And afterwards he led his army against *Essa*, where *Zeno* had hoorded up his chiefeft riches: and before he assailed the fortresse, he invironed the place with three huge walls, which he builded round about it, and having taken it by force, he marched to Gaulana, and Seleucia: which when he had overcome, he made himself master of a valley called the Valley of *Antiochus*, with the fortresse of Gamala. And objecting many crimes against *Demetrius* the Lord of those places, he dispossessed him of his government. Finally, after he had made warre for the space of three whole yeers, he returned into his country; where the Jews entertained him willingly by reason of the happy exploits which he had atchieved.

About the same time the Jews were already possessed of the cities of Syria, Idumæa, and Phœnicia; of the Tower of Straton, Apollonia, Joppe, Jamnia, Azoth, Gaza, Anthedon, Raphia, Rhinocura, all which were neer unto the Sea: and in the firm land on the one side of Idumæa, as Adora, Marissa, and all Samaria; the Mounts Carmel and Itabyr; and herewith Scythopolis, Gadara, Gaulanitis, Seleucia, Gabala; and of Moab, Essebon, Medaba, Lemba, Orona, Telithon, and Zara; Antona of Cilicia and Pella. This last City was razed by them, because the inhabitants would not promise to convert themselves to the religion of the Jews) with divers other of the principall cities of Syria also, which were conquered by them.

The year of the  
world, 3887.  
before Christs  
Nativity, 77.

The Jews are  
Lords of the  
cities of the  
Syrians, Idu-  
mæans, and  
Phœnicians.  
Pella destroy-  
ed and razed.  
Alexanders  
sicknesse.

After this, King *Alexander* fell sick, by the means of his surfeit and drunkenesse; and for the space of three yeers he was travelled with a quartane ague. This notwithstanding, he was always in the camp, untill such time as being wearied with travels, he died in the marches of the countrey of the Gerasens, at such time as he besieged Regaba (which is a Castle situate on the other side of Jordan.) The Queen perceiving that he was at deaths door, and that there remained neither hope of life, nor recoverie; she began to weep and lament, and to beat her breasts, because both she and her children were likely now to be left desolate, and in these words she bemoaned her self unto him: To whom wilt thou leave both me and thy children in the estate, wherein we be? or why should we survive or live one after another, considering that thou assuredly knowest, that the hearts of thy people are estranged from us? Hereupon the King comforted her, and gave her this counsell, that if she would assure the kingdome both unto her and her children, she should behave her self according to his direction: which was, first to conceal his death, and not to suffer his men of warre to have notice thereof, untill such time as she had taken this Castle. Which done, he advised her to repair to Jerusalem in pomp, and triumph; and that being there, she should bestow some authority upon the Pharisees, who should recover her praises, and obtain her favour amongst the people. For (said he) these kinde of men are in great estimation and credit with the people, and can do much hurt unto those they hate, and further them in like sort very mightily towards whom they are well affected: For the people easily beleeveth them, when they urge ought against any man, notwithstanding it be of envie; and that himself also had incurred the displeasure of the people for their sakes, in that he had offended them.

The year of the  
world, 3890.  
before the nativ-  
ity of Christ,  
74.

Alexander in-  
strueth his  
wife, how she  
should reign  
securely.  
The authority  
of the Phari-  
sees among the  
people.

When as therefore (said he) thou shalt arrive in Jerusalem, send thou for the chiefeft amongst them, and pray them to come unto thee, and after you have shewed them my dead body, use the most plausible speech that you can, and give them permission to dispose of my body as they list, whether it be their pleasure to interdict and deny me funerall (in that they have received many indignities by me) or whether in avengement of their displeasure, they will offer any ignominie to my body: and promise you them that you will do nothing in the administration or government of the kingdome but by their advice. If in this sort you shape both your maners and discourse towards them, it will come to passe, that I shall be buried by them with great magnificence (which otherwise I could not be by any other means) because they will offer no outrage to my body, no although you should permit them: and besides that, you shall reign in more assurance and quiet.

After



A After he had given his wife these advertisements, he gave up the ghost; after he had reigned seven and twenty yeers, and lived fourty and nine.

## CHAP. XXIII.

After ALEXANDERS death, his wife ALEANDRA governeth the kingdome.

The year of the world, 3890. before Christs nativity, 74.

Alexanders death.

Alexanders funerall.

Hedio & Rufinus, chap. 22. Hircanus and Aristobulus Alexanders sonnes.

Theradius high Priest.

The Pharisees admitted to the administration of the commonweal, are greedy of revenge. Aristobulus & his followers accuse the Pharisees of tyrannie.

Arctas King of Arabia

Arctas King of Arabia

Arctas King of Arabia



After that *Alexandra* had taken the Castle of Ragaba, she conferred with the Pharisees, according to her husbands counsell, and committed unto their discretion, not onely that which concerned her husbands obsequies, but also the government of the kingdome: whereby she not onely appeased the displeasure which before-time they had conceived against *Alexander*, but also obtained their good will and amitie. They therefore came and declaimed amongst the people, making an Oration of the acts and gifts of *Alexander*, complaining every where that they had lost a good King, and by the inforced praises that they used, they incited the people to great grief and lamentation: so that they buried him with more magnificence, then any King that reigned before him. This *Alexander* left two sonnes behinde him, the one called *Hircanus*, the other *Aristobulus*, and by his testament committed the government of the kingdome to *Alexandra* his wife. For *Hircanus* was incapable to manage affairs, and rather delighted in peace and quiet; and *Aristobulus*, who was the younger, was both active and fit for government. The people were well affected towards *Alexandra*, because she had manifestly exprest how greatly she misliked her husbands misgovernment.

She appointed *Hircanus* high Priest (both in regard of his age, as also for that by nature he was composed to peace and quiet) and committed all things to the disposition of the Pharisees, commanding the people to obey and serve them. She also renewed and confirmed that which *Hircanus* had disannulled, and the Pharisees (according to the customes of their forefathers) had introduced; so that she bare the name, and the Pharisees the authoritie royall. For they restored such as were banished, to their estates, and delivered prisoners; and in all things they demeaned themselves like great Lords, *Alexandra* also for her part undertook the care of the Common-weal; and kept a great number of souldiers in pay, and increased her power in such sort, that the Tyrants round about her feared her, and delivered the hostages and pledges of peace. All the countrey was at quiet, onely the Pharisees troubled the Queen, perswading her to put those to death, who had counselled King *Alexander* to put those eight hundred to death (of whom we have spoken before) and they themselves afterwards slew one that was called *Diogenes*, and after him divers others, one by one: untill such time as those in authority came unto the royall palace, accompanied with *Aristobulus* (who seemed to be displeased with that which had hapned, and who if the occasion were offered, made shew that he would not permit his mother to govern after that maner) and told her that which had hapned, and in what dangers they had been; to expresse their dutie and loyalty which they ought to their deceased master; and how for that cause they had been greatly honoured by him; requiring her that she would not utterly frustrate them of their hopes, which they expected in lieu of their service, that now they that had escaped from the danger of their forrain enemies, were in their houses murdered like beasts by their private maligners, without any reliefe or succours from any one. They furthermore urged, that if their adversaries would content themselves with those they had slain, they would endure their misfortunes patiently, by reason of the sincere affection they bare unto their Lords: but if they must needs as yet suffer the like, they required that they might have licence to depart. For that they would not procure their safetie, otherwise then by her consent, and would rather suffer a voluntary death neer unto her royall palace, if they might not be spared: for that it would be a shame both for themselves, and for the Queen, if by her toleration, those who had been her deceased husbands friends, should be thus vexed by them which were his adversaries.

That *Arctas* King of Arabia and other Princes, would be glad of this news, to hear that she should estrange those persons farre from her, whose names have been dreadfull even amongst those neighbouring Kings who have but heard the same. And if she had resolved to make more account of the Pharisees favour, then of their service, they besought her that she would at least-wise distribute them in severall castles, for that rather then any mishap should pursue their soveraigne *Alexanders* house, they were content to lead their lives in that contemptible and abject condition. Whilest thus they spake, and exclaimed on the soul of *Alexander*, praying him to have compassion as well of those that were already dead, as of those who



The year of the  
world, 3890.  
before Christs  
birth, 74.

Alexandra  
committeeth  
the custodie of  
the castles to  
the Jews.  
Aristobulus  
sent to Da-  
masco against  
Ptolemeus.  
Tigranes in-  
vading Syria,  
heareth news  
of Lucullus  
pursuit of Mi-  
thridates, and  
returneth  
home.

The year of the  
world, 3892.  
before Christs  
Nativity, 72.

The year of the  
world, 3894.  
before Christs  
Nativity, 70.

Alexandras  
sicknesse, and  
Aristobulus  
attempt.

The year of the  
world, 3897.  
before Christs  
Nativity, 67.

Aristobulus  
seizeth the ca-  
stles, & great  
concourie, of  
people resort  
to him.

Hircanus and  
the Elders in-  
form the  
Queen, and  
accuse Aristobu-  
lus.  
Alexandras  
death.

The year of the  
world, 3899.  
before the Nati-  
vity of Christ,  
65.

who were in danger of their lives, the tears ranne from the eyes of all the assistants: and *Aristobulus* above the rest was heartily discontent, and expressed the same by expostulating the cause with his mother. But they themselves were the cause of their own calamitie, because that against all right and reason, they had permitted a head-strong and ambitious woman to reign over them, as if the King had no heirs reserved to succeed him in the kingdome. The Queen uncertain how to determine the matter at that instant, committed the charge of all her Castles into their hands, reserving onely *Hircania*, *Alexandria*, and *Machæron*, where- in the Princes moveables and wealth was kept.

Not long after, she sent her sonne *Aristobulus* with a strong army, commanding him to draw his forces towards *Damasco*, against *Ptolemeus* called *Mennæus*, who was an ill neighbour unto that Citie: but he returned thence without atchieving any memorable action. About the same time news was brought, that *Tigranes* King of *Armenia* invaded *Syria*, with five hundred thousand men of warre, intending shortly to set upon *Jewry*. This rumor affrighted the Queen, and all the commonalty (and not without cause.) Whereupon she sent Embassadors with many princely presents unto *Tigranes*, who besieged the citie of *Ptolemais*. (For Queen *Selena*, otherwise called *Cleopatra*, reigned in *Syria*, and perswaded the Syrians to deny *Tigranes* passage.) But *Alexandras* Embassadors met with the King of *Armenia*, and besought him to conceive a good opinion of their Queen, and of all the whole nation of the Jews: who received them willingly, praising them for that they had fought him out so farre to do him honour, and put them in good hope. After the taking in of *Ptolemais*, it was told *Tigranes* that *Lucullus* pursued *Mithridates* (who was not as yet apprehended, for that he was fled into *Iberia*, which was the cause that *Lucullus* had entred *Armenia*, and foraged the same.) *Tigranes* hearing this news, returned back into his countrey.

After this, Queen *Alexandra* fell sick of a dangerous and noisome disease: whereby *Aristobulus* took occasion to intermeddle with the affairs of estate. Walking therefore abroad one night attended by a trustie servant, he repaired unto those Castles, which were committed to the custodie of his fathers friends: for of long time he had misliked his mothers Government, and now was the more afraid that if she should happen to die, all her posteritie should be made subject to the power of the Pharisees. For he well perceived how unapt his elder brother was to govern the kingdome, unto whom notwithstanding the succession appertained: onely his wife, whom (accompanied with his children) he had left with *Alexandra*, had an inkling of this his intent. He therefore went first of all to *Agaba*, where *Galestes* one of the chiefeft Potentates commanded, who entertained him with great joy.

The next day, the Queen hearing that *Aristobulus* was departed from Court, yet little suspected she at the first, that he was retired to work some alteration in the state. But when as messengers came flocking one after another, and told her that after the first Castle, the second; and after the second, all the rest had consequently been surprized by *Aristobulus*: at that time both the Queen and the whole nation were dismayed, fearing lest he should presently usurpe the soveraigntie, but above all they feared, lest he should revenge himself on those, who had outraged his familiars: and it was thought meet that both his wife and children should be committed to the Castle that adjoynd the Temple. But from all parts round about resorted there souldiers to *Aristobulus*, so that he was attended like a King: for in the space of some fifteen dayes he took twenty and two forts, whither he made his retreats, and assembled an army of souldiers, and levied them amongst the Lords that inhabit *Libanus* and *Trachonitis*. For the multitude hath alwayes resort to the stronger side, supposing that if they submit thereunto willingly, and maintain and roiallize the same, that they shall draw some profit thereby, as being those that were the occasion of the confirmation of his Monarchie.

Hereupon the ancient Jews and *Hircanus* repaired unto the Queen, humbly intreating her to take some mature counsell and good advice touching the present affairs, because that *Aristobulus* her sonne was already wellnigh Lord of the whole countrey, since he had so many forts under his command: Furthermore, that it was inconvenient and undecent for them to consult without her expresse order, notwithstanding she were grievously sick, but that the impendent danger extorted the same. The Queen willed them to do that which they thought should be most profitable for the Common-weal; telling them that they had many means, for that their Nation was mighty, great and strong; and had great store both of money and riches in the common treasure: certifying them, that because she knew that she had not long to live, she had no more reason to take care of those affairs. Anon after she had spoken thus, she died; after she had reigned nine yeers; and lived in all seventy and three yeers. This woman was adorned with greater excellencie then could be expected from one of



**A** of her sex, and expressed both in her actions and ordinances how fit she was to govern a kingdom, and how oftentimes men through imprudence overshoot themselves in affairs of estate. For making more account of the present than future occurrences, and neglecting all other things in respect of those which are requisite in a moderated government, she never upon any instigation whatsoever perverted justice; notwithstanding her family fell into such inconveniences; that the same sovereignty, which she had obtained by divers dangers and travels, was not long after that ruined and lost for her scarce effeminate desires. For she gave care unto those, who were ill-affected towards her posterity, and left the kingdom destitute of such as were fit to govern: so that the government which she enjoyed during her life time, was after her death distracted with infinite troubles, and calamities, wherewith her family was replenished. And notwithstanding her regiment after this manner, yet during her life time she kept the kingdom in peace. And thus died *Alexandra*.

The year of the world, 3899. before Christs nativity, 63.

Alexandras family incurre much trouble.

# THE FOURTEENTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the fourteenth book.

- 1 How after the death of *Alexandra*, her youngest sonne *Aristobulus* made warre against his brother *Hircanus* for the Kingdom: who obtaining the victory, compelled *Hircanus* to flie into a Castle in *Ierusalem*. And how after it was agreed and concluded between them, that *Aristobulus* should be King, and *Hircanus* live as a private man without dignity.
- 2 Of the race of *Antipater*, and how he purchased renown, great power and authority both to himselfe and his children, and the flight of *Hircanus* to *Aretas* King of *Arabia*.
- 3 *Aristobulus*, being vanquished, is pursued as farre as *Ierusalem*.
- 4 *Hircanus* and *Aristobulus* send *Embassadors* to *Scaurus* to request his aid and succour.
- 5 *Aristobulus* and *Hircanus* present themselves before *Pompey*, to debate their titles touching the kingdom.
- 6 *Pompey* is seized of the fortresses by a warlike stratagem.
- 7 They of *Ierusalem* shut their gates against the Romans.
- 8 *Pompey* taketh the Temple and lower part of the City by force.
- 9 *Scaurus* maketh warre against *Aretas*, and by the perswasion and sollicitation of *Antipater* maketh a league with him.
- 10 *Alexander* being overcome by *Gabinus*, retireth himself into a Castle, where he is shut up and besieged.
- 11 *Aristobulus* escaping out of prison, flieeth from *Rome*: who being taken again in *Iudaea* by *Gabinus*, is sent back prisoner to *Rome*.
- 12 *Crassus* warring against the *Parthians*, passeth thorow *Iewry*, and spoileth the treasure of the Temple.
- 13 *Pompey* retireth into *Epirus*, and *Scipio* cometh into *Syria*.
- 14 *Cæsars* voyage into *Egypt*, wherein the *Iews* do him faithfull service.
- 15 *Antipaters* valiant acts, and the amitie betwixt him and *Cæsar*.
- 16 *Cæsars* letters, and the *Senates* decree, as touching the friendship betwixt the *Iews* and *Romans*.
- 17 *Antipater* committeth the government of *Galilee* to his sonne *Herod*; and that of *Ierusalem* to *Phasaelus* his other sonne, and how *Sextus* *Cæsar* advanced *Herod* to great honour and dignity.
- 18 *Callius* assaulteth *Iewry*, and exacteth eight hundred talents.
- 19 *Malichus* poisoneth *Antipater*.
- 20 *Herod* putteth *Malichus* to death, by *Callius* commandment.

Kk

21 Antigonus



- 21 Antigonus the sonne of Aristobulus seeking to recover his fathers kingdome by the aid of the King of Tyre, is discomfited, and driven out of Iudea by Herod.
- 22 Herod meeting Antonius in Bithynia, winneth his favour with a great summe of money, to the intent he should give no care to his accusers.
- 23 Antonius arriving in the Province of Syria, established Herod and Phasaelus for Tetrarchs.
- 24 The Parthians make warre in Syria to restore Antigonus the sonne of Aristobulus to the Kingdome.
- 25 The Parthians take Hircanus, and Phasaelus prisoners, and lead them away.
- 26 Herod at Rome is declared King of Jewry by the Senate.
- 27 Herod returneth from Rome, and fighteth against Antigonus.
- 28 Antigonus is discomfited by Sofius and Herod.

## CHAP. I.

How after the contention between the two brethren touching the Kingdome, it was agreed that ARISTOBULUS should be King, and HIRCANUS live as a private man.

The year of the world, 3899. before Christs Nativity, 65.

The office and dutie of an Historiographer.



Aristobulus and Hircanus strive for the kingdome.

The peace betwixt Hircanus and Aristobulus.

WE have already intreated in our former Book, both of the acts, and death of Queen Alexandra: it now remaineth at this present to prosecute and continue the sequell of our Historie, to the end that we neither omit any thing through ignorance, or bury ought in forgetfulness. For they that make profession to write Histories, and to recite such things as are observed by Antiquitie, ought not onely studiously to conform their style, but also to beautifie the same, with ornaments of eloquence, to the intent the Reader may converse in their writings with the more delectation. But above all things they must have an especial care so exactly to set down the truth, that they, who know not how these things came to passe, may be the more duly and fitly informed.

When as therefore Hircanus had taken upon him the high Priesthood, in the third year of the hundred seventy and seven Olympiade, and in the year that Q. Hortensius and Q. Metellus (called the Cretensian) were Consuls at Rome, Aristobulus suddenly undertook the warre against Hircanus, and fought with him neer unto Jericho: where a great number of Hircanus followers submitted themselves of their own accord to Aristobulus. Through which accident Hircanus was enforced to flie to the fortress of the higher City, where Alexandra Aristobulus mother had imprisoned both his wife and children (as before this is specified.) The rest of the faction for fear of his brother who had gotten the victory, retired themselves within the enclosure of the Temple, where they were besieged and taken. After this, a peace was entreated of betwixt both the brethren, and their difference was accorded in this manner, that Hircanus should passe the remnant of his life without intermeddling with affairs of estate, but should onely intend his securitie and peace; and Aristobulus should command the kingdome. This league was ratified between them in the Temple, and confirmed with oaths, conjunction of hands and embraces, in the sight of all the people: which being finished, Aristobulus retired himself into the Palace, and Hircanus to Aristobulus lodging, to lead a private and quiet life.

## CHAP. II.

Of the race of ANTIPATER, and how he is advanced to high estate, and how HIRCANUS flieth to ARETAS King of Arabia.

Hedio & Rufinus, chap. 11. Antipater the Idumzean Hircanus friend. Antipater of Judaea, as Nicholas Damascenus implies, first called Antipas.



BEUT a certain friend of Hircanus (by nation an Idumzean, and by name Antipater) being well monied, and by nature both factious and industrious, and through ambition but badly affected towards Aristobulus, the rather for that he affected Hircanus faction, but to stirre much trouble. True it is that Nicholas Damascene writeth of this man, that he was descended from the noblest amongst those Jews who returned from out of Babylon into Jewry: but this he did of set purpose to gratifie Herod, Antipaters sonne, who by a casualty became afterwards King of the Jews (as we will expresse hereafter in time and place convenient.) This Antipater was at the first called Antipas, according to his fathers name; who (as it is reported) was made Governour of all Idu-



**A** mæa by King *Alexander* and his wife: and afterwards made a league with the Arabians, Gazans, and Aſcalonites, corrupting them, and insinuating himself into their favours by divers great presents bestowed upon them. This young *Antipater* considering with himself what *Aristobulus* power was, and fearing lest some mischief might befall him through the hatred the young King had conceived against him, he communicated with certain of the greatest reckning amongst the Jews, and secretly and cunningly incensed them against *Aristobulus*, telling them that they had done amisse, both to see and suffer *Aristobulus* to detain the kingdome unjustly in his hands, and to dispossesse his elder brother *Hircanus*, to whom by right of inheritance it appertained. He likewise accosted and sounded *Hircanus* ordinarily with these words; telling him that he lived in danger of his life, and would doubtlesse be overtaken, except he sought his owa securitie, and fled his imminent perill: alleading, that *Aristobulus* friends would never cease to consult how they might shorten his life, to the end that he might live in more securitie. To these instigations of his, *Hircanus* gave small credit (for that of his own nature he was courteous, and could not easily be induced or seduced by detractions) but this negligence and carelesnesse in him, was the cause that he was accounted a filly and abject man. On the contrarie side, *Aristobulus* was of a different and more heroick nature, being more active in performance, and carefull prevention.

The year of the world, 3899. before Christs nativity, 65.  
Antipater inceneth the Princes of the Jews against Aristobulus.

Now although *Antipater* saw that *Hircanus* made small account of his instigations; yet ceased he not daily to invent and propose new surmizes and accusations, urging *Aristobulus* hatred & practice to murder him: and so much prevailed he by his importunitie, that at last he perswaded him to flie to *Aretas* King of Arabia, promising him that in so doing, he would give him both aid and assistance. *Hircanus* having debated upon these conclusions, at last thought good to flie to *Aretas* (for that he knew that Arabia confined upon Jewry.) Whereupon he first of all sent *Antipater* to *Aretas*, to take assurance of him that he should not betray him into his enemies hands, if so be he should submit himself unto him, and require his assistance. When as therefore *Antipater* had received this assurance from the King, he returned to Jerusalem unto *Hircanus*: and not long after that took him away with him, and departed the Citie by night, and afterwards with great journies arrived at Petra, where *Aretas* kept his royall Court. And for that he was inwardly familiar with the King, he besought him to reestablish him in the kingdome of Jewry, and wrought so much, as by his importunitie and the presents which he gave him, that he perswaded *Aretas* to attempt the matter. Whereupon *Hircanus* promised, that if he confirmed him again in his royall dignity, he would upon the recoverie of his Realm, restore unto him those twelve Cities which his father *Alexander* had taken from the Arabians, the names whereof are these that follow: Medaba, Nabello, Livias, Tharabasa, Agalla, Athona, Zoara, Orona, Narissa, Rydda, Lusa, Oryba.

The year of the world, 3900. before the nativity of Christs, 64.

Hedro & Rufinus; chap. 3.

## CHAP. III.

**ARISTOBULUS** being vanquished, is pursued as farre as Jerusalem.

**A**RETAS, induced by these promises, was content to send forth an army against *Aristobulus*, and himself in person conducted onward in that expedition fiftie thousand men both on foot and horse, and had the upper hand of his enemy in such sort, as divers after the attainment of this victory, of their own accord submitted themselves to *Hircanus*: and *Aristobulus* perceiving himself to be destitute of all his friends and followers, fled unto Jerusalem. After him the King of Arabia led his army with all expedition, and besieged him in the Temple: In this siege the common people assisted *Hircanus*, neither were there any but the Priests onely that stuck to *Aristobulus* side. Whereupon *Aretas* marshalled the forces he had, and busily set the army both of Jews and Arabians about the siege. Whilest these things were under these termes, the feast of unleavened bread, which we call the Passover, was at hand, and the Princes of the Jews forsaking their countrey were fled into Egypt. About that time, a certain man called *Onias* (such a one who for his vertue was beloved of God, and in times past had by his devout prayers and supplications in a time of drought, obtained raine from God (hid himself, perceiving that this sedition would be of some continuance. This man therefore being surprized and brought into the campe of the Jews, they required him that as by his prayers he had obtained water; so at that time likewise he would by his imprecations incense God against *Aristobulus*, and his complices. But whereas he contradicted and excused himself, he was at last constrained by the people to performe their request;

Aretas maketh warre against Aristobulus, and inforceth him to flie to Jerusalem.

The Arabian besiegeth Aristobulus in the Temple.

The Jews flie into Egypt.



The year of the  
world, 3900.  
before Christs  
Nativity, 64.

Onias contra-  
dicting the  
Jews petition,  
is stoned to  
death.

Breach of  
faith, and the  
revenge there-  
of.

quest; so that standing up in the midst of them, he spake after this maner: O God, King of the whole world, since they who are at this present here with me are thy people, and those that are besieged are thy Priests, I humbly beseech thee, that when they shall require thee to be incensed against their brethren, thou wilt not heare them: and when as likewise they shall provoke thee against the other, thou wilt not respect them. Hereupon, a certain sort of reprobate souldiers amongst the Jews, hearing these words of his, stoned him to death: But God incontinently punished this cruelty in them; and the murder of *Onias* so cursedly perpetrated, was revenged by this means which ensueth. At such time as *Aristobulus* and the Priests were besieged, the feast of Easter or the Passeeover fell out, during which time it was an usuall custome among the Jews to honour God with many sacrifices: Now for that they who were with *Aristobulus*, had not any beasts to offer up in sacrifice, they required the other Jews that were without, that they might have some delivered unto them for their money. Whereunto it was answered, that if they would give one thousand drachmes for every head, they should have some delivered unto them. To this demand of theirs, *Aristobulus* and the Priests that were with him, willingly condescended, and let down the prefixed price and delivered the same from the wall: but the others, after they had received the money, delivered them not those beasts which they required them to sell them for sacrifice, but so farre were they given over to impiety, that they falsified their oathes not onely toward men, but defrauded God also, in denying that which they had promised toward the furnishing of their sacrifice. For which cause, the Priests (being defrauded in this manner contrary to the oath and protestations of their adversaries) besought God to shew vengeance on their countrey-men, that had committed this hainous and perjurious impiety: neither did God deferre their punishment any long time, but incontinently after he sent a great and violent winde, that spoiled all the fruits of the countrey; so that a measure of Wheat was sold for eleven drachmes.

### CHAP. IIII.

*Hircanus and Aristobulus send Embassadors to Scaurus, to covenant their peace with him.*

Hedio & Rufinus, chap. 4.  
*Hircanus and Aristobulus send Embassadors unto Scaurus.*

*Scaurus is presented.*

*Aristobulus maketh warre against Aretas and Hircanus.*

**M**Ean-while *Pompey* sent *Scaurus* into Syria (himself being in person detained in Armenia in pursuit of the warre betwixt him and *Tigranes*.) Now when as *Scaurus* came unto *Damasco*, he found that *Metellus* and *Lollus* had newly taken the city, for which cause he marched onward towards Jewry: Where being arrived, certain Embassadors came unto him in the behalf of *Aristobulus*, and others also in the name of *Hircanus*, requiring alliance and confederacie in the behalf of them both, and offering in eithers respect a tribute of four hundred talents. But *Scaurus* preferred *Aristobulus* promises, both for that he was a man of mightier substance and greater minde, and withall more moderate in his demand; whereas *Hircanus* was poor and covetous, and notwithstanding he demanded greater things then his brother did, yet was his promise of lesse assurance: For it was a harder matter to subdue a Citie that was so defended and strong, then to repulse a troupe of runagate Nabatheans, and they scarcely well animated to prosecute that warre. For these causes therefore he (receiving his money) levied the siege, commanding *Aretas* to return, which if he refused, he declared him an enemy to Rome. This done, *Scaurus* returned to *Damasco*, and *Aristobulus* led forth his army against *Aretas* and *Hircanus*, and fighting with them in a place called *Papyron*, he obtained the victory, and slew about some seven thousand of his enemies, amongst the number of which was *Cephalus Aristobulus* brother.

### CHAP. V.

*How Aristobulus and Hircanus declare their titles in the presence of Pompey.*

*Pompey cometh into Syria, and Aristobulus sendeth a royall present unto him.*

**N**OT long time after this, *Pompey* came unto *Damasco* and as he travelled thowrow *Coelosyria*, divers Embassadors resorted unto him from all parts of Syria, Egypt and Judaea. For *Aristobulus* sent him a present of great value, namely, a golden vine of five hundred talents price. Hereof *Strabo* the Cappadocian maketh mention in these words: There came an Embassador out of Egypt, bearing a Crown of four thousand pieces of gold; and another from Jewry, with a vine of garden and



A and the workmanship was called *Terpole*, that is to say, recreation: And this vine have we beheld at this day in the Citie of Rome in the Temple of Jupiter Capitoline, having the inscription of *Alexander* King of the Jews; and it was esteemed and valued at five hundred talents. It is said that *Aristobulus* Prince of the Jews sent the same. Straight after this, there came other fresh Embassadors unto him (*Antipater* from *Hircanus*, and *Nicodemus* from *Aristobulus*) who accused those that had taken money, namely, *Gabinus*, for that he first of all had received three hundred talents beside other presents: and secondly *Scaurus*, who had received four hundred, alleading that by that means they had incensed them against him. He therefore gave direction, that they should repair unto him about the spring, each of them to justifie and maintain their severall rights: as for himself he drew his forces from their wintering places, and marched towards *Damasco*, destroying in his way a certain fortresse which *Antiochus* the Cyzicenean had fortified in *Apamea*. He visited also the countrey of *Ptolomey Mennæus* (who was a wicked and perverse man, and no wayes differed from *Dionysius Tripolitane*) who was punished with the losse of his head, and was united also with him in friendship and affinity, yet acquitted of the death he deserved, by the means of a thousand talents ransom, which *Ptolomey* distributed among his souldiers for their pay. He razed likewise the Castle of *Lysias* (wherein a Jew called *Sylas* tyrannized) and passing by the Cities of *Helopolis* and *Chalcis*, and having likewise ascended the mountain (which is between them) he came to *Coelosyria*; and from *Pella* repaired to *Damasco*. In which place he gave audience to the Jews, and their Princes *Hircanus* and *Aristobulus*, who were at oddes the one against the other, as touching their particular intereests, as all the whole nation against them both: alleading that they would not be governed by Kings, because their custome was to obey Gods Priests, whom they honoured, affirming that these two brethren (who were descended of the race of Priests) fought to draw their nation under a different form of government, to the intent to reduce them under servitude. *Hircanus* complained, for that being the elder born, he had been deprived of his inheritance by *Aristobulus*, and had only but a small portion of the countrey allotted him, because *Aristobulus* had seized the rest by force. He complained likewise of those incursions, that both by land and sea *Aristobulus* followers had endamaged their frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accusation of his, a thousand of the principallest of the Jews (drawn on by *Antipaters* perswasion) subscribed, who averred and justified the same. But *Aristobulus* answered, that *Hircanus* was dispossessed of the kingdome, by reason of his incapacitie and naturall defects; alleading for himself, that the government was enforced on him by a necessitie, for fear it should be transported to others: in effect, he protested that he challenged no other Title, then that which his father *Alexander* had had. He brought in also for his witnesses certain arrogant young men, who were hated for their pomp, purple robes, their curiositie in painting and curling their hair, and bard horse, and other braveries which they presented, not like men that intended to expect judgement, but as if their pretence had been to make shew of their pomp. After that *Pompey* had heard them, he condemned *Aristobulus* violence, but for that time he dismissed them (after some favourable and gracious conference) promising them that he would come into their countrey, and determine their differences, after he had seen the region of the Nabatheans: commanding them in the mean-while to live in peace. He used *Aristobulus* likewise very kindly, fearing lest he should incense the people; and shut up his passage: which notwithstanding came to passe. For *Aristobulus* came into the citie of *Delion*, and from thence went into *Judæa*, without respect of that which *Pompey* had commanded him.

## CHAP. VI.

POMPEY maketh himself Lord of the Castles; by a warlike Stratagem.

**P**OMPEY hearing this, was fore displeased herewith; and taking with him his army which he had prepared against the Nabatheans (with the supplies he had in *Damasco*, and the rest of *Syria*, besides the other Romane companies that he had) he marched forth against *Aristobulus*: when as therefore he had left *Pella* and *Scythopolis* behinde him, he came to *Coreas* (which is the entrance into *Judæa*) drawing toward the heart of the countrey. There found he a goodly Castle situate upon the top of a mountain called *Alexandrión*, whither *Aristobulus* was retired. For which cause he sent Embassadors to invite him to come and parlee with him: who perswaded by the counsell of many

The year of the world, 3900. before Christs nativity, 64.

Antipater for Hircanus, and Nicodemus for Aristobulus, come as Embassadors to Pompey.

Heddo & Rufinus, chap. 5. A Castle destroyed in Apamea. Ptolomey Mennæus fined at a great summe of money.

The year of the world, 3902. before Christs Nativity, 62.

Aristobulus and Hircanus accused by the Jews before Pompey.

Aristobulus apologie before Pompey.

Heddo & Rufinus, chap. 6.

Pompey marcheth out against Aristobulus.

Aristobulus descendeth from his fortress to conferre with Pompey.



The year of the  
world, 3902.  
before Christ's  
nativity, 62.

Aristobulus  
delivereth the  
streets to  
Pompey  
and.  
Hedio & Ruf-  
nus, chap. 7.  
Antiochides  
King of Pon-  
tus slain by his  
sonne Phar-  
naces.

many of his inward friends, in no sort to commence warre against the Romans, came down unto him, and after he had debated his title with his brother, as touching the kingdome, Pompey permitted him to return again into his Castle. And this did he two or three times, alwayes flattering Pompey through the hope he had of the kingdome, and making a shew that he would be obedient unto him in whatsoever he would command. Mean-while he retired himself, and fortified the place, and made preparation for the warre, for fear lest Pompey should transferre the kingdome to *Hircanus*. But when as Pompey commanded him that he should deliver up the fortresses that he held, and had written with his own hand to the Captains of the garrisons (who otherwise would not have obeyed him) *Aristobulus* submitted, and in discontent repaired to Jerusalem, with full intent to prepare for warre. Not long after this, when as Pompey marched towards him with his army, certain messengers coming from *Pontus*, certified him of *Mithridates* death, who was slain by his sonne *Pharnaces*.

#### CHAP. VII.

*They of Jerusalem shut the gates against the Romanes.*

Gabinus com-  
ing to receive  
the money  
Aristobulus  
had promised,  
with the citie  
gates shut  
against him.  
Hedio & Ruf-  
nus, chap. 8.  
Pompey be-  
siege Jeru-  
salem.

The year of the  
world, 3902.  
before the nati-  
vity of Christ,  
61.



WHEN Pompey was encamped neer unto Jericho (in which place there was a number of Date-trees, and where also groweth that balm which is the most precious of all other ointments, distilling from a little shrub, which is opened and slit by a sharp cutting stone) the next morning he marched towards Jerusalem. At that time *Aristobulus* (being sorry for his misbehaviour) came unto him, offering him money: and promising him to receive him into Jerusalem, he besought him, that (dismissing publike enmities and quarrels) he would peaceably do what him listed hereafter. Whereupon Pompey pardoned him, and condescended to his request, and sent *Gabinus* with his souldiers, both to receive the money, as also to enter the Citie; but his purpose failed him in both: for *Gabinus* returned, because he was excluded out of the Citie; neither received he any money, for that *Aristobulus* souldiers would not permit that any promise should be performed. Hereupon Pompey waxed wroth; so that after he had committed *Aristobulus* to prison, he went in person against the Citie, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep valley, compassing the Temple, which is inclosed with a marvellous strong wall of stone.

#### CHAP. VIII.

*Pompey taketh the Temple, and lower part of the Citie perforce.*

Jerusalem  
partly betrayed,  
partly besieged  
by Pompey.

Pompey maketh  
preparation to  
besiege the Temple.



BUT within the City, there grew a division and faction, by reason of the difference and dissident opinions of those that kept the same; for some thought good to yeeld up the City into Pompeys hands; other some (that were of *Aristobulus* faction) counselled that the gates should be kept shut, and preparation for warre should be made, for that the Romans detained *Aristobulus* prisoner. These latter prevailing more then the rest, seized the Temple: and breaking down the bridge which was betwixt it and the City, addrested themselves to stand on their defence. But the others not onely delivered the City into Pompeys hands, but the royall palace also: who sent *Piso* his Lieutenant thither with his forces to take possession thereof, and to plant his garrisons therein, and to fortifie the houses neer adjoyning the Temple, and whatsoever convenient habitation without the walls. First therefore *Piso* offered the besieged certain conditions of peace: which for that they refused, he fortified and shut them in on every side, being in all these his endeavours assisted by *Hircanus*. On the outside of the Citie, Pompey incamped with his army on the north part of the Temple (which was the easiest and meekest side to be assaulted) on this side also there were certain high towers, and a huge trench, besides a deep valley that begirt the temple. For towards the city all waies and passages were so broken up, that no man could either go up or down; and the bridge was taken away on that side, where Pompey was incampd. Each day did the Romans travell earnestly to raise a mount, and cutting down all the timber round about them, and having fitly applied the same, the trench being filld up (although very hardly, by reason of the incredible depth thereof) the Rammes and Engines that were brought from Tyre were addrested, with which they inforced and darted stones against the Temple: and had not the ordinance of the countrey commanded to keep the Sabbath (which was the seventh day of the week) holy, and to labour in no sort on that day, the Romans had never been able to have raised their bulwark, if they within the temple had



**A** had opposed themselves against them. For the law permitteth to defend themselves against their enemies, at such time as they are assailed and urged to fight, but not assaile them when they intend any other work. Which when the Romans understood, they neither gave assault, nor proffered skirmish on those daies, which we call Sabbaths: but they built their fortifications and towers, & planted their engines; so that the next day they were ready to put them in use against the Jews. And hereby it is easie to conjecture, how incredible the piety of our nation is, and how studious and industrious they be in observing the divine laws. For notwithstanding any present or imminent feare, yet desisted they never to offer their solemne sacrifices: but twice a day, in the morning, and about the ninth houre, the Priests offered upon the altar; and notwithstanding any difficultie or danger of the siege that might happen, they omitted not the course of their oblations. For at such time as the temple was taken (in the third moneth, and on a fasting day, in the hundreth seventy nine Olympiade, in the yeer wherein *Cajus Antonius*, and *Marcus Tullius Cicero* were Consuls) the enemy entred the temple by force, and slew those that withstood them. Yet notwithstanding all this, the Priests ceased not to exercise their accustomed sacrifice: and neither the hazard of their lives, nor the great number of those that were dead, could force them to flie: but that they held it more convenient for them to indure all things that might happen in attending upon the Altar, then to transgresse or vary one jot from their ordinances. And that this may seem to be no fable, or praise of their dissembled devotion, but the exact and perfect truth, all those that write the Histories concerning *Pompey* and his acts, doe witnesse no lesse: amongst the number of which, are *Strabo*, *Nicholas*, and *Titus Livius* the Roman Historiographer, the most famous among the rest. The greatest of those towers was battered by these engines, and fell, bearing a great pane of the wall to the earth with it, which was the cause that the enemies in multitudes brake in by the breach. The first that ascended the wall, was *Cornelius Faustus* the sonne of *Sylla*, with his souldiers. After him mounted the Centurion *Furius*, accompanied with those that followed him, on the other side: and thorow the midst of the breach, did the Centurion *Fabius* enter with a strong Squadron. The whole circuit was filled with murthers; and some of the Jews died by the Romans swords; other some slew one another; the rest cast themselves down headlong from the steepe places: many likewise set fire on their houses, and consumed themselves therein, for feare they should behold the executions that were performed by their enemies. There died about twelve thousand Jews, and very few Romans. *Absalom* also, who was *Aristobulus* father in law, and uncle, was taken prisoner. The religion of the Temple likewise was not a little prophaned. For whereas before that time no prophane man either entred or beheld that which was in the temple, *Pompey* and divers others that accompanied him, entred the same, and saw that which was not lawfull to be beheld by any other but the high Priests onely. But although he found a table of gold, and a sacred candlestick, with divers other vessels and odoriferous drugs in great quantitie; and whereas besides that, there was about two thousand talents of silver in the sacred treasury in the Temple: yet touched he nothing thereof through the reverence he had of G O D; and herein he behaved himselfe answerably to his other vertues. The next day he commanded those that had the charge of the Temple, to purge the same, & to offer sacrifices unto God, according to the law; committing the high Priesthood to *Hircanus* hands, both for that he had stood him in great stead in many things, as for that he had hindred the Jews, that were of the countrey, from joyning themselves with *Aristobulus*. After this, he beheaded the authors of this warre, and honoured *Faustus* and the rest with condigne gifts, who with great courage had first attempted and ascended the wall. As for Jerusalem, he made it tributary to the Romans, taking away from the Jews those Cities they had conquered in Coelosyria, and assigning them a proper and peculiar government. After this, he inclosed the nation within certain limits, whereas before time their dominions were of a large extent. Not long after this, he repaired Gadara, that not long before was destroyed: all which he performed in favour of *Demetrius* the Gadarenian his late servant and bondman. And as touching Hippon, Scythopolis, Dion, Samaria, Marissa, Azot, Iamnia, and Arethusa, he restored them to the ancient inhabitants thereof, all which were situate in the heart of the land: Besides, Gaza, Joppa, Dora, and the tower of Straton (cities situate upon the sea-coast, and ruinated before-times with divers warres) he set at libertie, and annexed them unto the province. As for the tower of Straton, it was magnificently builded by *Herod*, and decked with gates and faire Temples, & the name therof was changed, and called *Caesarea*. Thus *Hircanus* & *Aristobulus*, through their dissensions and civill broyles, were the cause of that servitude and misery that fell upon the Jews. For we have lost our libertie, and have been subdued by the Romans. Besides that, we have been enforced to surrender up those cities unto the Syrians, which we beforetime

The year of the world, 3993. before Christs nativity, 61.

The Jews intermitted not their sacrifice notwithstanding the siege. The taking of the Temple.

Twelve thousand Jews slain.

*Pompey* entering the temple, neither toucheth nor taketh away any thing. Alias chap. 9. *Pompey* bestoweth the Priesthood on *Hircanus*.

Jerusalem tributary to Rome.

Gadara restored. Cities taken from the Jews.



The year of the  
world, 3993.  
before Christs  
birth, 61.

Scaurus presi-  
dent of Ca-lo-  
lyria.

beforetime by force of arms had conquered and gotten from them. And that which is to be lamented, the Romans in a little time have drawn from us more then 10000 talents: and the royalty which beforetime was an honour reserved for those that were of the race of the high Priests, hath been bestowed on men of obscuritie and communitie: whereof we will speak in place convenient. After that Pompey had given Cœlosyria to Scaurus, from Euphrates as far as to the frontiers of Egypt, with two legions of the Romans; he went into Cilicia; and from thence drew towards Rome, leading with him Aristobulus in bonds, and his children (who were two sons, and two daughters) one of which called Alexander, escaped by flight; and as touching Antigonus (who was the younger) he was led to Rome with his sisters.

## CHAP. IX.

## SCAURUS maketh warre against ARETAS.

Hedio & Ruf-  
finus, chap. 9.

**S**CAURUS led forth his army against Petra a Citie in Arabia, and for that the city might very hardly be besieged, he spoiled all the country round about. When as therefore his army was pressed with famine, Antipater by the commandement of Hircanus, furnished him with corn, and all other necessities out of Jewry. Who being sent Ambassadour to Aretas from Scaurus, in that he had sometime sojournd with him, perswaded him to contribute a certain summe of silver to warrantize his country from pillage; and he himselfe also became pledge for three hundred talents. This done, Scaurus finished the war, according to his desire, and with no lesse contentment to Aretas and his country.

## CHAP. X.

## ALEXANDER overcome by GABINIUS, retireth himselfe into a Castle wherein he is shut up and besieged.

The year of the  
world, 3964.  
before Christs na-  
tivity, 60.

Hedio & Ruf-  
finus, chap. 10.  
al. 11.

Castles forti-  
fied.

**N**OT long after this, Alexander Aristobulus son, made divers inroads into Jewry: for which cause Gabinus came from Rome into Syria, and (besides other things worthy of memory which he atchieved) he led forth his army against Alexander, for that Hircanus had not as yet sufficient power to resist him, being otherwise exercised in building the wals of Jerusalem that were beaten down by Pompey; notwithstanding the Romans that were in Jewry hindred him from performing the same. This Alexander travelling thorow the whole countrey, assembled divers Jews; so that in short time, having gotten together 10000. footmen, and fiftene hundred horse with good munition, he fortified the Castle of Alexandrion neer unto the city of Coreas. He fortified Macharon also in the mountains of Arabia. Gabinus therefore came forth against him, having sent before him Marcus Antonius accompanied with other Chieftains of war, who armed the Romans of their train, and the Jews that were under their obedience, whose Captains were Pistolaus and Malichus. They took also those allies whom Antipater had hired, and in this equipage came they to make head against Alexander. Gabinus also seconded them with his troupes. Hercupon Alexander drew more neer with his army towards Jerusalem, where waging battel with the Romans, he lost about three thousand of his followers, and the like number of his men were led away prisoners. After this, Gabinus repaired to Alexandrion, and invited those that held the same to depart, promising them pardon for the Rebellion they had begun. And whereas many of his enemies had encamped themselves before the Fort, the Romans charged them: in which conflict Marcus Antonius was adjudged to have behaved himself very valiantly, in that he slew divers of his enemies. Gabinus left a part of his army in that place, to the end that during the siege thereof, he might goe and visit the countrey of Judæa: he commanded therefore all those Cities, which in his journey he found either desolate or destroyed, to be repaired: for that Samaria, Azot, Scythopolis, Anthedon, Raphia, Dora, Marissa and Gaza, with divers others, were new builded: so that through the obedience that was given to Gabinus command, it came to passe that the Cities were safely inhabited, which had laine long time before desert.

Gabinus cau-  
seth divers ci-  
ties in Jury to  
be repaired  
that were de-  
faced.

Hedio & Ruf-  
finus, chap. 11.  
al. 12.  
Alexandria  
and other Ca-  
stles razed.

And after Gabinus had behaved himselfe in this manner in the countrey, he returned to Alexandrion. Whilest therefore he thus insisted about the siege, Alexander sent Embassadors unto him demanding pardon at his hand for his offences, and restoring into his hands the Castles of Hircania and Macharon, and finally that of Alexandrion; which Gabinus levelled with the ground. And whereas Alexanders mother came unto him (who favoured the Ro-

man



A man faction, and whose husband and children were kept in prison in Rome) she obtained all that which he requested at his hands: and after he had carefully and friendly disposed of her affairs, he led *Hircanus* to Jerusalem to take charge of the temple and Priesthood. He ordained also five judgement seats and places of session, and divided the province into answerable parts: for the one answered in Jerusalem; the second at Gadara; the third in Amatha; the fourth at Jericho; and the fifth at Saphora, which is a town of Galilee. By this means the Jews were delivered of their Monarchie, and lived under an Aristocracie, or government of the Nobilitie.

## CHAP. XI.

ARISTOBULUS escapes out of prison, and flieth from Rome, and is apprehended again by GABINIUS in Iudaea, and led back prisoner to Rome.



UT *Aristobulus* flying from Rome, returned to Jewrie, and determined to re-edifie the Castle of Alexandrion, which not long since was ruined. Against him *Gabinus* sent out certain men of war with their Captains, namely *Sisenna*, *Antonius* and *Servilius*, both to keep him from the possession of the place, as to apprehend and surprize him likewise. For many Jews resorted unto him, being

drawn thereunto by the ancient reputation that he had: who desired likewise to work innovations. *Pitholaus* also (who was established Lieutenant Generall in Jerusalem) of his own accord came unto him, with a thousand men well armed: but the other that were retired with- in, for the most part were not sufficiently furnished with arms; for *Aristobulus* making his

reckoning to seize Machæron, dismissed those followers of his that were disarmed, and were unapt for any execution, and retaining onely eight thousand well armed men, he took the field and marched thither. But the Romans pursuing and overtaking him, fought desperately with him, and overcame both him and his; notwithstanding their valiant resistance. Being therefore forced by the enemies, they were put to flight, and about five thousand of them were slain; and the rest dispersed, wandring here and there, sought for their own private securities: but *Aristobulus* fled to Machæron with more then a thousand followers, and fortified the place. And though his affairs had very slender successe, yet lost he not his hope: but after he had endured the siege some two dayes, and received many wounds, he was taken prisoner, and with his sonne *Antigonus* (who fled from Rome with him) led away captive by *Gabinus*. Such was the adventure of *Aristobulus*, that he was sent prisoner back again to Rome, and there kept in bonds after he had been King and high Priest three yeers, and sixe moneths. A man in that dignitie both magnificent & magnanimous: yet did the Senate send back his children (according to the tenor of *Gabinus* letters) who had promised their deliv- ery to their mother, at such time as she surrendered the Castles into his hands: whereupon they returned into Jewry. But *Gabinus*, intending to make warre against the Parthians, and having already past Euphrates, changed his resolution, and determined to return into Egypt, and reestablish *Prolomey*, as it is declared in another place. In this expedition also he was furnished by *Antipaters* means, with victuals, money and munition; and by his advice, those Jews that inhabite Pelusium (who kept as it were the very entry into Egypt) were drawn into his

societie. When as therefore *Gabinus* returned back out of Egypt, he found all Syria full of tumult and rebellion. For *Alexander*, *Aristobulus* son, taking once more possession of the king- dome, caused divers Jews from day to day to revolt; and forraging the countrey with a huge army, he slew all those Romans whom he met with all, and besieged all those that fled into the mount Garizim. *Gabinus* seeing the affairs of Syria in that estate, sent *Antipater* before him unto them to appease these commotions, and to heale them of their frenzie, and if it were possible to reduce them to a better minde: for *Antipater* was a man of good discretion. In effect, he repairing unto them, moderated divers of them, and brought them under obe- dience: but it was impossible for him to reconcile *Alexander*, for he having thirty thousand souldiers with him, came forth to meet with *Gabinus*, with whom he fought, and was over- come, with the losse of some ten thousand of his men, neer unto the mount Itabyr.

After that *Gabinus* had ordered all things in Jerusalem by *Antipaters* advice, he presently set forward against the Nabatheans, whom he overcame in battell. He sent back also *Mithridates* and *Orsanes* (men of good reckoning among the Parthians) who had retired them- selves unto him, causing a bruit to be spred, that they were fled with *Gabinus*. Now when *Gabinus* had performed great and magnificent exploits in war, he returned to Rome, surren- ding the government to *Grassus*. *Nicholas Damascene*, and *Strabo* of Cappadocia (who differ- eth in nothing from *Nicholas*) have written of these expeditions of *Pompey* and *Gabinus* in Iudaea.

## CHAP.

The year of the world, 3994. before Christs nativity, 60.

Five prechiall sieges in Iury.

Hedio & Rufinus, chap. 12. al. 13. Aristobulus returning from Rome, seeketh to reestablish Alexandrion.

Aristobulus overcome in battell by the Romans.

Aristobulus sent back again prisoner to Rome, with his sonne Antigonus.

Aristobulus sonnes dis- charged.

Antipater relieveth Gabi- nus in his journey to Egypt to in- stall Prolo- mey. Alexander Aristobulus son usurpeth the Monar- chie. Alexander overcome by Gabinius.

The conquest of the Naba- theans. Mithridates and Orsanes.



## CHAP. XII.

*CRASSUS going against the Parthians, passeth by Iudæa, and robbeth the sacred treasure.*

The year of the world, 3940.  
before Christs birth, 60.

Hedio & Rufinus, chap. 13. al. 14.  
Marcus Crassus in his expedition against the Parthians, taketh the treasure out of the Temple of Jerusalem.

The year of the world, 3911.  
before Christs Nativity, 53.

Crassus breaketh his oath. Whence the Temple of Jerusalem grew so rich. Strabo of Cappadocia.



**C**RASSUS intending to make warre against the Parthians, came into Jewry, and took away with him the sacred money (which Pompey had not touched; which amounted to the sum of 2000. talents:) He spoiled the Temple also of all the gold that was in the same, to the summe of 8000. talents. Furthermore, he bare away a wedge of solid gold, to the weight of three hundred pounds, which pound amongst the Jews containeth two pounds and a halfe. He that delivered him this ingot was a Priest, and the keeper of the sacred treasure, called *Eleazar*, who gave him the same upon no malicious intent (for he was a vertuous and just man) but whereas he had the custodie of the tapestries of the Temple, committed to his hands (which were both admirable to behold, by reason of their beauty and esteeme, and withall were in like sort tied and fastned to his beame) and perceiving that *Crassus* sought all the means that in him lay, to gather all the money he could, he fearing lest he should have seized on all the ornaments of the temple, gave him this beame for a ranfome to redeeme all the rest: binding him upon the delivery thereof by an oath, that he should not take any thing away that was in the temple, but should content himself with that onely piece of great esteeme and value, which he gave him. This beam was inclosed in another hollow beam of wood; so that no man knew thereof but onely *Eleazar*. *Crassus* therefore took this beam, as if he determined to leave all other things in the temple; yet notwithstanding he falsified his oath, and carried away whatsoever was therein. Neither is it to be wondred at, that there was so great riches found in our temple, sith all those Jews that were disperfed thorow the face of the whole earth, and all those that feared God (both in Asia and in Europe) for a long time offered their presents in that place. The greatnesse and multitude whereof wanteth no testimony: neither is it fained in way of ostentation, but divers other Historians make mention thereof: and amongst the rest, *Strabo* of Cappadocia speaketh after this maner: And *Mithridates* sent men into the Ile of Coos, to fetch from thence the money that *Queen Cleopatra* had laid up there, and 800. talents of the Jews. But we have no publike money, but that which is dedicated unto God. It is therefore a thing most manifest, that the Jews that inhabit Asia, transported this money into Coos for the fear they had of *Mithridates*: For it is not likely that they, who inhabited Judæa, and had a Citie so strong, and a temple so well defended, should send their money to Coos. Neither is it credible likewise, that the Jews remaining in Alexandria should doe it, for that they feared not to fall into danger through this war of *Mithridates*. The same *Strabo* also saith in another place, that at such time as *Sylla* passed thorow Greece to make warre against *Mithridates* and *Lucullus*, he sent men unto Cyrene, which was troubled by reason of the mutinies of our nation, wherewith the whole world was filled, and saith thus: There were foure sorts of people in the Citie of the Cyrenians: One of them were Citizens; the second were Labourers; the third were Sojourners; and the fourth were Jews, who at this present are intermingled thorow all Cities; neither is there an inhabited place thorowout the world, neither was there any nation that inhabit the same, wherein these have not set foot and fortified. For both Egypt and Cyrene being under the subjection of the same Princes and divers other regions, conformed themselves to their customes, and nourished assemblies of Jews, and advanced them, and more and more used the Jewish ordinances. It appeareth therefore that there was a colony of Jews in Egypt. Furthermore, in Alexandria a great part of the city is assigned to this nation. They have likewise their peculiar magistrate, who governeth the people, endeth, and decideth their differences, and maintaineth their contracts and ordinances, as if he governed in his own common weale. By this means this nation hath fortified and established it selfe in Egypt, for that the Jews had their originall amongst the Egyptians, and for that Judæa is neer unto Egypt, from whence the Jews are descended: And as touching Cyrene, they have entred it, in that it confineth that countrey, which is under the obedience of the Egyptians (in like maner as Judæa doth) or rather for that in times past it appertained to the same kingdome. Thus farre *Strabo*.

Crassus slain in Parthia. Cassius resisteth the Parthians.

After that *Crassus* had disposed all things according to his own pleasure, he dislodged and marched forward to make war against the Parthians, where both he and all his army were destroyed (as it is declared in another place.) As for *Cassius*, he retired himself into Syria, and took possession thereof, to the end he might affront the Parthians; who being proud of their victory



A victory lately obtained, made excursions so far: and coming to Tyre, he finally arrived in Judæa, where upon his first entrance he took the citie of Tarichæa, and led away from thence thirty thousand prisoners. He put *Pitholus* also to death, for that he maintained *Aristobulus* faction. All which he did by *Antipaters* procurement and instigation, who was in great credit with him, & who also at that time was highly esteemed amongst the Idumæans: amongst whom he married his wife, who was descended of one of the most famous families of Arabia, her name was *Cypron*, by whom he had these foure sons: *Phaselus* and *Herod* (who after was made King) *Ioseph* and *Pheroras*, and one daughter called *Salome*. This *Antipater* also made alliance with other Princes, and especially with the Arabian, to whose custodie he committed his children, during the time he made warre against *Aristobulus*. But *Cassius* gathered another army, and marched towards Euphrates to make head against the Parthians, as it is specified and registred by other Writers.

The year of the world, 3911. before Christs nativity, 13.

Antipaters wife and children.

## CHAP. XIII.

*Pompey retireth himselfe into Epirus, and Scipio cometh into Syria.*



Non after this, *Cesar* (being Lord of Rome) after that *Pompey* and the Senate were fled on the other side of the Ionian Sea, set *Aristobulus* at libertie, determining to send him into Syria, with two legions; as being a sufficient man to govern the State affairs in that quarter. Nevertheless, *Aristobulus* failed of his hopes and authoritie he expected at *Cesars* hands: For *Pompeys* partakers prevented and poysoned him, where-through he died; so that he was buried by those of *Cesars* faction. His body was kept embalmed with honey for a long time, untill that *Antoninus* sent it into Jury, to be entombed amongst the Kings and Princes.

The year of the world, 3917. before Christs nativity, 47.

Hedio & Rufinus, chap. 14. al. 15.

Aristobulus delivered out of prison, and portland.

Hedio & Rufinus, chap. 14. al. 15.

The daughter of Aristobulus sonne.

*Scipio*, by *Pompeys* commandement, caused *Alexander Aristobulus* sons head to be cut off, charging him with some misdemeanors which he had committed against the Romans, and after this manner finished he his dayes being executed in Antioch. *Proton* the son of *Mennas*, who governed in Chalcis (at the foot of the mount Libanus) took his brothers, and sent his sonne *Philippion* to Asculon to *Aristobulus* wife, commanding her to send her sonne *Antigonus* and his daughters; one of which, called *Alexandra*, was beloved by *Philippion*, and married by him: but afterwards he being slain, *Pompey Philippians* father married her, and continued the carefull maintenance of his brethren in law.

## CHAP. XIII.

*Caesars voyage into Egypt, wherein he was assisted by the faithfull.*



After *Pompeys* death, and that victory which *Cesar* had obtained against him, *Antipater* (Governour of Judæa by the commandement of *Mircanus*) was very profitable unto *Cesar*. For whereas *Mithridates* the Pergamien brought him certain supplies, and could not bring them on, by reason of an arme of *Nilus* passing thorow Pelusium, but was constrained to stay at Ascalon: *Antipater* came unto him, and brought with him three thousand souldiers, and so dealt with the Princes of Arabia to associate them with *Cesar*, that by his means, all they of Syria gave him their assistance, and never altered their affection that they bare unto *Cesar*. These were *Iamblicus* a great Lord, and *Proton* his sonne; and *Tholomeus* the sonne of *Sobemus* dwelling on the mount of Libanus, and well nigh all the Cities. *Mithridates* being departed from Syria, came to Pelusium, where being repulsed and excluded by the Citizens, he besieged the city. *Antipater* in this war behaved himself valiantly, and after he had beaten down a pane of the wall, he first of all set forward to enter the Citie. Whilest Pelusium was in this estate, the Jews that inhabited Egypt in the countrey of *Onias*, would neither grant passage to *Antipater*, nor *Mithridates* that marched towards *Cesar*. But *Antipater*, who was of their nation, perswaded them to take their parts, shewing them the letters of the high Priest *Mircanus*, in which he invited them to be friends unto *Cesar*, and exhorted them to furnish his army in whatsoever they stood in need of: so that seeing that *Antipater* and the high Priest were accorded together, they submitted themselves. They that dwell round about Memphis, hearing that they were thus united, sent for *Mithridates* also unto them; who came and received them into his favour.

Hedio & Rufinus, chap. 16. al. 17.

Antipater gathered souldiers out of Syria for Caesars service.

The Jews of Onias countrey, are confederated with Caesar, in Memphis in Egypt.

CHAP.



The year of the world, 3917. before Christs birth, 47.

The conflict of the Egyptians with Mithridates at Delta. Alias cap. 18.

Mithridates commendeth Antipaters service to Cæsar.

Cæsar confirmeth Hircanus in the Priesthood, and maketh Antipater a Citizen of Rome. Strabo. Afinius. Hypsicrates.

The year of the world, 3919. before Christs Nativity, 45.

Antigonus Aristobulus son accuseth Hircanus and Antipater before Cæsar. Antipaters answer to his objection. Antipater made Governour over Judæa.

Hedio & Rufinus, chap. 17. al 18. Hircanus by Cæsar permitted to repair the wals of Jerusalem. The Senates Decree as touching their league with the Jews.

## CHAP. XV.

## The noble actions of ANTIPATER, and the amity that he had with CÆSAR.

When he was come to a place called Delta, he fought with the enemies in a place, which is called The campe of the Jews: in which battel Mithridates led the right wing, and Antipater the left. When as therefore they came to handy blows, Mithridates wing retired and fainted, and grew in danger to be wholly discomfited; had not Antipater (running with his souldiers along the bank of the river) obtained the upper hand of his enemies, by putting the Egyptians that were conquerors to flight, and restoring Mithridates. And so long pursued he them, that he got their camp, and called back Mithridates, who chased the Egyptians, to take part of the prey with him, that he had recovered from the fugitive enemy. In this fight there fell 800. on the enemies side, and 50. on Antipaters. Afterwards, Mithridates wrote hereof unto Cæsar, and certified him that Antipater was cause of the victory, and their preservation: so that Cæsar from that time forward highly commended him, and in all his war made he use of Antipater in his most dangerous attempts: Whereby it came to passe that Antipater was grievously wounded in divers fights.

Now after that the war was finished, Cæsar sailed into Syria, and bestowed great honours as wel on Hircanus, to whom he confirmed the high Priesthood, as on Antipater, whom he made a free citizen of Rome, and granted him full exemption of all charges in all places. Divers men report that Hircanus himselfe was an agent in this warre, and that he came into Egypt: whereunto accordeth Strabo the Cappadocian, speaking after this maner by the authoritie of Afinius; after that Mithridates had entred Egypt, with Hircanus the high Priest of the Jews. The same Strabo in another place speaketh thus by the authoritie of Hypsicrates, that Mithridates issued alone, and that Antipater was sent for into Ascalon, where he prepared three thousand souldiers, because he was governour of Judæa, and encouraged the rest of the Governours; and Hircanus the high Priest also had a part in this war. Thus far Strabo. At that time came Antigonus, Aristobulus sonne, to Cæsar, lamenting unto him the inconvenience that had befallen his father, and how he was slain by payson in his service, and how his brother had his head strooken off by Scipio; beseeching him to have compassion of him, who was excluded and thrust out of the kingdome. He accused Hircanus and Antipater also, for their tyrannicall and violent government over their nation, and injuries offered to himselfe. Antipater being at that time present, answered for himselfe in those points wherein he was accused, declaring that Antigonus and his friends were factious and seditious men, protesting for himselfe how much he had travelled, and how many exploits he had executed in the late warre, whereof Cæsar himselfe was a witnesse. Moreover, he avowed that Aristobulus had been justly led twice into captivitie to Rome, for that he had been alwaies an enemy, and no waies well affectioned towards the Romans. And as for his brother, who was beheaded by Scipio, he averred that he was justly punished by him, for his Latrocinies, and not injuriously & outrageously as he pretended. After that Antipater had spoken to this effect, Cæsar declared Hircanus high Priest, and gave Antipater any government whatsoever best him liked: who according to his choice, was appointed Perfect in Judæa.

CHAP. XVI. The noble actions of CÆSAR, and the Senates Decree as touching their amity with the Jews.

Moreover Cæsar permitted Hircanus to repaire the wals of Jerusalem (according to his humble suit.) For after that Pompey had beaten them down, they lay levelled with the earth; and he commanded the Consuls at Rome, that this Decree should be registred in the Capitol. The example of which ordinance of the Senate containeth matter to this effect: Lucius Paderius the sonne of Lucius the Pretor, hath related to the Senate (assembled in the temple of Concord the 13. day of December) in the presence of L. Caponius the sonne of Lucius; and Caius Papyrius Quirinus; the requests made by Alexander the son of Isalon, Numenius the sonne of Antiochus, and Alexander the sonne of Dorotheus, Embassadors in the behalfe of the Jews; men of good regard, and our allies, and propoed by them in renewing the ancient favours they have received from the Romans: and in testimony of the confederation, have brought us a viall and buckler of gold



**A** gold of fifty thousand crowns price; requiring our letters might be given them, addressed to the free cities and the kings our confederates, to grant them passage thorow their countries and ports with all securitie, and without any offence. And we have thought good to make friendship and alliance with them, and to grant them all that which they require, in accepting the buckler brought by them. This hapned in the time that *Hircanus* was high Priest and Prince, and in the ninth yeer of his principedome, in the moneth of July.

The year of the world, 3919. before Christs nativity, 45.

*Hircanus* honoured by the Athenians.

*Hircanus* was in like sort honoured by the people of Athens, for many commodities and friendships that they received at his hands. They sent him also a decree which they ratified in his behalfe, the tenor whereof ensueth: The yeer wherein *Dionysius* the sonne of *Aesclepiades* was Governour, and Priest, in the moneth of July, and on the 20. day this arrest or decree of the Athenians was delivered to the Governours by the Pretor *Agathocles*. *Eucles* the son of *Menander* the Alimufian hath written in the eleventh of March in the assembly generall, and placed it in the Theater, and the suffrages were gathered by *Dorotheus* the high Priest, with the chiefe assistants of the people. *Dionysius* the sonne of *Dionysius* published the same: Since that *Hircanus* the sonne of *Alexander*, the high Priest and Prince of the Jews, continueth his good affection towards all the people, and in especiall towards every citizen of Athens, and hath shewed them many friendships, receiving with all humanity those Athenians that come unto him, whether they resort thither as Embassadors, or for any other particular occasion whatsoever, and sendeth them back after they have provided them of safe conduct, whereof we have heretofore had testimony by the report of *Theodosius*, the sonne of *Theodorus Simens*; who hath made recitall unto the people of his worthinesse, and of the will he hath to doe us all the good that is possible. We have thought good to honour him by sending him a crown of gold in testimony of his courtesies, according to our custome and law; and by erecting a brazen statue unto him in the temple of *Demus*, and the Graces: Our will is also that this be proclaimed by a Herauld in the Theater, during the Bacchanals, and at such time as the new Tragedies are plaid. Likewise in the solemnities Panarhean and Eleusynian, and at the publike exercises: We will also that the Governours provide, that all that which we have advised for the honour, favour, affection and good wil towards this man, as he hath well deserved, be diligently performed, to the end that thereby it may appeare how our nation reward, and entertain such men as are vertuous; and to the intent, that the honour we impart unto him, may provoke others to be the better affected toward us. It is likewise decreed, that amongst all the Athenians there be certain Embassadors chosen, who shall beare this Decree unto him, and exhort him to doe whatsoever is profitable for our common good, seeing himself so much honoured by us. Let this suffice to expresse the honours bestowed on *Hircanus* by the people of Rome, and the Citizens of Athens.

Hedio & Rufinus, chap. 18. Caesar departeth out of Syria.

Antipater pacifieth all occasion of commotion in Judæa.

The year of the world, 3921. before Christs nativity, 43.

After that *Cæsar* had given order for the affairs of Syria, he returned back by sea. And as soon as *Antipater* had brought *Cæsar* out of Syria, he returned into Judæa, and suddenly builded up the wals which were before time defaced by *Pompey*; and in riding circuit about the country, he pacified the troubles, not onely by menaces, but by counsels also which he gave every one to live in peace, certifying them that if they submitted themselves to *Hircanus* their Prince, they should live happily, and enjoy their possessions without any trouble: and that if they hoped to advance themselves by any new commotion (supposing by that means to profit themselves some way) they should feele that in stead of a governor, they had a master; and in stead of a king, they should finde *Hircanus* a tyrant; and instead of the Romans and *Cæsar* to be their Governours, they should feele and finde them to be their most hatefull enemies, for that they would not suffer, that any thing should be altered that they had established. By these and such like admonitions, he kept and continued all the country in peace.

## CHAP. XVII.

**F** ANTIPATER committeth the government of Galilee to his sonne *HEROD*, and that of Jerusalem to *PHASAELUS* his other sonne: and how *SEXTUS CÆSAR* advanceth *HEROD* to great honours and dignities.

**A**NTIPATER perceiving that *Hircanus* was slow and idle, he declared and appointed *Phasaelus* his eldest sonne governour over Jerusalem, and the country thereabout: As for *Herod* (who was very young, for he was not at that time above fifteen yeers old) he committed Galilee unto his charge: who although he were young in yeers, yet did not his tender age any waies prejudice him, because he was of a noble spirit, and found out this

Alias, chap. 23. Antipater maketh *Phasaelus* governour in Jerusalem, and *Herod* in Galilee.



The year of the  
world, 3921.  
before Christs  
yrb, 42.

Herod executeth  
Ezechias  
and his fol-  
lowers for  
obberies.  
Sextus Cesar  
Governour of  
Syria

The forme of  
Phaselus his  
government.  
Antipater  
notwithstan-  
ding his high  
authoritie, was  
alwaies faith-  
full to Hir-  
canus.

Antipater win-  
neth the Ro-  
mans hearts  
by Hircanus  
money, and  
draweth the  
Jews into ha-  
red.

The Jews ac-  
cuse Antipater  
and Herod be-  
fore Hircanus.

The year of the  
world, 3922.  
before Christs  
Nativity, 42.

Herod called  
in question, ap-  
peareth with a  
great train.

Sextus Cesar  
writeth to  
Hircanus to  
discharge  
Herod.

Sameas one of  
the Judges  
foregilleth  
Hircanus and  
his counsellors  
of their immi-  
nent death by  
Herods means.

sudden occasion to expresse that vertue that was in him. For having apprehended *Ezechias*, G who was the Prince of those theeves, who ranged over all Syria a long time with a great troupe of outlaws, he put him to death with divers of his complices. Which act of his got him no little estimation and credit among the Syrians: for by that means he rid their countrey of all those robbers, according as they desired. He was therefore praised thorow the vil-  
lages and Cities for this act, as he that had given them peace, and assured possession of their estates. For this cause he was made known to *Sextus Cesar*, who was uncle to *Cesar* the great. Furthermore his brother *Phaselus* was incited to follow his noble actions, and enforced him-  
self to obtain no lesse reputation then he had; for which cause he strove to get the good will of the common people in Jerusalem, and governed the Citie with such discretion, that he acted all things to each mans content, and abused not his power to any private mans in-  
jury: which was the cause that *Antipater* was honoured by the whole nation, with no lesse respect then if he had been their onely Lord and Sovereign. Yet did not this eminencie  
of estate so farre distract him, that he forgot the love and dutie he ought to *Hircanus* (asin such like occasions it oftentimes falleth out) notwithstanding divers of the greatest a-  
mongst the Jews (seeing *Antipater* and his sonnes so highly advanced both by the publike favour of the whole nation, as also by the revenues, that they drew both out of Jewry, as  
also by the employment of *Hircanus* money) were grievously incensed against them. For  
*Antipater* had made friendship with the Emperours of Rome, and having perswaded *Hir-  
canus* to send them money, he had appropriated the same unto himselfe, sending it not in *Hir-  
canus* name, but in his own; which though *Hircanus* knew, yet was he not moved therewith,  
but rather well contented. But that which most of all terrified the Princes of the Jews was,  
to behold the violent and audacious nature of *Herod*, who governed after a royall and tyran-  
nicall maner: For this cause they addressed themselves to *Hircanus*, and accused *Antipa-  
ter* openly. How long (said they) will you dissemble and wink at those things that are  
daily practised? see you not that *Antipater* and his sonnes possesse in effect the royall power  
and authoritie of the kingdome, and that you have onely the name? Assure your selfe that  
you are not out of danger in contemning thus both your selfe and your kingdome. For *Antipa-  
ter* and his sons are not now your substitutes, neither intend they your profit, or your coun-  
tries good (whatsoever your opinion is of them) but they openly are known for Lords and  
Commanders. For *Herod* (*Antipaters* son) hath already put *Ezechias* & his complices to death,  
and thereby transgressed our laws, which forbid to take away any mans life (how wicked soe-  
ver he be) except he be first of all condemned to death by the councill: and notwithstanding  
this, he hath been so bold, as to do justice without your authority. When *Hircanus* heard this,  
he grew wroth (for their mothers, whom *Herod* had slain, had incensed him by their continual  
exclamations in the temple, exhorting the King and people to call *Herod* to account before  
the councill of that which he had done.) So that *Hircanus* moved by these women, called  
*Herod* to answer unto those accusations which were objected against him. Who made his ap-  
pearance, forewarned by his father not to present himselfe after the maner of a private  
person, but well attended and accompanied to withstand all inconveniences. After therefore  
he had taken order for the affairs in Galilee (according as he thought meet in his own dis-  
cretion) and that he himselfe was sufficiently accompanied to make his voyage, with such a  
guard as neither might terrifie *Hircanus* with number, nor leave himselfe unsecured in danger,  
he resorted to Jerusalem. Furthermore, *Sextus Cesar* Governour of Syria wrote unto *Hir-  
canus* to absolve him, adding threats to his perswasions, if to be he should performe the  
contrary; which gave *Hircanus* occasion to deliver *Herod* in despite of the councill and  
their intent; the rather also for that he loved him as intirely as his sonne. When as there-  
fore *Herod* presented himselfe before the councill with his retinue, all of them were asto-  
nished, and none of those that accused him in his absence, durst open their mouthes to  
speak one word, but all of them kept silence, not knowing what to doe. Now whilest they  
stood upon these termes, a certain man called *Sameas*, who was of upright conversation, and  
for this cause was not distracted with fear, arose and spake to this effect: Dread King, and you  
honourable assistants, I could never yet remember, that ever any man which was called in  
question to defend his cause before us, hath appeared in this equipage; & I suppose that none  
of you can say, that the like hath ever hapned: but whosoever cometh into this place to re-  
ceive judgement, he presenteth himselfe with humilitie and fear, with a countenance prepa-  
red to implore mercy, having his haire long, and his garment black: but this gallant  
*Herod* accused of murder (and for this occasion called before us) who could imagine that  
he should appeare before us in a purple robe, having his haire trimmed, and be-  
sides that, a guard of armed men about him? with an intent that if we condemne him,  
according



**A** according to law, he may put us to death without law, that after he hath violated all right, he might escape and save himself. But I blame not *Herod* in this action, for that he hath a more inward regard of his particular profit, then of the law: but I accuse both you and the king, who have given him such assurance. Know therefore, that there is a sovereign God, that will one day punish both you and the king, and him whom you will deliver by the kings means. And so generally fell it out as he had said: For as soon as *Herod* had obtained the kingdome, he put all those of the councill to death, and *Hircanus* himself likewise, only *Sameas* was exempted: for he held him in great estimation, because of his wisdom and justice, and because that at such time as the City was besieged by *Herod* and *Sossus*, *Sameas* perswaded the people to receive *Herod*, telling them that by reason of their finnes and offences, they might not escape from him; whereof we will speak in place convenient. *Hircanus* perceiving that the Judges

**B** were inclined to condemn *Herod*, deferred the sentence till the next day, and sent secretly unto *Herod*, counselling him to flie out of the Citie, assuring him that there was no other means to save his life. Thus posted he to *Damasco* (as if he had fled from the kings presence) and presenting himself before *Sextus Caesar*, after he had assured his person, he resolved with himself, that if the councill should call him once more to answer, he would not obey them. But after his departure the councill were displeased with *Hircanus*, and laboured to perswade him, that all these things tended to his destruction: which he well perceived, yet knew he not what to doe, he was so negligent and void offoresight.

The Jews of the world, 392. before Christs nativity, 42.

Herod honoured Sameas. Herod admonished by Hircanus, saveth himself by flight, and appeareth no more in judgement.

When *sextus* had made *Herod* Governour of Coelosyria (which estate he sold unto him for ready money) *Hircanus* was afraid lest *Herod* should make warre against him: neither passed there long time before the effect grew answerable to his fear. For *Herod* marched forth against him, with a great armie, supposing himselfe to be much wronged by the assignation he had sent him, and in that he was summoned to give a reason of his actions before the councill. But his father *Antipater*, and his brother *Phaselus* came forth against him to hinder his approach towards Jerusalem, striving to appease his fury, and counselling him not to attempt any thing by way of action, but that contenting himselfe that he had threatned and affrighted *Hircanus*, he should not attempt any further against him, who had raised him to that high degree. They told him also, that it became him not onely to remember that he was cited to answer, but that he was absolved also, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the balance of warre, and that the issues of battels is uncertain, and for that cause he ought not to expect the victory, if he made warre against the King who was his familiar, and from whom he had received farre more kindnesse, and no displeasure: who though he made some appearance and shadow of severitie, touching the accusation intended against him, yet notwithstanding it proceeded not so much from him, as from his evill counsellors. *Herod* in some sort pacified by these perswasions, obeyed his father, supposing that it sufficed him in regard of his future hopes, that he had given the people so large a testimony of his power. This was the estate of the Jews at that time.

**D**

Alias, chap. 1. i. Sextus Caesar selleth his Presidents place to Herod for ready money. Herod marcheth against Hircanus with a great army, and is dissuaded from war by his father Antipater, and his brother Phaselus.

But *Caesar* arriving at Rome, prepared himselfe to set saile towards Affrick, with an intent to make warre against *Scipio* and *Cato*. To him *Hircanus* sent Embassadors, beseeching him to confirme the amitie and association that he had with him. But now at this present, I think it very convenient to declare all the prerogatives, and associations that the Romans and their Emperours made with those of our nation, to the end that all other people might know, that the Kings of Asia and Europe have been well affected towards us, and have made great account of our valour and fidelitie. And although divers men lewdly affected towards us, beleeve not that which the Macedonians and Persians have written of us, because the same matters are not extant in all places, neither set down in publike writings, but onely amongst our selves & some Barbarians; yet is it manifest that they cannot contradict the declarations made by the Romans, which are manifestly affixed in publike places in Cities; as likewise at this present they are written in the Capitol in brazen pillars. *Iulius Caesar*, in like manner in a brazen pillar erected by him, hath declared unto the Jews that inhabited Alexandria, that they were free Citizens therein. And to the intent that these things may more manifestly appeare, I will propose the decrees of the Senate, and of *Iulius Caesar*, made in the favour of *Hircanus* and our nation. *Caius Iulius Caesar* Emperour, high Priest, Dictator the second Time, to the Governours, Senate and people of the Sidonians, Health: If you are well, we are in health, both our selves and our army. I have sent you the Copy of an inscription, registred in favour of *Hircanus* *Alexanders* sonne, high Priest and Prince of the Jews, to the

Hedio & Rufinus, chap. 13. Hircanus Embassadors to Caesar. The Jews much honoured by the Kings of Europe and Asia. Julius Caesar testified in a brazen pillar, that the Jews were free citizens of Alexandria. Julius Caesar decrees touching the honours, immunities and privileges granted to the Jews.



The year of the  
world, 3922.  
before Christs  
birth, 42.

end it may be placed among publike monuments: and my will is, that it be engraven in a table of brasse, both in Greek and Latine letters; the tenour whereof is this that followeth: Because *Hircanus Alexanders* sonne the Jew, both at this present as also heretofore, as well in peace as in warre, hath expressed his fidelitie towards us and our estate, as divers Chieftains of our armies yeeld testimony of him; and for that in our last Alexandrine warre, he seconded us in the battell with fiftene hundred men; and having been sent by us to *Mithridates*, hath surmounted all those of his company in valour. For these causes my will is that *Hircanus Alexanders* sonne and his successours, be Princes of the Jews: and further, that they continue alwaies in the high Priesthood, according to the ordinance and custome of their countrey: and that both he and his children be our associates; and be inrowled likewise amongst our chiefest friends: and all that which appertaineth to the Priesthood, according to the ordinances of the Jews, be attributed to him and his. And if there happen any difference as touching the discipline of the Jews, our pleasure is, that it be determined by him. And as touching the munitions of warre, and the money to be levied for the entertainment of souldiers, we think it not meet that they should be charged. The Decrees made and granted by *Caius Caesar* being Consull, are these:

That the sonnes of *Hircanus* be Princes over the nation of the Jews, and enjoy the places granted unto them. That the high Priest and Prince of the Jews give favour and aide unto those that are offended. That Embassadors be sent to *Hircanus* the sonne of *Alexander* high Priest of the Jews, to intreat of amity and association with us. That a brazen table be erected in the Capitol: and likewise at Sidon, at Tyre, and at Ascalon in the Temples, wherein shall be engraven the contents hereof in Roman and Greek letters, to the end that all the Treasurers that are in the Cities, and all other Magistrates may by this our Decree understand, that they are our friends, and that their Embassadors be entertained with kindnesse and presents, and that these Edicts be sent into all places.

*Caius Caesar* Emperour, Dictator, Consull, for the good of the Senate and people of Rome, hath granted to the honour, vertue, and humanitie of *Hircanus* the sonne of *Alexander*, that both he and his children shall be high Priests in Jerusalem, and of the whole Nation, according to the Rites and Customes, whereby their ancestors have enjoyed the Priesthood.

*Caius Caesar*, Consull the fifth time, hath ordained that they shall inhabit Jerusalem, and build again the wals of the Citie; and that *Hircanus* (*Alexanders* sonne, the high Priest and Prince of the Jews) shall govern as best him liketh, and that every second yeer of their tribute, there be a Chore deducted out of the rent they owe, and that they be exempt from all other impositions, and tributes.

*Caius Caesar*, twice Emperour, hath ordained, that the Jews shall contribute every yeer for their cities, except Joppe; he acquitteth them also every seventh yeer (which they call the yeer of rest) because that therein they neither reape, nor sow, neither gather the fruit of trees. His further pleasure is, that every second yeer, they bring their tributes unto Sidon, which shall be the fourth part of that which shall be sown; and besides this, that they pay the tenths to *Hircanus* & his sons, which they have paid to their Predecessours unto this day. Commanding that no man, whether he be Governour, Captain, or Embassador, or any other whatsoever he be, levie souldiers within the countrey of Judæa, or draw any thereout: neither exact any money, whether it be for garrisons in winter, or for any other cause, but that the Jews be exempt from all troubles in all places, and enjoy al that which sithence they have had, bought, and possessed. It is our pleasure also, that the citie of Joppe be under their government (which they have ever enjoyed since the beginning of their friendship with the Romans.) We further grant, that *Hircanus Alexanders* sonne and his children, receive the tribute of that citie (both by them, that till the land, as by the gates, entries, and issues of merchandizes that are transported unto Sidon) twentie thousand, six hundred, seventie and five bushels every yeer, exempting the seventh yeer, which is called the yeer of rest, wherein they neither labour nor gather any fruit of the trees. It is the Senates pleasure also, that *Hircanus* and the Jews have those villages, which are in the great champain, which he and his predecessors have possessed, and that with the like interests that they held them before this; and that the same customes continue therein, whereby they held and governed them. Their will is likewise, that the same lawes which have from the beginning been respectively observed between the Jews, and their high Priests, be continued; and whatsoever benefits were granted them, by the consent of the Senate and people of Rome. Moreover it shall be law-  
full



A full for those of Lydda, to use the same rites and priviledges also. And as touching the demaies places, and habitations that have appertained to the Kings of Syria and Phoenicia, by the gift made unto them at such time as they were allied to the Romans: the Senate (I say) ordaineth, that *Hircanus* the high Priest and Prince of the Jews possesse the same. It is lawfull also for *Hircanus* and his sons, and their Embassadors sent by them, to behold the Justs and Combates, and to sit among the Senators, and that at all and every time or times wherein they shall require to be brought into the Senate by the Dictator, or by the Master of the horse, they may have free entrance, and that within ten daies at the most they receive their answer, if there be any decree ratified by the Senate.

*Caius Caesar*, Emperour, the fourth time Consull, and the fifth time Dictator for terme of life, hath ratified these things, as touching *Hircanus* the sonne of *Alexander*, the high Priest and Prince of the Jews: Because that the Generals my predecessors have testified as well in the provinces, as before the Senate and people of Rome, both of the good deserts of *Hircanus* high Priest and Prince of the Jews, and that nation also, towards us and our State; and whereas both the Senate and people of Rome have gratified them for the same: we think it convenient also to have the same in memory, and to give order that *Hircanus* and his sonnes may be remunerated by the Senate, and people of Rome, according to the measure of their loyalities and good deserts.

*Iulius Caius Caesar* Roman Consull, to the Governours, Senate and people of *Patras*, Health: The Jews are come unto us to Delos, with some of the Colonies of their countrey-men in the presence of your Embassadors, and certifie us of a decree made by you, whereby you forbid them the practice and ancient use of their sacrifices and oblations: I think it not meet that you make any such decrees against our friends, and associates, neither that you forbid them to live according to their fashions and customes; or to employ their purfes together in furnishing their feasts and sacrifices, since in Rome it selfe they are not interdicted or forbidden to performe the same. For at such time as *Caius Caesar* Consull had prohibited by Edict, that in celebrating the Bacchanals, no one should dance about the citie; yet were the Jews alone exempted from this inhibition: and neither have they been prohibited to contribute, neither to banquet together. My self also in like case in the defence I have made to forbid all other sodalities, have excepted the Jews therein, and have given them leave and licence to assemble and demean themselves, according to the customes, ceremonies, and ordinances of their countrey. If therefore you have made any such decrees against our friends and associates, you shall doe well to disannull them, by reason of the vertue of the Jews, and the forwardnesse they have protested in performance of our service.

After *Caius Caesar*'s death, the Consuls *Marcus Antonius*, and *Publius Dolabella*, assembled the Senate, and having brought in *Hircanus* Embassadors, they declared their request, and contracted amitie with them: The Senate likewise ordained, that each thing should be granted them that they required: And *Dolabella* having received *Hircanus* Letters, sent them thorowout all Asia, to Ephefus (which is the Metropolitane City of Asia) in these termes: The Generall *Dolabella* to the Princes, Senate, and people of Ephefus, Health: *Alexander* the sonne of *Theodore* Embassador to *Hircanus* the high Priest and Prince of the Jews, hath given us to understand, that his subjects cannot goe on warfare, because it is not lawfull for them to bear arms, nor to travell on the Sabbath day; as also for that they may not seek for their victuals and other necessaries on that day, according to the custome of their countrey: for this cause I grant them exemption from the warre, in like maner as my predecessors have done; permitting them to use the ceremonies and rites of their countrey, assembling themselves to make their oblations and sacrifices, as their laws and customes require, in contributing to the offering of the sacrifices in the Temple. And my will is, that you write to this effect to every citie of the Province: See here how *Dolabella* honoured *Hircanus* at such time as he sent his Embassadors unto him.

*Lucius Lentulus* Consull pronounceth that the Jews that are citizens of Rome, and that observe and offer the sacrifices of the Jews in Ephefus before the tribunall, be exempt from warfare, by reason of their religion. Given the nineteenth of October. There are besides these many other Edicts and Ordinances made to the like effect, by the same Generals, and by the Roman Senate in favour of *Hircanus* and our nation, and some other cities. In like sort there were divers decrees and writs sent unto the Governours and Rulers of the Provinces touching our priviledges: all which may be easily beleaved by those that shall reade our History, with no prejudicate opinion, if they consider those that we have here inserted. For we have shewed more expresse and lively testimonies of the friendship that we have had with the Romans, and such as at this day are affixed to pillars, and engraven in tables of brasse

The year of the world, 3922. before Christs birth, 42.

M. Antonius, and P. Dolabella, bring *Hircanus* Embassadors into the Senate. *Dolabella* Letters to the Ephefians.

*Lucius Lucullus* in the French. *Lentulus* in the Latine, being Consul, maketh an Edict, in the behalfe of the Jews. *Iosephus* conclusion concerning these Edicts.



The year of the  
world, 3922.  
before Christs  
Nativity, 42.

Cæcilius Bassus  
murdereth  
Sextus Cæsar.

Marcus suc-  
ceedeth Sextus  
in Syria.  
Cæsar slain by  
Cassius and  
Brutus.

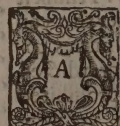
in the Capitoll; and that hereafter shall remain affixed for ever: For which cause, I have thought it to be a frivolous and unnecessary matter to insert all in this place; and I think that there is not any man of so sinister judgement, that will not beleieve how much we have been esteemed by the Romans, as they have given testimonies by divers Decrees published in our behalfe; neither may any man suppose that we lie, considering the truth of that which we publish.

Thus have we sufficiently declared the amitie and association, that in times past we have had with the Romans. About this time it came to passe, that the estate of Syria was sore troubled upon the occasion that ensueth: *Cæcilius Bassus* one of *Pompeys* partakers, laid an ambush for *Sextus Cæsar* and slew him; and seizing upon his army, usurped the government: whereby there arose great war nigh Apamea. For *Cæsars* Captains marched out against *Cæcilius*, with great force both of foot and horsemen, to whom *Antipater* sent his sonnes with a power to second them (in remembrance of the benefits he had received at *Cæsars* hands) supposing it to be an act of justice, that the murderer should be punished for his so hainous offence. Now whereas this war continued a long time, *Marcus* came and succeeded *Sextus*. Mean-while *Cæsar* was slain by *Cassius* and *Brutus* in the middle of the Senate, after he had commanded three yeeres and six moneths, as it is expressed in another place.

#### CHAP. XVIII.

*Cassius afflicteth the Jews, and exacteth about eight hundred talents at their hands.*

Hedio & Rufinus, chap. 20.  
Cassius cometh into Syria, and exacteth more then 700. talents of silver from the Jews.  
Herod winneth Cassius heart by the money he levieth in Galilee.



**A**FTER *Cæsars* death, the brand of civill warre began to flame, and the greatest men of Rome travelled the one this way, the other that way, to gather men of warre. But *Cassius* came into Syria, with an intent to take the armie that was neer to Apamea: and having levied the siege, he drew both *Bassus* and *Marcus* to be of his faction, and travelling from city to city, he gathered a number of souldiers, and much furniture, and imposed huge tributes: but especially he afflicted Jewry, and exacted of that countrey more then seven hundred talents of silver: *Antipater* seeing the State in so great fear and trouble, committing the exaction of the two parts of this money to his sonnes, the other he commanded to be assigned to *Malichus*, who was his enemy, and the other part unto another. *Herod* first of all gathered that which was commanded him in the countrey of Galilee, and for this cause was greatly beloved by *Cassius*: for he being prudent and discreet, thought it no small policy at that time to win the Romans good will by other mens expence. Under the other governours the Cities were set to sale, together with their inhabitants: and amongst them these foure were the chiefest, namely, Gophna, Emaus, Lydda, and Thamna: for *Cassius* sold the people thereof to them that would give most. Furthermore, *Cassius* was so much transported with choler, that he had slain *Malichus* (so much was he moved against him): if *Hircanus* had not restrained his fury, by sending him one hundred talents of his own money by *Antipater*. But as soon as *Cassius* was departed out of the countrey of Judæa, he practised *Antipaters* death, supposing that his cutting off would assure *Hircanus* state the more strongly. But *Antipater* was not ignorant of this his resolution, for having an inkling thereof, he got himselfe on the other side of Jordan, and assembled an armie of souldiers both Jews and Arabians. Hereupon, *Malichus* (who was a politique and subtil fellow) denied stoutly that he had intended any Treason, purging himselfe with an oath before *Antipater* and his children, that he had never any such intent, especially for that he saw that *Phasaelus* held Jerusalem; and *Herod* had an armie at command: And in the end, perceiving the difficultie wherein he was, he reconciled himselfe to *Antipater*, and they agreed at that time that *Marcus* governed Syria: who perceiving that *Malichus* began to raise troubles in Jewry, resorted thither, and there wanted little but that he had slain him, had not *Antipater* by earnest request obtained his life.

The year of the  
world, 3923.  
before Christs  
Nativity, 41.

*Malichus* layeth in wait to murder *Antipater*, but forsweareth the same and is reconciled.

Cassius and  
*Marcus* make  
*Herod* Governour of Cælo-  
syria.

**B**UT imprudent *Antipater* saved *Malichus* to his own mischief: For when *Cassius* and *Marcus* had assembled their armie, they committed all the charge into *Herods* hands, and made him Governour of Cælo-syria; and delivered him great forces both of foot and horse, and ships by sea: They promised him likewise the kingdome of Judæa, after they had

#### CHAP. XIX.

*Malichus paysoneth ANTIPATER.*



**A** had finished the war, that was at that time betwixt them and *Anthony* and *Cesar* the younger.

Whereupon *Malichus* mightily fearing *Antipaters* power, determined to make him away; and having corrupted *Hircanus* butler with money (with whom both of them celebrated a feast) he made him away by poyson, and afterwards assembling many men of warre about him, he made himself master of the Citie. When *Herod* and *Phaselus* understood of the traitorous conspiracie attempted against their father, they were grievously incensed against *Malichus*. But he denied all, and in especiall abjured the intent or practice of the murder. Thus died *Antipater* a just and vertuous man, and such a one as dearly loved his country.

The year of the world, 3923. before Christs nativity, 41.

*Malichus* caused *Antipater* to be poysoned.

But *Herod*, who was his younger sonne, incontinently resolved to revenge his fathers death, and came forth with an army against *Malichus*: But *Phaselus*, who was the elder, determined to circumvent him by policie, for fear lest he should raise a civill warre. He therefore accepted of *Malichus* justifications, and made a shew that he supposed that he had in no such sort sought *Antipaters* death, and onely intended his fathers monument and funerals. Mean while, *Herod* resorting to Samaria, and finding it in desperate estate, restored the same, and pacified the dissensions that were amongst the inhabitants. Not long after (by reason of a feast) he came to Jerusalem with his men of warre. Whereupon *Malichus* being afraid of this his acceffe, perswaded *Hircanus* that he should not permit him to enter into the City: whereunto *Hircanus* condescended, alleading for pretext of his defence, that amongst the holy people it was not lawfull to intermix a troop of polluted men. But *Herod* made small reckning of them that brought him this news, and notwithstanding this command, entered the Citie by night: whereat *Malichus* was much amazed. Whereupon, according to his wonted dissimulations, he openly wept and bewailed the death of *Antipater* as his especiall friend; but under-hand he prepared a guard for his own safetie. Notwithstanding it was thought meet by *Herods* friends, to take no notice of this dissimulation; but to make a shew for their parts, that they were well-affected towards *Malichus*.

#### CHAP. XX.

*HEROD*, at the command of *CASSIUS*, killeth *MALICHUS* by policie.

**D** Whereupon *Herod* certified *Cassius* of *Antipater* his fathers death, who knowing very well of what conversation *Malichus* was, wrote back unto *Herod* that he should revenge the death of his father; besides, he sent secret letters to the Captains that were in Tyre, commanding them to aid and assist *Herod* in that so just execution which he intended. After therefore that *Cassius* had taken *Laodicea*, and the inhabitants of the country came together, bringing with them crowns and silver to present him, *Herod* expected that *Malichus* in that place should receive his punishment: but he entering into suspicion of some practice, at such time as they drew neer unto Tyre in Phoenicia, attempted farre greater things. For whereas his sonne was an hostage in Tyre, he entred the Citie with intent to draw him thence, and afterwards to return into Judaea. After this, usurping upon that opportunitie which he had by reason of *Cassius* troubles (who hastily marched forward to meet with *Anthony*) he determined to draw the people to an insurrection, and to make himself Lord of the country: but God disappointed his unjust purposes: For *Herod* being a man of a ripe judgement, incontinently discovered his pretence, and sent one of his servants before, as if under purpose to prepare a banquet, because he had told him beforetime that he would entertain all his followers: but in effect, he sent him to the Captains to command them to issue out with their daggers, and to meet *Malichus*, who marching forth and meeting him neer unto the shore of the City upon the sea coast, stabbed him in that place with their daggers. Which act did so much astonish *Hircanus*, that through amaze he waxed speechlesse: and finally being much moved, he demanded of *Herods* men, what accident had happened, and who it was that had slain *Malichus*? Whereof when they certified him, and how nothing was done without *Cassius* command: he answered that all things were well done, for that *Malichus* was a wretched man and a traitour to his country. See here how *Malichus* was justly punished for the wickednesse he committed against *Antipater*.

When *Cassius* was departed out of Syria, there arose a new tumult in Judaea: for *Felix*, who was left in Jerusalem with an army, marched forth against *Phaselus*, and all the people were in arms. For which cause *Herod* speedily repaired to *Fabius*, Governour of Damasco, and intending to succour his brother, was prevented by a sicknes: so that *Phaselus* obtaining the victory by his own forces against *Felix*, enclosed him up in a tower, whence afterwards

The year of the world, 3924. before Christs nativity, 40.

he



The year of the  
world, 3924.  
before Christs  
nativity, 40.

Felix assaileth  
Phaselus in  
Jerusalem, and  
is overcome  
by him.

he dismissed him under composition. Whereupon he presently and grievously rebuked **G**  
*Hircanus*, for that being forgetfull of divers benefits which he had received by him, he had  
given aid unto his enemies. For *Malichus* brother being at that time revolted, planted garri-  
sons in divers fortresses, and namely in Masada, which was the strongest of them all. As soon  
as *Herod* therefore had recovered his health, he drew forth his forces against him, and dis-  
possessed him of divers places that he held, and after suffered him to depart with his life and  
goods.

## CHAP. XXI.

**HEROD** discomfureth **ANTIGONUS** the sonne of **ARISTOBULUS**, and driveth him out  
of Iudea, seeking to recover his fathers kingdom by aid of the Prince of Tyre.

Ptolomey  
Mennæus a-  
dopreth Anti-  
gonus, *Aristo-  
bulus* sonne.

Herod expel-  
leth Antigo-  
nus out of  
Jewry.

Herod marri-  
eth Mariame  
*Hircanus* neece  
by his daugh-  
ter.  
*Doris* Herods  
wife.

**P****TOLOMEY Mennæus** drew unto him by force of his money *Aristobulus* sonne the  
young *Antigonus*, who had gathered a power, and hired *Fabius*, and was likewise  
drawn by *Ptolomey*, under titles of consanguinitie and adoption. With him joyned  
*Marion* (whom *Cassius* had made Governour in Tyre:) For this man having occu-  
pied Syria by tyranny, kept garrison therein: *Marion* also invaded Galilee, which confined  
his countrey, and having seized three strong fortresses therein, he kept garrisons in the  
same. *Herod* also marching forth against him, dispossessed him of them all; and graciously  
dismissed those Tyrians that had the keeping thereof, bestowing benefits on some of them,  
for the love he bare unto their Citie. And that done, he came and encountered with *Anti-  
gonus*, and fought with him, and overcame him before he had scarcely entred on the marches  
of Iudea, and drave him from thence. When he was come to Jerusalem, *Hircanus* and all the  
people honoured him with crowns: for already was he inserted into *Hircanus* family, for that  
by promise he was his sonne in law, by which means, he had more willingly undertaken his  
defence, for that he was to marry *Alexanders* the sonne of *Aristobulus* daughter, who was  
*Hircanus* neece: on whom he begat three sonnes and two daughters. Before her also had he  
married a wife of his own nation, who was called *Doris*, on whom he begat *Antipater* his  
eldest sonne.

## CHAP. XXII.

**HEROD** meeting with **ANTONIUS** in Bithynia, giveth him a great summe of money, to the  
end he should not give eare to those that would accuse him.

The Judge  
corrupted with  
money.  
*Hircanus* Em-  
bassadours pre-  
sent *Antoni-  
us* with a crown  
of gold, and  
require the ca-  
ptive Jews li-  
berty sold by  
*Cassius*.

*Antoni-  
us* writ-  
teth to *Hir-  
canus* as touch-  
ing *Brutus* and  
*Cassius* actions  
and death.



**ANTONIUS** and *Caesar* having overcome *Cassius* neer unto the city of Philippi;  
*Caesar* went from thence into Fraunce, and *Antoni-  
us* into Asia. And being in Bi-  
thynia, Embassadours resorted unto him from all parts: Thither also repaired  
certain principall men among the Jews to accuse *Phaselus* and *Herod*, saying that  
*Hircanus* had onely the name, but he the authority of the Kingdome. But *Ante-  
nius* greatly honoured *Herod*, who came unto him to answer those accusations that they had  
imposed on him: for which cause they that were his opposites, could obtain no audience:  
for *Herod* had bought that priviledge from them with his money. As soon as *Antoni-  
us* was ar-  
rived in Ephesus, *Hircanus* the high Priest and all our nation presently sent an Embassadour  
unto him, with a crown of gold, requiring him that he would write unto the Provinces, that  
the Jews whom *Cassius* had taken prisoners (contrary to the law of arms) might be set at li-  
berty, and that their countrey (which was taken from them in *Cassius* time) might be resto-  
red. *Antoni-  
us* supposing that the demands which the Jews had proposed, were reasonable,  
wrote back presently to the high Priest *Hircanus* and the Jews; and sent an Edict also to the  
Tyrians to this effect:

„ *Marcus Antonius* Emperour, to *Hircanus* high Priest and Prince of the Jews, Health: If you  
are well, all goeth well. I and mine army are in perfect estate. *Lyfimachus* the sonne of *Pau-  
sanias*, and *Ioseph* the sonne of *Mennæus*, and *Alexander* the sonne of *Theodore* your Embassa-  
dours, came unto me to Ephesus, and have renued the same Embassage which they hereto-  
fore brought to Rome, and at this present likewise they have duely and faithfully acquitted  
themselves of the Embassage which they present in the behalf of you, and your Nation, by  
giving us to understand what affection you bear towards us: so that I esteeme you for our  
friend, such I am given to understand how friendly you have behaved your self towards us  
both in words and deeds, since we have had any knowledge of your good and honest con-  
versation



**A** versation and pietie. For at such time as our adversaries and enemies of the Romane nation spoiled all the countrey of Asia, and without regard of their oaths spared neither Cities nor Temples; we have opposed our selves against them, not onely for our private respect, but in the quarrell of the common-weal, to the intent to punish the authors of such offences committed against men, and of such impieties perpetrated against God: for which we suppose that the Sunne hath in a maner obscured himself, by beholding with unwilling eyes what an hainous offence was committed against *Cesar*. But we have gotten the upper hand of their impious enterprizes, which are fallen upon Macedonia, as on the countrey and aire, from whence proceed such detestable and ungracious designs: and we have likewise cut off the course of their desperate resolution, which made them encounter us neer to Philippi a city of Macedonia, where we seized their places fortified by nature, and enclosed with mountains as if it were with walls, as farre as the sea, in such maner as the passage was barred up, as it were with a gate, had not the gods given us way by resisting their unjust exploits, and furthering ours. *Brutus* is likewise compelled to flie to Philippi, where being inclosed by us, he suffered the like ruin with his consort *Cassius*; and since they have been punished as they deserved, me seemeth that we are seized of peace, and that Asia hath had repose from warre, and all the body thereof is relieved from a grievous maladie, by the means of our victory. For which cause remembring us of you and your Nation, to the end to increase your good fortunes, we will bethink us of that which shall be commodious for you: and we have already sent letters from city to city, to the intent that if any one among you, either captive or free-man, have been sold to the utmost by *Caius Cassius*, or any of that army, they may be set at liberty. And our will is, that you make use of the bounty which we bestow upon you, both in our self as in *Dolabella*s right, forbidding the Tyrians to molest you, and commanding them to restore all that which they have taken from the Jews in goods or possessions. As for the crown which you sent me, I accept the same.

**C** *Marcus Antonius* Emperour, to the Governours, Senate and people of Tyre, Health: I have been informed in Ephesus by *Hircanus* Embassadours (who is high Priest and Prince of the Jews) that you have seized their countrey, and spoiled the same, at such time as our adversaries held that Province. But in as much as we have undertaken the warre for the Empire, and that in defence of right and pietie, we have punished these ingratefull, disloyall and perfidious persons; our will is, that you suffer our allies to live in peace: and as touching that which you have obtained by our adversaries, our pleasures is, that you restore the same to those that are dispossessed. For no one of them hath obtained either Province or Armie by the consent of the Senate; but have ravished them by force, and afterwards bestowed them on those who have been ministers of their impieties and injustice. But since they have been punished according to their deserts, we require that our allies may enjoy their own, without any impeachment: and if you hold any places at this present, which belong to *Hircanus* Prince of the Jews (that were seized since the time that *Caius Cassius* by unjust warre invaded our Provinces) restore them unto him, without offer of any violence, to hinder him from the possession of his own. And if you have, or pretend to have any right in them, at such time as I shall repair to those places, it shall be lawfull for you to debate your right, and we

**E** will so judge, as that our allies shall receive no wrong.

*Marcus Antonius* Emperour, to the Governours, Senate, and people of Tyre, Health: I have sent you my edict, which my pleasure is that you carefully look unto, and that you register it amongst your publike records in Roman and Greek letters, and set it up in writing in an open place, to the end that it may be read by all men.

**F** *Marcus Antonius* Emperour and Triumvir, in the presence of the Tyrians assembled for their publike affairs, hath declared, that *Caius Cassius* during the troubles, by the assistance of his souldiers, hath ravished another mans Province; and hath in like sort spoiled our allies, and hath ranfackt the nation of the Jews, who are friends to the people of Rome: and for that by our valour we have repressed his insolence, by our edicts and judgements we will correct his offences, to the end that all things may be restored to our allies, and that all whatsoever hath been sold, and appertained to the Jews (whether they be prisoners or possessions) be restored to their masters, to the end that each man be at liberty as he was before; and that each mans possession may be restored to his first owner. And my pleasure is, that whosoever disobeyeth this ordinance, he may be punished. And he that shall be convicted to have disobeyed the same, he shall be punished according to his demerit. He wrote to the like effect to the Sidonians, Antiochians, and Arabians, all which we will insert in a convenient place, to testifie what account the Romans made of our nation.



## CHAP. XXIII.

ANTONIUS arriving in the Province of Syria, maketh HEROD and PHASAELUS Tetrarchs.

The year of the world, 3924.  
before christis  
Nativity, 40.

Herod & Rufinus, chap. 11.  
Cleopatra cometh into Cilicia to Antonius.

Herod accused by one hundred Jews before Antonius.

Antonius maketh Phasaelus and Herod Tetrarchs.

A thousand Jews repair to Tyre to accuse Herod, who are partly slain, partly wounded, and partly put to flight.

The year of the world, 3925.  
before christis  
Nativity, 39.



AFTER this, Antonius retired himself into Syria, and Cleopatra came forth to meet him neer unto Cilicia, and entangled him in her love. At that time also, 100. of the chiefeft reckning among the Jews, came once again in Embassage to him to accuse Herod, and his adherents: who to this end had chosen out the most esteemed Orator that might be found. Messala likewise undertook the defence of the young men that were accused, and made them answer. Hircanus also was there in person, who was already by marriage allied unto them. After that Antonius had heard both the one and the other in the Citie of Daphen, he demanded of Hircanus, which of both the parties governed the common weal best? who returned him answer, that they, who were on Herods side, were most studious of the weal publike. Antonius (who long since had born good affection towards them, by reason of the ancient hospitalitie that he had received with their father, during the time that Gabinus was in Judæa) established them both for Tetrarchs, committing to their hands the affairs in Judæa: And to this effect wrote he his letters, and committed fourteen of their enemies to prison; whom had not Herod besought for their lives, he had condemned them to death. This notwithstanding, as soon as they returned from their Embassage, they could not contain themselves in quiet, but resorted once more unto Antonius to the number of ten thousand, to the city of Tyre where Antonius sojourned. But Antonius (already corrupted by store of money by Herod and his brother, who commanded in that place) ordained that the Embassadors of the Jews should be punished, for that they had attempted and affected some innovation, where contrariwise he confirmed Herods government. At that time Herod, who walked by the sea side, came unto them, advising both them and Hircanus (who at that present was with them) to give over their appeal, for fear lest some grievous misfortune should befall them. Whereunto since they gave no regard, certain Jews and inhabitants of that Citie, all at once ranne upon them, who slew some of them, and hurt other some, and the rest taking their flight towards their countrey, ever afterwards contained themselves and lived in quiet, through the fear they had conceived. But when the people ceased not to exclaim and protest against Herod, Antonius was in such sort displeased, that he commanded all those whom he held prisoners, should be slain.

The yeer after, Pacorus the Kings sonne, and Barzapharnes a Prince among the Parthians, invaded and seized Syria. And about this time died Ptolomey the sonne of Menneus; and his sonne Lysias reigned in his stead, who plighted friendship with Antigonus the sonne of Aristobulus, who obtained this favour at his hands by the counsell and sollicitation of a certain Prince of great authority and credit with him.

## CHAP. XXIII.

The Parthians make warre in Syria, to restore ANTIGONUS the sonne of ARISTOBULUS to his Kingdome.



AFTER this, Antigonus promised the Parthians to give them one thousand talents of silver, and five hundred women, if so be they would deprive Hircanus of the kingdome, and restore it unto him, and withall put Herod and his friends to death. Yet did he not deliver them that he promised, notwithstanding the Parthians led their army into Jewry to restore Antigonus, to wit, Pacorus by the sea-coast, and Barzapharnes to the landward. The Tyrians locked their gates against Pacorus, but the Sidonians and Ptolemaïdians received him into their Citie. He sent a troop of horsemen into Jewry to discover the estate of the countrey, and to give succours to Antigonus. The chieftain of these horsemen was the Kings butler; who in like sort was called Pacorus. But for that certain Jews (inhabiting about the mount Carmel) joyned themselves with Antigonus, and were prepared with him to invade his enemies, he conceived some hope that he might by their means reduce a certain part of the region under his government, which is called Drymæ: and certain of his wel-willers meeting him in the way, perswaded him to presse forward as farre as Jerusalem; where being seconded by others (and his followers already much increased in number) they addresse themselves to assault the Kings palace. And whereas those of the faction of the brethren brought present supplies, and the skirmish was maintained in the market place,

Herod & Rufinus, chap. 22.  
Antigonus promiseth the Parthians a great summe of money to install him in the kingdome.  
Pacorus sendeth horsemen to Antigonus in Judæa.  
The Jews inhabiting about mount Carmel, joyn themselves with Antigonus.



**A** place, the young men repulsed the enemy, and drave him into the Temple. Which done, they sent certain armed men into the houses neer adjoining, to guard them: but the people rushing in upon them, and seeing they were destitute of aid, burned both them and the houses wherein they were. But this iniquity of theirs was presently revenged by *Herod*, who in a skirmish that he had with them, slew a great number of them. And whereas there were daily assaults between both parties, the enemies expected untill such time as the people (assembled from all parts of the countrey) should repair to Jerusalem to celebrate the feast of Pentecost. Which being come, many thousands of men assembled about the Temple, both armed and unarmed, who seized both the Temple and the City; except the Kings house onely, which *Herod* made good with a few men of warre. The wall thereof did *Phasaelus* his brothers keep. But *Herod* with a company of his followers sallied out upon the enemy, who were planted in the suburbs, and fighting valiantly against them, he put divers thousands of them to flight, whereof some retired themselves into the Citie; other some into the Temple; the rest into a certain bulwark neer at hand. In this battell also *Phasaelus* shewed no little valour.

But *Pacorus* conductor of the Parthians, came into the Citie with some few horsemen at *Antigonus* request, making shew that he came to appease the sedition; but the effect and scope of his coming was, to obtaine the soveraigntie for *Antigonus*. Furthermore, after that *Phasaelus* was come out to meet with him, and had courteously entertained him in his house, *Pacorus* perswaded him to goe Embassadour with him to *Barzapharnes*, laying a baite vnder this pretence to surprize him. He suspecting no treacheries, was easily perswaded, notwithstanding that *Herod* misliked the course, who knowing the perfidious maner of the Barbarians, exhorted him rather to assaile *Pacorus*, and to assault and oppresse his forces, when they were come unto him. Nevertheless *Hircanus* and *Phasaelus* undertook this Embassage, and *Pacorus* (leaving with *Herod* two hundred horsemen, and ten of those whom they call free-men) conducted the Embassadours. Now as soon as they came into Galilee, the governours of the Cities in that countrey, came forth armed to meet them: *Barzapharnes* also at the first gave them friendly entertainment, and honoured them with presents; but anon after, he began to practise treachery. For *Phasaelus* and his attendants were conducted to a lodging that adjoyned the sea, where hearing tydings that *Antigonus* had promised one thousand talents, and five hundred virgins to the Parthians, he began alreadie to suspect the Barbarians. For a certain friend of his had given him an inkling that there were treasons intended against him that very night, and that his lodging was privily beset with a guard. And surely they had been surprisid, had they not expected that the Parthians (who were round about Jerusalem) should be seized of *Herod*, fearing lest he having an inkling of their dysaster, should betake himself to flight. And that this was true, they incontinently gathered by the guard that was set about them: For which cause there were certain of *Phasaelus* friends, who counselled him, that without any more delay, he should betake him to his horse, and flee from thence: and amongst the rest, *Ofilius* was most earnest, who had wrought out of *Saramalla* a rich Syrian (who offered them his ships that road hard by to further their flight) all that which they pretended. But *Phasaelus* would neither forsake *Hircanus*, nor leave his brother *Herod* in danger, but repairing to *Barzapharnes*, he told him, that he did him wrong to use these sinister practices against them. For that if he had need of money, he was more likely to receive it at his hands, then from *Antigonus*; and howsoever he wrought, it was an intolerable injurie to put Embassadours to death, who came unto him under pledge of his honour, and had no wayes offended him. But the Barbarian hearing these things, protested by an oath, that no one point of that which he had suspected, was true; but that he was onely troubled with false furrize: whereupon he presently departed to *Pacorus*.

## CHAP. XXV.

*The Parthians lead away HIRCANUS and PHASAEIUS into captivity.*

**A**S soon as he was departed, certain of the Parthians took *Hircanus* and *Phasaelus* prisoners, who mightily detested their perjuries. But the Eunuch that was sent unto *Herod*, had commandment given him to entice and train him without the city walls, and afterwards to apprehend him. But *Herod* was forewarned of this treachery, by certain messengers (who were sent by *Phasaelus* to give him notice thereof) who being intercepted by the enemy in the way, and *Herod* getting notice thereof, he addressed himself to *Pacorus* (and

The year of the world, 3025. before Christs nativity. 39.

Pentecost. Herod fighteth with his enemies in the suburbs. Pacorus chieftain of the Parthians entering the city, perswadeth Phasaelus to goe Embassadour to Barzapharnes.

The Parthians complot treacheries against Phasaelus.

Hircanus and Phasaelus surprisid by the Parthians.



The year of the  
world, 3925.  
before christ's  
Nativity, 39.

The Parthians  
lay a plot to  
surprise Herod:  
he discovereth  
it, and prevent-  
eth them by  
flight.

Herod com-  
forteth his  
friends in their  
flight.

Herod seeing  
his mothers  
chariot over-  
turned, is ready  
to murder  
himself.

Herod retiring  
towards Mass-  
ada, is assailed  
by the Parthi-  
ans.

The Parthians  
spoil the citi-  
zens of Jeru-  
salem, and de-  
stroy Marissa.

(and those in greatest authority among the Parthians) as to them that were the masters: who subtilly dissembled, notwithstanding they knew how all things went, telling him that he should do well to repair with them without the wall to go and meet those messengers, who brought him letters, who had not as yet been seized by their adversaries, but came to certify him of *Phasalus* good estate. But *Herod* gave them no credit, because he was already otherways advertised of his brothers surprisall, and had also farre greater suspicion of the Parthians by the sollicitation of *Hircanus* daughter, whom he had married. And although the rest made no account of her advertisements, yet *Herod* gave credit unto her, for that she was a most wise woman. Now whilest the Parthians were in deliberation what were best to be done (in that it was held no policy to make open assault upon such a man) they deferred the whole matter untill the next morning. Whilest thus they were debating of their differences, *Herod* came unto them, who rather giving credit to that which he had heard as concerning his brother (and touching the treasons intended against him by the Parthians) then to his adversaries, as soon as it was night, concluded to make use of the time, and to make away, without staying any longer amongst those uncertain dangers, which his enemies intended against him. For which cause he fled with those men of warre which he had with him: and mounting his mother, his sister and his betrothed, whom he was to marrie (who was *Alexanders* daughter, the neece of *Aristobulus*) and her mother (who was *Hircanus* daughter) and her younger brother, with all their family and train, he departed into *Idumæa* without espiall or suspicion of the enemy. Amongst whom there was not one so hard or iron-hearted, who seeing such a pitifull spectacle, could not be moved to compassion, beholding the mothers drag away their little children, and abandon their country with tears and complaints: and that which was worse, to leave their friends in bondage, without any hope of comfort or redresse.

But *Herod* mastered these misfortunes by his invincible courage, and for that he was a constant man in all fortunes, he exhorted every one of them whom he met in the way, to be of good courage; and not abandon themselves to immeasurable sorrow, for that by such means they might hinder his retreat, on which their sole and securest conservation depended: whereupon they for their parts indeavoured themselves to digest their griefs, according to *Herods* exhortation. Mean-while he hardly refrained from laying violent hands on himself, by reason of the chariot wherein his mother rode, which overturned and had almost slain her; yea so much did this casualty terrifie him (for fear lest the enemy in pursuit should surprize him during these delays) as that he drew and prepared his sword to kill himself, had not some assistants and followers stept in to him and stayed the stroke, beseeching him instantly not to forsake them, and leave them subject to the enemies violence: assuring him that it was not the part of a valiant man to respect his own private interest, and neglect his friends perill. By these persuasions he was induced to hold his hands, both by reason of the apprehension of these words, which were spoken unto him, as also for that he was overruled by the multitude of those who would not permit his hand to execute his will: so that taking up his mother, and doing her all the service that the time permitted, he followed on his way, and with the speediest and neereft means he could, he retired toward the Castle of *Massada*, where in the way, he oftentimes fought against the Parthians that charged and pursued him, and returned always with victory from them. The Jews also were not in peace with him during this his flight, for scarcely had he travelled sixtie stounds out of the City, but that they assailed him in the high way: but he put them to flight and obtained the victorie, not like a desperate man enforced thereunto through necessitie, but like a discreet, well furnished and valiant souldier. So that in the very place where he obtained that victory against the Jews (after such time as he was made King) he builded a most sumptuous palace, and neer unto the same a city which he called *Herodium*. Whilest he remained at *Resfa* (a borough of *Idumæa*) *Ioseph* his brother came forth to meet him, and to consult with him as touching their whole estate, and to know of him what should become of that great multitude that followed them, considering that they had no souldiers in pay, and the castle of *Massada* (whither he intended to flie) was too little to hold all the people: for which cause he sent away many to the number of nine thousand, willing them to disperse themselves here and there in the country of *Idumæa*; and for the better dispatch of their journey, he furnished them with victuals. As for himself, he took with him his most able souldiers and inward friends, and repaired to the castle of *Massada*, in which place he left the women and their train, to the number of eight hundred or thereabouts: and furnishing the place with corn, water, and other provisions necessary, he went unto *Petra* the chiefest city of *Arabia*. As soon as it was day, the Parthians sacked all that which appertained to the citizens of *Jerusalem*; and among other



**A** other things they spoiled the palace; notwithstanding they medled not with *Hircanus* money, which amounted to some three hundred talents. They left divers other things behinde them also that appertained to *Herod*, and especially that which had been transported into *Idumæ*: by his mature providence. Neither were the *Parthians* content with the spoil of the Citie, but they foraged all the countrey round about, and razed *Marissa* a very rich city. Thus *Antigonus*, brought back into his countrey by the King of the *Parthians*; received *Hircanus* and *Phasalus* that were prisoners: yet was he vehemently displeased, because the women had escaped, whom according to his promise he intended to have delivered with the money: and fearing lest *Hircanus* through the favour of the people should be re-established in his kingdome (who then was prisoner in the custody of the *Parthians*) he cut off both his ears, depriving him by that means from enjoying the Priesthood any more, by reason of that maim, because the law commandeth that they who are in that dignitie, should be found in all their members. But *Phasalus* is to be admired for his great courage at that time: for understanding that he must needs die, he was no wayes dismayed with death, but that which he held most miserable & dishonourable was, that he must needs die by the hands of his enemy. Seeing therefore that he could not dispatch himself by other means, (because he was bound and chained) he knockt out his own brains against a stone, and so ended his life (with as great honour as may be imagined in such a desperate estate) depriving his enemies of that power which he intended to practise in tyrannizing over him at his pleasure. It is said that the wound being very deep, *Antigonus* sent privily Chirurgeons to cure him; and that under colour of healing him, they should put poyson into the same, where-through he might die. But before *Phasalus* gave up the ghost, he understood by a certain woman, that his brother *Herod* had escaped from his enemies: for which cause he endured his death with farre greater cheerfulness and constancy, seeing that he left behinde him such a man, as would revenge his death, and punish his enemies. But *Herod* was no wayes discomfited with the greatness of those adversities which environed him round about, but was the more whetted on to finde out new inventions, and to adventure dangerous attempts. For he went unto *Malchus* King of the *Arabians* (to whom beforetime he had shewed much courtesie) hoping to receive the like of him in this time of his great necessitie, and to draw some money from him either by loan or gift, according as he had often and very bountifully pleased him.

**D** For being ignorant of his brothers death, he endeavoured himself to ransom him speedily from his enemies, by paying his ranfome (which amounted to three hundred talents) and for that cause he led with him the sonne of *Phasalus*, who was onely seven yeeres old, to leave him in pledge amongst the *Arabians* for the summe that was demanded. But certain messengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the *Parthians* had enjoyed him that he should neither receive nor retain *Herod*. And this colourable pretence used he, because he would not pay his debts: and hereunto was he perswaded by the advice of the greatest in authoritie among the *Arabians*, who pretended thereby to make themselves masters of that treasure that *Antipater* had committed to their custody. *Herod* answered them, that he repaired not into their countrey to give them cause of any trouble, but onely to consult with them about certain matters of great importance touching his own estate, and that afterwards he was resolved to depart, and withdraw himselfe into *Egypt* as secretly as might be possible. He returned therefore to a certain Temple, where he had left divers of his followers; and the next day he came to *Rhinocura*, in which place he heard tidings of his brothers death. But afterwards *Malchus* repented himself of his ingratitude, and speedily sent after *Herod*, but he could not overtake him: for he had gotten farre onward on his way, and was already arrived in poast neere to *Pelusium*: where being denied his passage to *Alexandria* in those ships that were there, he addressed himself to the Magistrates of the place, who highly respected and honoured him, and sent him to the Citie where *Cleopatra* was; who entertained him kindly: yet notwithstanding could she not perswade him to remain with her. Whereupon he repaired towards *Rome* (notwithstanding the winter and those grievous troubles that at the very same time afflicted Italy, as it was reported.) Embarking himselfe therefore to saile into *Pamphilia*, he was tossed with a most cruell storme, so that with great danger at last he arrived in *Rhodes*, having been inforced in the tempest to cast into the sea a good part of his substance. There met he with *Sappinas* and *Ptolomey* two of his indeared friends. He found also that the City of *Rhodes* had suffered much misery by *Cassius* wars: and although his means were very scant, yet profited he them in what he might, and caused their walls to be repaired, notwithstanding that by so doing, he greatly hindered himself. After that, he caused a little frigot to be built, and embarked himself with

The year of the world, 3925. before Christ's nativity, 39.

*Antigonus* restored to the kingdome by the *Parthians*, cutteth off *Hircanus* ears, to prevent his reinstatement in the Priesthood.

*Phasalus* dasheth out his own brains. *Antigonus* putteth poyson into *Phasalus* wounds instead of curing him.

*Herod* flieth to *Malchus* King of *Arabia* to borrow money.

*Herod* is commanded out of *Arabia*, and flieth into *Egypt*: from thence after some stormes he repaireth to *Rome*, where he certifieth *Antoni* of that which had befallen him.



The year of the  
world, 3925.  
before Christs  
Nativity, 39.

his friends to repair into Italy, and arrived at Brundisium, and from thence went to Rome. The first to whom he discovered his misfortunes, was *Marcus Antonius*: to whom he reported all the occurrences in Judæa, and how his brother *Phasaelus* was taken by the Parthians and slain; and how *Hircanus* was imprisoned with him. The manner also how they had established *Antigonus* King, under promise to give them one thousand talents, and five hundred of the fairest women, whom he intended to chuse out of his own race. Lastly, how he stole away by night, and rescued them; and escaping his enemies hands, had afterwards endured many pains and miseries. Furthermore, that his friends were in great danger, and left besieged; for which cause he had sailed by winter, and despised all dangers, onely to seek for assistance at his hands, on whom depended his hope, and last refuge.

CHAP. XXVI.

*HEROD is made King of Jewry by the Romane Senate.*

Hedio & Rufinus, chap. 23. at 25. Antonius loved Herod, & hated Antigonus. Caesar Augustus Herods friend.

**A**NTONIUS hearing all those alterations that had befallen *Herod*, had compassion of his misery (bethinking himself of the estate and condition of great men, who are likewise subject to no lesse casualties) and the rather was he induced to do him good, both in remembrance of the friendship he had with *Antipater* his father, as also by reason of *Herods* promises of certain summes of money, if so be he were made king by his means, as he had been beforetime declared Tetrarch. But that which most moved him hereunto, was the hatred which he bare to *Antigonus*, whom he accounted to be a mutinous man, and an enemy to the Romans fortune. On the other side, *Caesar* was well inclined to succour him, both in regard of those armies which *Antipater* had brought into Ægypt in his fathers service, as also because of the good hospitality and kindnesse that he had shewed him in all things; as in especiall to gratifie *Antoni*, who was well affected towards *Herod*. Whereupon the Senate being assembled, *Messala* and *Arratinus* brought forth *Herod*, and after they had praised him, and recited the benefits which the Romans had received by his father, and the great affection and good will which he bare to the people of Rome; they accused and declared *Antigonus* for the Romans enemy, not onely for his ancient crimes, but also for that in contempt of the Romans he had received the kingdome from the Parthians. Whilest the Senate was sore displeased at the report of these things, *Antoni* arose, and declared openly before them all, that in furtherance of the Parthian warre, it were not amisse that *Herod* should be made King: which opinion of his was generally allowed, and finally ratified. The principall demonstration of the love and affection which *Antoni* bare unto *Herod*, was, that he not onely obtained him the kingdome, beyond all hope: for never thought he that the Romans would grant that dignity unto him, who were wont to reserve that honour to those of the Kings blood; and therefore he intended to have demanded it for his wives brother *Alexander*, and nephew to *Aristobulus* by the fathers side, and to *Hircanus* by the mother (which *Alexander* *Herod* afterward put to death, as it shall be declared in place convenient) but also for that within the tearm of seven dayes, he sent him out of Italy with the unexpected titles of his felicitie.

Herod intending the kingdome for his wives brother, enjoyeth the same himself. Herod ascendeth the Capitol with Antonius and Caesar.

Herods family besieged by Antigonus in Massada.

Ventidius under pretext to help Joseph, flieth to get money of Antigonus.

As soon as the Senate was risen, *Antoni* and *Caesar* issued forth, leading *Herod* between them, and being accompanied by the Consuls and other magistrates, went up into the capitol to do sacrifice, and to place there this decree the Senate had made as touching this matter. The first day of *Herods* reign *Antoni* feasted him; and after this sort was he established King in the hundred eighty and fourth Olympiade, in the year wherein *C. Domitius Calvinus* twice Consul, and *Caius Asinius Pollio* were Consuls. Mean while *Antigonus* besieged those that were in the castle of *Massada*, who were plentifully furnished with all things necessarie (except it were water) for which cause *Ioseph* *Herods* brother that was within, and two hundred of his friends, had concluded to flie unto the Arabians: for that they understood that *Malchus* had repented himself of the fault he had committed against *Herod*. But whilest they stood upon these tearms, God powred down a huge rain on a certain night, that in short time filled their cisterns in such sort, as that they had no more necessitie to flie; and from that time forward they waxed confident: and for that this abundance of water befell them by Gods providence, they made a sally upon their enemies, in which they charged *Antigonus* souldiers after such a manner, sometime in open field, sometime by covert assault, that they slew a great number of them. At that time *Ventidius* a Romane Captain was sent into Syria to drive the Parthians from thence, and after their departure he arrived in Jewry, making shew that he would assist *Ioseph*: but in effect all his pretence was to draw money from

*Antigonus.*



**A** *Antigonus*. Being therefore encamped neer unto Jerusalem, and having drawn sufficient money from *Antigonus*, he retired himself with the greater part of his forces: and to the intent his deceitfull dealing might not be discovered, he left *Silo* with a company of his souldiers: who likewise was honoured by *Antigonus*, for fear lest he should be cause of some new trouble, before such time as the Parthians, whose coming he expected, should yeeld him aid.

The year of the world, 3926. before Christs nativity, 38.

## CHAP. XXVII.

*HEROD* returneth from Rome by sea, and fighteth against *ANTIGONUS*.

**B** **A**FTER that *Herod* was come from Italy by sea to Ptolemais, and that he had assembled no small number of souldiers both strangers and his own countremen, he marched forward against *Antigonus*, and passed thorow Galilee. *Silo* and *Ventidius* also gave him assistance in this action, having received direction by *Gellius* from *Antonius*, that they should assist *Herod* to recover his countrey. But *Ventidius* was employed in appeasing the troubles that were raised in the Cities by the Parthians: and as touching *Silo* he kept in Judæa, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the countrey, the more and more increased his forces, and all Galilee (except a very few) submitted themselves unto him. Whilest therefore he marched forward toward Massada, (being urged thereunto in that he was to relieve his parents that were besieged therein) the cite of Joppe would not grant him passage: for the Citizens thereof were his enemies: so that it behoved him first of all to ruinate the same, to the end he might leave no retreat or place of rescous for his enemy on his back; if so be he made toward Jerusalem. Upon which occasion *Silo* laying hold, dislodged his army and made thitherward: whom when the Jews did pursue, *Herod* sallied out with a small company, and put them to flight, and saved *Silo*, notwithstanding he fought very coldly and cowardly. Afterwards being seized of Joppe, he hastened onwards to deliver his friends that were besieged in Massada, but part of the inhabitants submitted themselves unto him for the friendship they had born unto his father: another sort of them, for the honour that they bare unto him: the rest admitted his government, in acknowledgement of those benefits they had received from them both. But the greatest part was thereunto moved by the hope they had conceived of their new elected King, and the confirmation of his government. Thus by these means was his army mightily increased.

Hedio & Rufinus, chap. 24. al. 16.

Herod returning back out of Italy, leadeth forth his army against Antigonus. Herod assaulteth Joppe, and taketh it.

Many submit themselves to Herod.

**D** Whilest thus he marched forward, *Antigonus* seized those places that were fittest to lay ambushes in, or to fight at advantages by the way (notwithstanding that by those means and stratagems he did but small or no hurt at all to his enemy;) so that *Herod* raised the siege, and discharged his friends out of the castle of Massada: and after he had taken the fort of Resfa, he approached Jerusalem, being attended by *Siloes* army, and by divers Citizens of the City, who were afraid of his power. And when as he had pitched his camp to the westward of the Citie, those that kept the watch and guard on that side, shot their arrows and cast stones against him: divers likewise trouped forth, and fought, hand to hand against those that were planted there: For which cause first of all *Herod* caused proclamation to be made round about the wals, signifying unto them that he resorted thither for the common profit of the people, and for the conservation of the city, without intent of revenge or memory of any wrongs that his private enemies had offered him, promising his most free pardon to all those whosoever had hainously offended him. Hereunto *Antigonus* made this answer (turning his speech to *Silo* and the Romane souldiers) that contrary to all justice they gave the kingdome to *Herod*, who was a private man, and an Idumæan (that is to say, a half Jew) whereas it hath been a custome to bestow the same on them that are of the line of the Priests. For albeit at that present they were displeased with him, for that he was seized of the kingdome by the means of the Parthians, and had resolved with themselves to dispossesse him, yet that there were divers others of that royall race, who might be made Kings according to the law, who have no wayes misdeameaned themselves towards the Romanes; and moreover there are Priests, who should not be justly and uprightly dealt withall; if they should be deprived of that honour which appertaineth unto them. Whilest they debated the matter after this manner between them, and grew to hot and injurious taunts the one against the other, *Antigonus* commanded his men to assail those that were neer unto the wall: who shooting many arrows with great courage against them, drave them easily from the Tower they kept.

Russa taken, & Massada delivered from the siege, after which Herod marcheth towards Jerusalem.

Herod proclaimeth about the wals of Jerusalem, that he repaired thither for the good of the people, & the common weal. Antigonus upbraiideth Herod that he is but half a Jew; and of no kingly race. The enemy repulseth Herods power from the wall.



The year of the  
world, 3927.  
before Christs  
Nativity, 37.

Silon suborneth some of his souldiers, to take an occasion to depart from Jerusalem.

Herod procured & furnished the army with victuals and abundant munition. Antigonus sendeth out souldiers to surprize Herods victualers.

The Romans send to their garrisons to winter.

Robbers.

Herod fighteth with his enemies in Galilee, and overcometh them, and bringeth all Galilee under his subjection.

Antigonus resorteth to victuall the Roman army.

Ventidius sendeth for Silon to warre against the Parthians.

At that time *Silon* gave manifest proof that he had been corrupted by money: for he suborned divers of his souldiers, who cried out that they had want of victuals, and demanded greater pay for their maintenance, and requested that they might be placed in some convenient garrisons to winter in, for that the places round about the Citie were desolate, because all necessaries for maintenance of life had been taken away and wasted by *Antigonus* souldiers. Thus was the whole army troubled; so that each of them prepared themselves to dislodge. But *Herod* importuned and cried out upon the Captains and souldiers that were under *Silons* charge, telling them that it concerned them not to abandon him, whom *Cesar*, *Antony* and the Senate of Rome had sent thither: That for his own part he would give order that they should have abundance and foison of whatsoever they demanded; and incontinently departing from them (after he had presented them with this request) he deprived *Silon* of all colour and pretext of flight: for he caused an incredible quantitie of victuals to be brought them; and commanded his friends that inhabited the confines of Samaria, to bring them corn, wine, oyl, cattell, and all other such provision from Jericho, to the end that from that time forward the souldiers might want nothing. *Antigonus* was not ignorant thereof; so that he incontinently sent men thorowout the countrey, who might intercept and surprize the purveyours and victuallers. Who following *Antigonus* commandment, assembled a great number of souldiers neer unto Jericho, and encamping in the mountains, espied and watched those that brought the victuals. Mean-while *Herod* lay not still, but took with him ten companies, five of Roman souldiers, and five of Jews, with whom he intermixed some forrain souldiers, with some few horsemen, and came to Jericho; where being arrived, he seized the Town, which was abandoned by the inhabitants, of whom five hundred with their wives and children were retired into the tops of the mountains, whom he took, and afterwards set at libertie: but the Roman souldiers, entring into their houses, and finding them full of all sorts of mooveables, they spoiled the same. And the King having left a garrison in Jericho, returned to his own place, dismissing the Roman armie to go and winter in the countries lately furrendred unto him; namely, in Idumæa, Galilee, and Samaria. *Antigonus* also purchased this favour at *Silons* hands by store of bribes, that part of his armie was lodged in Lydda, all which he did to currie favour with *Antony*.

Whilest thus the Romans lived in all abundance and bare no arms; *Herod* would not be still, but sent his brother *Ioseph* into Idumæa, with one thousand footmen, and four hundred horse; and himself resorted to Samaria, where his mother and his other parents kept, who beforetime were departed out of Massada. After this he went into Galilee to surprize certain castles which were held by *Antigonus* garrisons, and being arrived at Sephoris (during a great snow) after that *Antigonus* garrisons were departed out of the foresaid castles, he found a great abundance of all sorts of necessarie munition. And there having notice of certain thieves, who inhabited in caves, he sent a troop of horsemen, with three companies of footmen, against them: whom he commanded to do justice on those robbers (now the place where they kept, was not farre from a borough called Arbela:) and forty dayes after, he himself with all his armie resorted thither. Now whereas the enemies issued out against him with a hardy resolution, the left wing of his Squadron retired and fainted; but he coming on with his main battell, put them to flight, who were already almost masters of the field, and made those of his followers that fled, to turn their faces, and to pursue their enemies as farre as the floud Jordan: who fled some of them by one way, some by another; so that he drew all Galilee under his subjection, except those that inhabited and held the caves. He distributed money also amongst his souldiers, and gave each souldier an hundred and fiftie drachmes, and farre more unto their chieftains, and afterwards sent them to winter in garrisons neer at hand.

About this time *Silon* and his Captains, who had passed the winter in the said garrisons, came unto him (for that *Antigonus* would no more furnish them with victuals:) for he gave them maintenance for no more time then a moneth, commanding those that dwelt round about them, to spoil the countrey, and afterwards to retire themselves into the mountains, to the end that the Romans might be destitute of necessarie maintenance, and by that means might be consumed with famine. *Herod* gave *Pheroras* his youngest brother the charge of that provision, commanding him to inclose the fort of Alexandrion with a wall, who speedily brought to passe that the souldiers had all sorts of necessaries at commandment: he reedified also the fort of Alexandrion which had been laid desolate. About that time *Antony* sojourned in Athens, and *Ventidius* was in Syria, who having sent for *Silon* to accompanie him against the Parthians, did first of all charge him to assist *Herod* in that warre: and afterwards



- A** afterwards to excite the provincially confederates to further his warre. But *Herod* dismissing *Silon* and his company, to follow their destinated warres with *Ventidius*, did in his own person lead out his souldiers against those thieves that lived in dens. Now these caves were situate in the most highest and inaccessible mountains, impregnable through narrow paths, environed with sharp rocks, wherein the robbers inhabited secretly, with all their families, King *Herod* caused a certain number of coffers to be made, fastned to yron chains, which he caused to be let down by an engine from the top of the mountain (because it was neither possible by reason of the steepnesse of the hill to ascend the same from beneath, neither from above to creep downward against them.) These chests were filled with souldiers, armed with great hooks to draw these thieves unto them, and to break their necks headlong from the height to the bottome. But the use of these coffers was dangerous, for it was necessary to let them down an infinite depth into the caves, especially for that the thieves had necessary munition among them: notwithstanding when they had gotten down, none of the thieves durst peep out of the mouthes of their caves, but fear constrained them to hold themselves quiet. But a certain souldier, having girt his sword by his side, and taken hold of the chain with both his hands whereto the coffer was fastned, slid down as farre as the entry of the cave: and being displeased that no one issued out, he shot divers arrows at those that were within, and wounded them; and after that, with his hook he drew those unto him who resisted him, and tumbling them down head-long from the steepie rock: which done, he rushed in upon those that were within the cave, and slew many of them, and afterwards returned and rested himself in his coffer. Divers hearing the groans of those that were wounded, were surprized with fear and despair of their life: but the nights approach was the cause that the matter was not fully achieved, and many of them (receiving notice of the Kings free pardon by a Herald) submitted themselves. The next day they renewed and continued the same maner of fight, and divers issued out of their coffers to fight upon the outward entrances of the caves, into which they cast fire, which (for that there was great quantitie of wood in the caves) did quickly burn. Within these caves there was a certain old man apprehended, with his wife and seven sonnes: who being required by them that he would suffer them to go and submit themselves to their enemies, took up the entry of the cave, and as his sonnes advanced themselves to issue out, he slew them, untill such time as he had massacred them all, and after them his wife; and finally, when he had cast their dead bodies down the rocks, he threw himself down headlong after them, preferring death before servitude. Yet before his death, he reviled *Herod* in bitter words, and upbraided him of his obscuritie and ignoble race: and although *Herod* (who saw all that which had happened) stretched out his hand unto him and promised him pardon; yet would he not respect him; and by this means were all these caves entred, and the thieves therein taken.

The year of the world, 3927. before Christs nativity, 37.

Medio & Rufinus, chap. 25. Herod leadeth his souldiers against those thieves that held the caves: Herod lesteeth down his souldiers from the top of the mountain in coffers.

A certain old man killeth his wife and seven of his sonnes, and at last casteth himself headlong from the rock.

- Now when the King had established *Proton* Captain over the souldiers in that region, he retired himself into Samaria, with six hundreth horsemen, and three thousand footmen, with a resolution to fight with *Antigonus*, and to end their quarrell. But *Proton* had but very slender successe in his government: for they that before-time had troubled the countrey of Galilee, sallied out upon him, and overthrew him. After which execution they fled into the Marishes and unaccessible places, where they robbed and spoiled all the countrey. But *Herod* returning and setting upon them, punished them: for he slew some of them, and the rest were constrained to flie into strong places, where he besieging them and entring their fortresses perforce, slew the men, and destroyed their fortifications: and having brought this rebellion to an end, he condemned the Cities to pay him the summe of one hundred talents. Mean while, *Pacorus* was slain in warre, and the Parthians were discomfited with him; which was the cause that *Ventidius* sent *Macharas* to succour *Herod* with two legions and 1000. horse, and that by the commandment of *Antonius*. But *Macharas* was drawn by *Antigonus*, who corrupted him with money: and notwithstanding *Herods* contradiction and dissuasion, yet resorted he unto him, alleading that he did it to look into his actions. But *Antigonus* suspecting his sudden approach, entertained him not, but caused him to be dartered at and driven thence, giving him to understand by his entertainment, what opinion he had of him, and how he was affected towards him: who at that time perceived plainly that *Herod* had given him good counsell, and that himself had misdome in misbelieving his advice: for which cause he returned to the citie Emata, and slew all those Jews whom he met withall in the way, whether friends or enemies: so highly displeased was he at that which had happened. *Herod* sore moved hereat, came to Samaria, resolving with himself to poste unto *Antonius* to complain of these aggrievances; considering that he had no need of such

*Herod* retireth toward Samaria, to fight with *Antigonus*.

*Herod* punisheth the rebels in Galilee. *Ventidius* overcometh *Pacorus* and the Parthians in battell. *Macharas* killeth many Jews.

*Herod* resolving to depart to *Antonius*, and to accuse *Macharas*, is reconciled by him, and leaveth his brother *Joseph* with an army behind him.



The year of the  
world, 3927.  
before Christs  
birth, 37.

Herod repair-  
eth to Anto-  
nius at the  
siege of Sama-  
ria, and in  
the way killeth  
many Barba-  
rians.

associates, who did him more harm then his enemies; whereas of himself he was able to make good his war against *Antigonus*. But *Macheras* halted after him, requiring him to stay, and to travell no further on that journey, or if he might not be delivered, he prayed him to leave his brother *Ioseph* behind him, who might with them make warre against *Antigonus*. By these perswasions and instant intreaties of *Macheras*, he was somewhat appeased: so that he left his brother *Ioseph* behinde him, with an army; charging him no way to hazard his fortune, or to fall at oddes with *Macheras*. As for himself he hastned toward *Antony*, who at that time besieged Samosata (a Citie situate neer unto Euphrates) having with him an army of his associates, both horsemen and footmen. When *Herod* was arrived in Antioch, he found divers men assembled there, who were desirous to go and seek out *Antony*: but they durst not set forward on the way, for fear lest certain Barbarians should set upon them, and kill them in their journey: these did *Herod* assure, and offered himself to be their guide upon the way. Now when they came to their second bait, some two daies journey off Samosata, the Barbarians laid an ambush for them, and had barred up the way with hurdles, and had likewise hidden certain horsemen thereabouts, who should lie in covert untill such time as the passengers had recovered the Plain. Now when the foremost were past, the ambush consisting of about some five hundreth horsemen, suddenly charged *Herod* who was in his rereward; when as therefore they had broken the former ranks whom they had met, *Herod* with his troupe that was about him, incontinently repulsed them; and after he had encouraged his followers and whetted them on to the fight, he wrought so much, that he made those that fled to turn their faces, and to fight; so that the Barbarians were put to the sword on all sides. The King also pursued them so long, untill at last he recovered that which had been taken by them, which was a certain number of sumpter-horses and slaves. But being charged afresh by others, and they in greater number then those who encountered him at first, he likewise (rallying his forces together) charged and overcame them; and killing divers of them, he secured the way to those that followed after, who all of them acknowledged him for their preserver and guide.

Herod was ho-  
nourably en-  
tertained by  
Antonius and  
his host.

The year of the  
world, 3928.  
before Christs  
Nativity, 36.

Sosius hath the  
army commit-  
ted to his  
charge by An-  
tonius, who  
departeth into  
Egypt.  
Ioseph Herods  
brother is slain  
by Antigonus.  
The Galileans  
revolt from  
Herod.  
Macheras for-  
sitteth Geth.

Herod depart-  
eth from  
Daphne a sub-  
urbe of Anti-  
ch, into Ga-  
lee.

Herod fighteth  
with the Gali-  
leans, and  
vercometh  
them, and dri-  
veth them in-  
to a castle.

When he drew neer unto Samosata, *Antony* sent out his army in goodly array to meet and honour him, and withall to succour him, in that he had heard that the Barbarians had assailed him. As soon as he came to *Antony's* presence, he entertained him kindly; and after he had heard that which had befallen him in the way, he embraced him in admiration of his vertue, and did him great honour, as to him whom a little before he had raised to a royall dignitie. Not long after this, *Antiochus* surrendered the fort of Samosata to *Antony*, and upon this occasion the war was ended. Whereupon *Antony* committed the province with the army to *Sosius*: and after he had commanded him to succour *Herod*, he departed into Egypt. *Sosius* therefore sent two legions of souldiers before into Judæa to succour *Herod*, and afterwards he followed with the rest of his army.

In the mean while *Ioseph* died in Jewry on this occasion that ensueth: For forgetting his brother *Herods* commandement, which he gave him at such time as he repaired to *Anthony*, he took to him five companies of souldiers which *Macheras* had left him; and marching towards Jericho to gather in the fruits of the field, he pitched his tents upon the mountains: And for that the Roman troups were but newly levied, and consisted of those men who were untrained in the warres, and for the most part were gathered out of the countrey of Cœlo-syria: the enemies having advertisement hereof, assailed and surprised him in certain places of disadvantage, where there was a hot skirmish between them, in which *Ioseph* died, fighting valiantly; and all his army was discomfited: for six companies of them were slain. After that the dead bodies were at *Antigonus* command, he cut off *Ioseph's* head, which *Pheroras* his brother ransomed for the price of fiftie talents. Which done, the Galileans revolting from their Governours, drowned *Herods* partakers in the lake; so that divers commotions and troubles were raised in Jewry. *Macheras* he fortified the castle of Geth. This misfortune of *Ioseph* was reported to the King, in a certain suburb of Antioch called Daphne, who before the tidings, had already conceived some suspicion and fear, grounded upon certain dreams, which gave him certain intelligence of his brothers death. Departing therefore from thence with all expedition, he arrived neer to the mount Libanus, where he took about eight hundred men with him, and the Roman legion which he had, and from thence came to Ptolemais; from whence he departed with his army by night, and crossed Galilee with them. Whereupon the enemies came forth against him, and were overcome by him, and shut up in a fort, from whence they were departed but the day before; where *Herod* assailed them by break of day: But being unable to offer them any prejudice, by reason of the indisposition of the weather, he led his men into the villages neer adjoyning. But when *Antonius*

second



**A** second legion was come, and annexed to his forces; they that were within the fort were dismayed, and forsook the same by night. So that *Herod* marched with all diligence to Jericho, with an intent to revenge his brothers death; and being encamped neer unto the same, he banquetted and entertained the Chieffains of his army; and after the feast was ended, he had dismissed his company, he withdrew himself into his lodging. In which place it appeared, how much God loved the King: for the roof of the house where he had solemnized his feast, fell down without hurt to any one whomsoever: for no man was left within it. Whence it came to passe, that each one perswaded himself that *Herod* was beloved by God; considering he had avoided so great and unexpected a perill.

The year of the world, 3928. before Christs nativity, 36.

The house wherein *Herod* solemnized his feast, fell down when the guests were gone, without any mans detriment. *Herod* wounded by his enemies.

*Antigonus* sendeth *Pappus* to Samaria

The next day, six thousand of his enemies came down from the top of the mountains to fight with him, who affrighted the Romans, and their forlorn hope chased *Herods* souldiers with darts, and stones, who was himself also hurt in the thigh with an arrow. *Antigonus* sent a Captain to Samaria, whose name was *Pappus*, with some souldiers, intending thereby to signify unto his enemies, that he had more men of warre then he needed. *Pappus* drew neer to *Macheras* the Roman Captain: and as touching *Herod*, he took five cities by force, and put some two thousand of them that were in garrison to the sword; and afterwards (having set the houses on fire) he went out to encounter *Pappus*; who was encamped in a borough called *Isanas*. Divers that came from Jericho and Jewry, submitted themselves to *Herod*, who drawing neer the enemy (who marched forward with great hardinesse) fought with him and overcame him, and being inflamed with a great desire he had to revenge his brothers death, he pursued them that fled, and slew them even within their borough. These houses were incontinently filled with men of war, and divers fled, and hid themselves upon the tops thereof, who were at last taken; for the roofes of the houses were beaten down, and he saw that all were filled with souldiers, whereby divers were slain by stones that were darted at them from above, and afterwards cast and killed them by heaps: which was the most grievous spectacle of all those that had hapned in those wars, to see an infinite number of bodies hidden one under another amidst the roomes of the houses.

Fight in the houses.

**C** This exploit of *Herod* did very much abate the courage of his enemy, who hereafter expected far more worse fortunes at his hands: For a man might have seen them flie away in heaps: and had not a sudden and forcible tempest false upon them, the triumphant army of *Herod* had incontinently entred Jerusalem with assurance of victory, which had made a final end of all that war. For, *Antigonus* each day bethought him how to flie away, & to forsake the city. But for that it was already grown dark, *Herod* commanded his souldiers to refresh themselves, and for that he himself was weary, he entred into his lodging to bathe himself: in which place he overwent a mighty misfortune, from which he escaped by Gods providence. For (whereas he was naked and accompanied with one onely servant to attend him) at such time as he bathed, there were a certain number of armed enemies hiddē in that lodging, who were fled thither for the fear they had: and during the time that *Herod* bathed, the first amongst them issued with his naked sword & got the door; and after him the second; and the third no lesse armed, without offending the King, for the fear that they had of his presence: and content to escape in their own persons, without the prejudice of other men. The next

The year of the world, 3929. before Christs Nativity, 35.

**D** day he sent *Pappus* head to his brother *Pheroras*, who was slain by his own sword in revenge of the injurie offered to *Ioseph*. When the tempest was done, he departed from thence, and approached neer to Jerusalem, and encamped neer unto the citie. This was about the third yeer since he was created King at Rome: and encamping himself in the place which was (as he thought) fittest for battery, he addressed himself towards the Temple side, resolving to batter and make breach in that place in like maner as *Pompey* had done before him. Having therefore erected three bulwarks in three places, he builded towers thereon by the assistance of many workmen; and by means of a great quantitie of wood, which he caused to be cut down round about the place; and having pointed such men as were of ripe Judgement to oversee these works, he left his army well provided, and resorted to Samaria, to marry with the daughter of *Alexander*, who was *Aristobolus* sonne to whom he was betrothed, according as I have heretofore declared.

*Herod* being alone and naked in his house, escaped unhurt amongst many armed enemies. *Herod* sendeth *Pappus* head to his brother *Pheroras*. *Herod* besiegeth Jerusalem. *Herod* repairerth to Samaria to marry *Alexanders* daughter.

**E** day he sent *Pappus* head to his brother *Pheroras*, who was slain by his own sword in revenge of the injurie offered to *Ioseph*. When the tempest was done, he departed from thence, and approached neer to Jerusalem, and encamped neer unto the citie. This was about the third yeer since he was created King at Rome: and encamping himself in the place which was (as he thought) fittest for battery, he addressed himself towards the Temple side, resolving to batter and make breach in that place in like maner as *Pompey* had done before him. Having therefore erected three bulwarks in three places, he builded towers thereon by the assistance of many workmen; and by means of a great quantitie of wood, which he caused to be cut down round about the place; and having pointed such men as were of ripe Judgement to oversee these works, he left his army well provided, and resorted to Samaria, to marry with the daughter of *Alexander*, who was *Aristobolus* sonne to whom he was betrothed, according as I have heretofore declared.



## CHAP. XXVIII.

## ANTIGONUS is discomfited by Sosius and Herod.

The year of the  
world, 3929.  
before Christs  
Nativity, 35.

Hedio & Ruf-  
finus, chap. 16.  
al. 27.  
Sosius and  
Herod leade a  
mighty army  
against Jeru-  
salem.

Herod pre-  
vented the  
dearth.

The Jews  
without fear  
resist those  
that besieged  
them.

The outward  
part of the  
Temple, and  
the lower Citie  
taken:  
The Jews flee  
to the upper  
Citie, and the  
Temple,  
Jerusalem  
taken.



**A**FTER this marriage was solemnized, *Sosius* repaired thither thorow the coun-  
trety of Phoenicia, and having first of all sent his army thorow the continent, he  
himself also resorted thither with many as well footmen as horsemen; thither  
also repaired the King from Samaria, with no small army, to annex himself with  
the old bands: for he had about thirty thousand men. All these assembled them-  
selves together neer unto the wals of Jerusalem, and planted their siege nigh unto the wall  
of the citie that extendeth towards the Northward. The army contained eleven legions of  
footmen, with six thousand horsemen: besides the succours that came from Syria. Of this  
army there were two Generals, namely *Sosius*, who was sent by *Antonius* to succour *Herod*:  
and *Herod* himself, who made war for himself, with an intent that having dispossessed *Anti-  
gonus* (whom he had proclaimed enemy to Rome) he himself might be King in his place, ac-  
cording to the Senates decree. Those Jews that were within the enclosure of the wals (that  
is to say, almost all the nation) resisted the Herodians with great courage and affection,  
vaunting and boasting much of the Temple of the Lord, and wishing all good hap and suc-  
cesse to the people, namely, that God would deliver them from all dangers: and spoiling all  
provision without the citie, that was either behovefull for the use of man and beast, by their  
secrer thefts and excursions also they made the very besiegers destitute of relief and victu-  
als. Which inconvenience *Herod* so well prevented, that he forestalled their means of theft,  
and laid ambushes in place convenient to cut them off. As for victuals, he sent his footmen  
to fetch his provision from farre; so that within a very little space they had abundance of  
all that which was necessary in the campe. He erected also with no lesse carefulnesse three  
bulwarks, by the diligent labour of a great number of workmen: for it was Summer time,  
and neither was the aire incommodious, or negligence of the workmen such, but that they  
presently furnished and finished them. Afterwards having raised their engines upon them,  
they battered the wall, with as much violence and diligence as was possible: notwithstanding  
all this, they did no waies amate those that were within; who for their parts used all the  
cunning that might be possible to defend themselves, and by divers falshes set fire upon the  
enemies engines; and burnt not onely those that were halfe made, but those that were  
wholly perfected: and when necessitie drave them to handy stroks, they shewed no lesse va-  
lour then the Romans courage; but they were inferiour unto them in skill and martiall di-  
scipline. And when as the first wall was beaten down, they builded up a new, and countermined  
against those mines that were made by the enemy; so that they fought under ground  
hand to hand. Thus using despaire rather then courage, they sustained the warre to the ut-  
termost; yea notwithstanding they were besieged by a great army, and pressed by famine  
and want of victuals: for the year wherein the siege was continued, was the seventh, in which  
the earth was unmanured, which by us is called the year of rest. But finally twenty chosen  
souldiers first of all mounted upon the wall; and after them one of *Sosius* Centurions: for the  
first wall was taken in the fourtieth day after the siege, and the second on the fiftieth, and  
some galleries were burned, which were neer unto the Temple: which (as *Herod* said) were  
burned by *Antigonus*, to bring him into more hatred among the Jews. When the outward  
part of the Temple, and the lower part of the Citie were taken, the Jews fled into the Tem-  
ple, and into the higher town, for fear they had, lest the Romans should hinder them from  
offering their daily and ordinary sacrifices unto God: and they sent Embassadors to their  
enemies, to require that it might be lawfull for them onely to bring in certain beasts to offer  
them for sacrifices. Which *Herod* their King granted them, hoping by this means that they  
would submit themselves & yeeld up the places. But perceiving that his opinion failed him  
herein, and that they obstinately resisted him, to continue the soveraigntie in *Antigonus*, he  
gave the assault, and took the citie by force: where all things were incontinently filled with  
murthers, in that the Romans were displeased, because they had so long time continued the  
siege; and the Jews that were on *Herods* side, enforced themselves utterly to exterminate all  
those that were of the contrary party: so that continuall slaughters ranged and reigned eve-  
ry where, both in porches, and in the houses whereinto they entred: Neither did the religio-  
us reverence of the Temple save those suppliants that resorted thither for safety, but that  
without all compassion both old and young were slaughtered: Neither did their murder-  
ing hand spare or refrain from women; nay not so much as from young infants. And although  
the



- A** the King besought and requested them to forbear them, yet no man gave over, but all sorts of persons were murdered by them, without respect either of sex or age. *Antigonius* inconsiderate of that estate wherein he had been, or the fortune and disaster that at that present attended him, came down from the tower and humbled himself on his knees before *Sosius* feet; who having no compassion of the change of that estate wherein he saw him, outrageously scorned him, calling him *Madam Antigona*: yet left he him not without guard after the manner of a Woman, but fast bound for his further assurance. But *Herod* was busied in devising how he might moderate his associates and strangers; after he had the upper hand over his enemies: For the strangers swarmed into the Citie by heapes, and not onely into the Temple, but also into the Sanctuary. He therefore exhorted some, and threatned other some, and restrained the rest by force of arms; and he was more troubled at that present in being a Conquerour, then if he had been conquered: for that those things that were not lawfull to be seen, were beheld by prophan men. He prevented likewise the spoile of the Citie, as much as in him lay: Beseeching *Sosius* most instantly, to preserve it to the utmost, asking him if the Romans would leave him King of a desert, after they had voided the Citie of men and goods? Alledging furthermore, that he esteemed the government of the whole world of no value, in regard of the life of one of his Citizens. *Sosius* answered, that it was reason that the pillage should be given to the souldier, who had borne the hazard of the siege: whereunto *Herod* answered, that he would satisfie every man out of his own treasury: and by this means, he ransomed the rest of the Citie by fulfilling those promises: For he gave many mightie gifts unto every one of the souldiers, and by proportion unto the Captains: but above all, he royally rewarded *Sosius*; so that every one of them departed verie rich in silver.

The year of the world, 3929. before Christs nativity, 35.

*Antigonius* submitteth himself to *Sosius*.

*Herod* fore troubled in pacifying the strangers. The spoile of the Citie hindered.

- These calamities hapned in the Citie of Jerusalem, in the yeer wherein *Marcus Agrippa* and *Canidius Gallus* were Consuls, which was in the hundreth, fourescore and fifth Olympiade, in the third moneth, on the daies wherein the solemn fast was celebrated; as if this affliction had jump't together in one issue and instant with that of *Pompeys*: for on the same day had the same Citie been taken twenty and seven yeers before. *Sosius* offered a crown of gold unto God, & afterwards departed from Jerusalem, leading *Antigonius* prisoner with him unto *Antony*. But *Herod* fearing lest if *Antigonius* should be kept by *Antony*, and sent to Rome, he should debate his title with him before the Senate by protest that he was descended of the royall Line; whereas *Herod* was but a Plebeian and common person: and that although he had offended the Romans, and thereby might not deserve to be King; yet at least his children, who were of the Princely Line, were not to be denied their title: *Herod*, I say, fearing these things, wrought so much by force of his money with *Antony*, that he caused him to put *Antigonius* to death, so that at that time *Herod* was truly delivered frō all his fear. Thus ended the estate of the Asmoneans, after one hundred twenty and six yeers. This Family was famous both for their nobilitie, and also by reason of their Sacerdottall dignity, and for the noble actions and exploits, which their ancestors had atchieved for our nation; but they lost their authoritie through their mutuall factions: which soveraignty was derived to *Herod Antipaters* sonne, who was ignoble by birth, and of mean friends; who were subjects and vassals to Kings. See here what we have received from our ancestors, as touching the end of the race of the Asmoneans.

When Jerusalem wastaken.

*Herod* bribeth *Antony* with money to make away *Antigonius*. The end of the Asmonean family, and the extinction of their Priesthood.

THE



# THE FIFTEENTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the fifteenth book.

- 1 *Jerusalem being overcome by Sosius and Herod, Antigonus is healed by Antonies commande- ment. Herod maketh away the chiefe friends of Antigonus.*
- 2 *How Hircanus being dismissed by the Parthians, returneth to Herod.*
- 3 *Herod, after he had made Aristobulus (his wife Mariammes brother) high Priest, practiseth and worketh his death.*
- 4 *Cleopatra thirsting after the kingdomes of Iewry and Arabia, laboureth to beg a part of them at Antonies hands.*
- 5 *The arrivall of Queen Cleopatra in Iudea.*
- 6 *Herod maketh warre against Aretas, at such time as Antony was overthrowen by Cæsar in the Actiac warre.*
- 7 *Of the earthquake in Iewry.*
- 8 *Herods oration to his army.*
- 9 *Herod intending to repaire unto Cæsar, doth of necessitie kill Hircanus.*
- 10 *How Herod obtained the continuance of his kingdome of Iudea at Cæsars hands.*
- 11 *Herod maketh away Mariamme through false calumniationes of her enemies.*
- 12 *Of the famine that afflicted the land of Iewry.*
- 13 *The building of Casarea.*
- 14 *Herod buildeth a new Temple in Ierusalem.*

## CHAP. I.

*Jerusalem being taken by SOSIUS and HEROD, ANTIGONUS is healed by ANTONIES command: HEROD maketh away all his chiefeft friends.*

The year of the world, 3930. before Christs birth, 34.

Herod preferreth his favorites, and killeth his enemies. The Pharisees honoured by him. Pollio fore-prophecied Herods tyranny.

The slaughter of them that were of Antigonus faction.



IN the former book I have declared how *Sosius* and *Herod* took the Citie of *Jerusalem* by force, and with it *Antigonus* prisoner: now will we also declare that which hath subsequently followed: for after that *Herod* had obtained the absolute government over the whole land of *Judæa*, he advanced all those among the common people, who favoured his proceedings: as for those who were opposed against him, there passed not a day wherein some one or other of them suffered not punishment. But amongst the rest, *Pollio* the Pharisee, and *Sameas* his Disciple, were highly honoured by him: For during the time of the siege of *Jerusalem*, they counselled the inhabitants to receive and entertain *Herod*: for which cause he respected them accordingly. This *Pollio* in times past (when *Herod* was found guilty of death) foretold *Hircanus* and the rest of the Judges in way of exprobration, that being absolved by them, he should one day inflict punishment on them all. Which prediction God in proceffe of time approved by the event: no sooner therefore became he master of *Jerusalem*, but he gathered together all the rich household stuffe that was in the Palace; and furthermore having spoiled the rich men of their goods, and by this means levied a great summe of gold and silver, he sent great presents to *Antony* and his friends. Moreover, he condemned five and fourtie of *Antigonus* principall and noblest favourites to death, setting straight watch about their doors, that none of them might be carried out under colour of being dead. The dead bodies likewise were trodden under foot: and all the gold, silver, or jewels that was to be found amongst them, was carried to the King, and converted to his use, so that there was no end of these miseries. For the covetousnesse of the Conquerour (whose greedy and thirsty desire could hardly be quenched) laid hold on whatsoever was theirs. And for that it was the seventh year, it necessarily came to passe that the land was left



**A** left unmanured: for we are forbidden to sow in this yeer, *Antony* having taken *Antigonus* prisoner, resolved to keep him in prison untill the time of his triumph: But after he had received tidings that the nation of the Jews were ready to innovate and rebell, and continued their good affection toward *Antigonus*, in regard of the hatred they conceived against *Herod*, he concluded with himself to take his head from him at Antioch: for the Jews could scarcely contain themselves. *Strabo* of Cappadocia testifieth no lesse in these words: *Antony* having brought *Antigonus* the Jew to Antioch, caused his head to be cut off; and was the first among the Romans that hath caused a King to be beheaded in this maner: supposing that the Jews might never otherwise be induced to change their opinions, and receive *Herod*: yet this opinion of his was not answerable to equitie. For notwithstanding whatsoever impulsion he might devise, yet could they not be induced to call him King: in so high estimate and account held they their former King. But *Antony* supposed that that infamie would obscure his renown, and lessen the generall hate that they bare to *Herod*. See here what *Strabo* writeth.

The year of the world, 3930. before Christs nativity, 34.

*Antigonus* beheaded.  
*Strabo* of *Antigonus*.

*Hierod* & *Rufinus*, chap. 2.

*Hircanus* hearing tidings that *Herod* had obtained the kingdom, returneth unto him.

As soon as the high Priest *Hircanus* (who was prisoner among the Parthians) heard that *Herod* had taken possession of the Kingdome, he returned back unto him, being delivered after this maner following: *Barzapharnes*, and *Pacorus* Princes of the Parthians had taken *Hircanus*, who was first high Priest, and afterwards King, and with him *Phasalus* *Herods* brother, and led them away prisoners with them into their own countrey: *Phasalus* not able to endure the dishonour of imprisonment, and preferring an honourable death before a reproachfull and ignominious life, murdered himself, as I have heretofore declared,

## CHAP. II.

*How HIRCANUS dismissed by the Parthians, returned unto HEROD.*

**H**IRCANUS King of Parthia, understanding how nobly *Hircanus* was descended, who was brought prisoner unto him, entertained him graciously: and for this cause drew him out of prison, permitting him to converse in Babylon, in which place there were a great number of Jews, who honoured *Hircanus* very much; and no lesse then their high Priest and King. The like also did all they of that nation inhabiting as farre as Euphrates, which did not a little content *Hircanus*. But after that he was advertised that *Herod* was possessed of the kingdome, he transferred his hopes another way, being of his own nature tenderly affected toward his friends, expecting that one day *Herod* would requite him, for that he had delivered him from death whereunto he was condemned, and in danger likewise of the penaltie and punishment. He began therefore to consult with the Jews as touching his journey, who in way of duty and love came to visit him, and who besought him, and importuned him to abide with them, offering him all service and honour, assuring him that he should in no lesse maner be respected among them, then their high Priest and King; yea in farre higher regard then he might any waies be in his own countrey, by reason of the maim he had in his body through *Antigonus* tyranny: alleadging that Kings do not ordinarily call to their remembrance those pleasures that they have received in their infant fortunes, because that with their estates they change both their maners and inclinations. But notwithstanding all these or such like allegations, yet could not *Hircanus* be withdrawn from the desire he had to repaire homeward. *Herod* also wrote unto him, that he should require *Phraates* and the Jews that inhabited his kingdome, in no sort to envie his felicitie, in that he should partake with him both in dignity and roialtie, alleadging that the time was now come, wherein he might acknowledge the benefits he had received, by being heretofore nourished and preserved by him. With these letters he sent *Samaralla* likewise on an Embassage to *Phraates* furnished with great & rich presents, endeavouring by that means to winne him, that he in no sort should hinder his gratulation and good intent towards one that had so highly deserved at his hands: yet were not his protestations answerable to his pretence. For inso much as he governed not with that uprightnesse which became a just King, he feared least some alteration might befall him, according to his demerits: for which cause he sought to get *Hircanus* under his power, or at leastwise to dispatch him out of his life, which he afterwards performed. When as therefore *Herod* had perswaded the Parthian to dismiss *Hircanus*, and the Jews to furnish him with money sufficient to bear his expence in his journey, he received him with all honour. In common assemblies he gave him alwaies the highest place, and in the time of festivals, he made him alwaies sit down before him; and the more closely to deceive him, he called him brother, endeavouring himself by all means wholly

*Hircanus* highly honoured in Babylon by the Jews.

*Hircanus* leaving his countrey expecteth favour at *Herods* hands.

*Samaralla* *Herods* Embassadour to *Phraates*.

*Herod* highly honoureth *Hircanus*.



The year of the  
world, 3930.  
before Christ's  
birth, 34.

Herod giveth  
the high  
Priesthood to  
Ananel.

Alexandra so-  
liciteth Antoni-  
us by Cleopatra's mediation  
for the  
high Priest-  
hood for her  
sonne.

Antonius re-  
quireth Aristobulus at  
Herods hands.

The causes  
why Aristobu-  
lus was not  
sent.

Herod in-  
veigheth a-  
gainst Alex-  
andra for pre-  
tending to  
usurpe the  
Kingdome.

Alexandra ex-  
cuseth her self,  
and having  
promised of the  
Priesthood  
for her sonne,  
is reconciled  
to Herod.

wholly to extinguish in him all colour and cause of suspicion of treachery: neither intermitted he any other stratagems, whereby in his opinion he might any waies further or promote his cause; and yet by these means occasioned he no small sedition in his own family. For carefully providing lest any one among the nobilitie should be established high Priest, he sent to Babylon for a certain man of base condition, called *Ananel*, and gave him the Priesthood. For which cause *Alexandra* grew suddenly displeased, not being able to endure that outrage. This woman was *Hircanus* daughter, and *Alexanders* wife, who was King *Aristobulus* sonne, who had two children by her husband, the one wondrous beautifull, who was called *Aristobulus*: the other was *Mariamme*, who was likewise faire, and married to *Herod*. She was fore moved and highly displeased to see her sonne so much indignified, for that during his life another was called to the honour of high Priesthood: for which cause she wrote unto *Cleopatra* by the means of a certain Musitian, beseeching her to beg the high Priesthood at *Antonius* hands for her sonne. But for that *Antonius* made little reckoning of those suits, a certain friend of his called *Gellius*, who was come into Jewry about certain of his affairs, and who had seen *Aristobulus*, fell in love with him by reason of his beauty: and being abashed likewise at his great and goodly stature, and allured by *Mariammes* admirable beauty, he openly protested, that he accounted *Alexandra* a happy mother in her children: and devising to this effect with her, he perswaded her to send the pictures of her two children to *Antonius*, for that if he should but behold them, he would refuse him in nothing, wherein he should request his friendship. *Alexandra* perswaded by these words, sent their pictures unto *Antonius*. *Gellius* also made the matter more wonderfull, telling him that the children seemed rather to be ingendred of no mortall straine, but by some divine power, labouring as much as in him lay, that *Antonius* might be allured to affection them. Who supposing it to be a matter ill becomming him to send for *Mariamme*, who was married to *Herod*, and desirous likewise to avoid *Cleopatras* suspicions, wrote unto *Herod*, that under some honest pretext he should send *Alexandras* sonne unto him (with this addition, if it might not seem troublesome unto him.) Which matter when *Herod* understood, he thought it no waies incident to his security to send *Aristobulus*, (who was a faire young man, and little more at that time then sixteen years old, and so nobly borne: considering that *Antonius* was at that present in such authoritie, that no one in Rome was in greater credit then he; and who besides that, was very much addicted to his pleasures, which he openly hunted after without fear of punishment in regard of his greatnesse and power. He therefore wrote him this answer, that if the young man should but onely depart out of the countrey, all the land would incontinently be filled with warre and troubles, for that the Jews pretended alteration in government, and sought to innovate by preferring a new King. When as therefore he had in this sort excused himself unto *Antonius*; he resolved to entertain both the younger *Aristobulus* and his mother *Alexandra*, with more respect. Moreover his wife *Mariamme* did continually importune him to give the Priesthood to her brother, alleading that by that honour he might prevent the occasion of his travell. For which cause assembling his friends together in counsell, he grievously accused *Alexandra* before them, protesting that she secretly conspired against the Kingdome, and that by the mediation of *Cleopatra*, she laboured to dispossesse him of the soveraigntie, to the intent that her sonnes by *Antonius* means might govern in his stead. Which practice of hers was so much the more unjust, because she deprived her own daughter of that honour wherein she was infeated, and raised up troubles likewise in that kingdome which he had conquered with great travell, and extreame danger. Yet notwithstanding that he willingly forgot that which was past, and forgave those wrongs she had urged against him, and was ready notwithstanding to shew all kindnesse and courtesie both to her and hers. Furthermore, he gave the high Priesthood to young *Aristobulus*, alleading that heretofore he had established *Ananel* in that place for no other respect, then for that *Aristobulus* was under years.

After that he had thus seriously and considerately discoursed in the presence of the Ladies, and the consistory of his friends, *Alexandra* almost beside her selfe, not onely through the joy she had conceived by this unexpected good fortune, but also for the fear she had to be suspected, began to defend her self with tears and protestations, saying, that all whatsoever she had either practised or done, was to preferre her sonne unto the Priesthood whom she saw dishonoured: but as touching the Kingdome, that she had never pretended, neither would (if so be she should be persented therewith) receive the same, thinking her selfe for the present sufficiently honoured, both for that she saw *Aristobulus* in that estate, for the assurance that all her progeny should receive, in that he was lifted up in dignitie above the rest. Being therefore overcome by those merits, she accepted willingly the honour for her son, and



A and shewed her self obedient in all things, requesting him that if she had committed any thing rashly and through inconsideration of passion, either in respect of her children, or in unbridled courage of her tongue, he would be pleased to pardon her. After these debates and interchangeable discourses on either side, they shook hands the one with the other, in token of a more fixed and unfained friendship then was before, burying (as they then pretended) all evill suspicion or cause of unkindnesse.

The year of the  
world, 3930.  
before Christs  
nativity, 34.

## CHAP. III.

HEROD preferreth ARISTOBULUS, his wife MARIAMMES brother, to the Priesthood; and afterwards putteth him to death.



HEREUPON Herod took away the Priesthood instantly from Ananias, who was not that countreymen born (as we have heretofore declared) but was born amongst those Jews that inhabit and were planted beyond Euphrates by the Assyrians. For divers thousand Jews inhabit the countrey of Babylon, and from thence took he his originall also, being otherwise of the race of the Priests, and intirely

Hedio & Rufinus, chap. 3.  
Herod taketh  
the Priest-  
hood from  
Ananias.

affected toward Herod for a long time before, with whom he had familiar acquaintance. He had preferred him to this honour at such time as he was made King, and degraded him likewise to appease the troubles of his family; demeaning himself herein contrary to the law of the countrey: for whereas any one hath once been installed in that degree, he is never to be displaced. The first that transgressed this ordinance, was Antiochus Epiphanes, who dispossessed Josiah, and preferred his brother Onias to his place. The second was Aristobulus, who took it away from his brother Hircanus, and usurped himself. Herod was the third, who gave the Priesthood to Aristobulus, establishing him in Ananias place before he was dead: and by this means supposing that he had found out a remedy to appease the discords of his family, he notwithstanding all this, lived not without suspicion what event would follow after this reconciliation: for he feared Alexandra, lest demeaning her self in such sort as before-time she had done, she should seek occasion hereafter to raise new troubles. He commanded her therefore to contain her self within the royall palace, and to doe nothing of her own authority. Besides that he had appointed certain intelligencers, who should diligently observe

The Priest-  
hood taken  
from three.

Alexandra  
suspected by  
Herod, is spied  
and watch-  
ed, and her  
actions obser-  
ved.

D that nothing should be done without his knowledge, no not concerning her particular expences and table. All which things exasperated her hate, and increased the same against Herod, for being full of feminine pride, she disdained to see her self thus wrongfully suspected, desiring rather to suffer any thing, then to be deprived of the libertie of free speech; and under colour to be honoured, to live continually in servitude and fear. Whereupon she sent certain of her trustie friends to Cleopatra to complain, and lament unto her the importable miseries of her present estate, requiring her, according to her power, to give ready and speedy reliefe. Whereupon Cleopatra sent her word, that both she and her sonne should resort unto her into Egypt, with as great secrecie as might be possible. Upon which advice and the allowance thereof, she practised this policie. She caused two coffins to be made, such as men

Alexandra  
pretending to  
flee into Egypt  
is betrayed by  
her servants.

E were wont to bury their dead in, in which she hid both her selfe and her sonne, commanding those servants of hers that were privie to her deliberation to carry them out in the night time, and to bend their course directly towards the sea, where there was a bark in readinesse prepared to shape their course and convey them into Egypt. But Esop one of her household servants declared this enterprize of hers to Sabbion one of Alexandras friends, supposing that he had been made privie thereunto: who had no sooner inkling thereof, but (for that before-times he was Herods enemy, by reason he was suspected to have been one of those that sought to poyson Antipater) he determined by discovery of this secret flight, to convert Herods hate into assured friendship: and presently discovered Alexandras secret enterprize to the King. Who dissembling the matter untill it was upon the point of execution, surprized her at such time as she thought to flee, and yet notwithstanding he pardoned her that fault (in that he durst not decree any punishment against her, though he could have found in his heart to have used severitie) for that Cleopatra would not have contained her self, had she but had such an occasion offered her to expresse her hatred against Herod. For which cause, under the colour of a high and magnanimous spirit, he made shew to pardon her of his meere clemency: yet inwardly resolved he to make young Aristobulus away; yet not rashly upon the instant, lest the act should grow apparant and palpable.

Herod contri-  
veth Aristobu-  
lus death.

Now the feast of Tabernacles was at hand, which was one of those that was ceremoniously and solemnly celebrated among us; for which cause he concealed his intents during the

N n

festivall



The year of the  
world, 3931.  
before Christs  
nativity. 33.

festivall daies, intending both in himselfe, and in the presence and company of the people, to follow all kinde of pleasure and delight; yet did his envie incite him to hasten the execution of his will. *Aristobulus* was at that time some seventeen yeers old, who at such time as he approached the Altar to offer sacrifices, according to the law, apparelled in the high Priests ornaments to performe the ceremonies, he (who for amiable countenance and goodly stature, surpassed the youngnesse and tenderesse of his yeers) expressing in his countenance the dignitie and nobility of his race, drew the eyes and good affection of all the people unto him; so that they openly called to remembrance the noble actions of *Aristobulus* his grandfather. All the people therefore being surmounted by those their affections, and at that present time being all of them troubled with the joy they conceived, they brake out by little and little into happy acclamations, mixed with wishes and prayers: so that the good will the people bare to *Aristobulus*, discovered it self openly, and they manifestly (although too hastily in such a kingdome) declared what evils they generally endured: For all which causes *Herod* concluded to execute that which he had heretofore plotted; and conceived against *Aristobulus*. As soon therefore as the feast was over-passed, he sojourned in Jericho, where *Alexandra* entertained him. In that place he used *Aristobulus* with all kinde of kinde, to the end to draw him unto some place, where he feared nothing, playing also with him, and counterfeiting to sport, after the fashion of the young men, to gratifie him. Now, for that the place where they disported themselves, was by nature too hot, they quickly wearied, left their sport, and went out together to take fresh aire, and recovering a pleasant shade under certain arbours, and neer certain fish-pooles, which were largely spread round about, they beheld certain of their servants and friends that swom therein, with whom not long after *Aristobulus* began to swim, being perswaded therunto by *Herod*. Wherupon *Herods* confederates (who were deputed to execute the murther) laid hands on him and thrust him under the water, pretending to duck him in sport, and never gave him over, untill such time as they had stifled him in the water. This hapned about the evening, and after this maner died *Aristobulus*, after he had lived in all for the space of eighteen yeers, and administered the Priesthood one whole year: and after this, *Ananel* presently recovered his former dignitie.

*Aristobulus* is  
drowned by  
*Herods* direc-  
tion, *Ananel*  
restored to the  
Priesthood.

The lamenta-  
tion for *Ari-  
stobulus* death.

*Herods* coun-  
terfeit sorrow.

Now when this accident was reported to the women, all of them were suddenly devoured in tears, and transported with strange lamentations, which they spent over the dead body. All the city also was marvellously amated, neither was there any private family that thought not it self touched by this inconvenience, but imagined the losse in particular to concern himself, and no other. But above all, when *Alexandra* had notice of this wicked deed, she was more passionate and perplexed then any other, being so much the more discomfited, for that she knew how all things had hapned. But the fear of a farre greater mischief constrained her to repress her passion, in such sort, that divers times she was ready to bereave her of her own life, and dispatch her self out of misery with her own hands. But she contained her self, to the end, that surviving (and living after her son, who was so traiterously and fraudulently slain, and prolonging her own life without giving any suspicion or shadow, that she supposed her sonne to be thus cursedly murdered) she might with more opportunitie expect the occasion to revenge her self: For which cause, she dissembled all things, governed her grief, and made shew that she knew nothing of that which was either intended, or had hapned. As for *Herod*, he laboured by all means to perswade the strangers, that this death had befallen *Aristobulus* without his knowledge; and did not onely prepare that which was requisite for the funerall, but vext himself likewise, and made shew of a man truly devoured in this sorrow: and it may be, that in remembrance of *Aristobulus* beauty and flourishing young yeers, he was truly touched with compassion, notwithstanding that he imagined that this death of his, should be a means of his intire securitie, demeaning himself in all things very circumspectly, with intent to purge himself of that crime. But especially he shewed his great magnificence in the interring of his body, both in the furnishing and preparation of the herse, as in the perfums and other things therunto belonging, in such sort, as the grief which the Ladies had conceived, was pacified after this maner of consolation.



## CHAP. IIII.

CLEOPATRA thirsting after the kingdome of Arabia and Jewry, laboureth to beg a part of them at ANTONIES hands.

The year of the world, 3931.  
before Christs nativity, 33.



UT none of all these things could either move or mollifie *Alexandra*, but that daily more & more she increased her sorrow, & in the heart of her tears kindled her wrath and heat with a desire of revenge. She therefore certified *Cleopatra* by her private letters of *Herods* treasons, and her sons most miserable and untimely death: *Cleopatra* long before that time desirous to assist her, and having compas-

*Alexandra* certifieth *Cleopatra* of *Herods* treasons and her sons traitorous murder.

**B** sion of her misery, undertook the matter, and ceased not to incite *Antony* to revenge *Aristobulus* death, telling him that it was an unpardonable errour, that *Herod* being created King in such a state, whereunto he had no right, should be suffered to practise such conspiracies against the true and lawfull Kings. *Antony* perswaded by these her words (as soon as he came to *Laodicea*) sent for *Herod*, to the end that making his appearance, he might answer that which might be objected against him, as touching *Aristobulus* death: for he disliked the act, notwithstanding that *Herod* himself had attempted it. But although *Herod* was afraid of this accusation, and did not a little suspect *Cleopatra*s displeasure (for that she ceased not continually to provoke *Antony* against him) yet obeyed he this commandement, and transported himself thither (the rather for that he durst not otherwise doe) notwithstanding he left his uncle *Ioseph* behinde him, committing the government both of the Kingdome and his private estate unto him, giving him secret instructions to kill *Mariamme*, if so be that *Antony* should happen to doe him any mischief. For he loved her so extreemely by reason of her beauty, that he supposed himself injured, if after his decease she should be beloved by any other, and he openly declared that all that misery which befell him, proceeded from *Antonies* passion, and intire affection, and admiration of her beauty, whereof he had beforetime heard some report. As soon therefore as he had in this sort disposed his affairs, notwithstanding he had little hope of good hap, yet repaired he to *Antony*.

*Herod* ready to repaire unto *Antony*, commandeth *Ioseph*, to whose charge he committed the kingdome, to kill his wife.

But *Ioseph* governing that kingdome that was committed to his hands, conversed divers times upon this occasion with *Mariamme*, and communicated oftentimes with her, not onely for publike profit sake, but also to doe her that honour which so great a Princess deserved. At such time therefore as he secretly devised with her, as touching the friendship and ardent affection which *Herod* bare unto her, his speeches were jeasted at after the manner of Ladies, but especially flouted at by *Alexandra*. For which cause *Ioseph*, being over-forward to expresse the Kings good will towards her, proceeded so farre, that he discovered the commandement that was given him; thereby to make manifest, that it was not possible for *Herod* to live without her, and that if any inconvenience should happen unto him, he would not in death also be dis-joynd from her. This discourse of *Ioseph*s was not interpreted by the Ladies, as a demonstration of his good will, but rather as a manifestation of *Herods* malignitie; who dying, desired also that they should perish, and interpreted that which he had spoken, as the testimony of his tyrannous and malicious heart. At that time there was a rumour spread in the Citie of *Jerusalem* by *Herods* maligners, that *Antony* had in such sort tormented him, that he was dead. Whereupon all those of the Kings house were troubled, and in especiall the Ladies; so that *Alexandra* incited *Ioseph* to forsake the palace, and take the Ladies, and to retire himself under the ensignes of the Roman legion, who at that time were about the City for the securitie of the Kingdome, under the conduct of the Tribune *Iulius*, to the end first of all, that if any trouble should happen in the Kings house, they might be by this means in safetie, having the Romans to friend; and afterwards, for that they hoped that if *Antony* should see *Mariamme*, she might obtain all things at his hands whatsoever she desired, assuring him that he would restore the Kingdome unto her, and deprive her of nothing that concerned, or was answerable to her royall estate.

A foolish rumour of *Herods* death.

But whilst they were distracted with these deliberations, there came letters from *Herod*, contrary to some few mens report, and all mens expectation. For as soon as he came unto *Antony* he compassed his favour by his many presents, which he had brought with him to that intent from *Jerusalem*, and suddenly debating the matter with him, he appealed him in such sort, as he was no more displeased against him: and from that time forward, *Cleopatra*s speeches were but coldly conceited of in regard of his so ample satisfaction. For *Antony* said, that there was no reason that a King should be answerable for that which he had done in his kingdome; for that in so doing, he should no more be King: but that when the honour is

*Herod* appeareth *Antony* by presents, and certifieth his friends by letters of his health.



The year of the  
world, 3930.  
before Christi  
nativity. 32.

once given him, he hath the authoritie likewise left him, to use his regall power. Urging further, that it concerned *Cleopatra* likewise her self, not to search too curiously into the affairs and government of kingdomes. *Herod* certified all this by his letters, and signified further what other honours he had received at *Antones* hands in assenblyes and feasts, to which he invited him alwaies; notwithstanding that *Cleopatra* seemed to be displeased therewith, detracting him; and being desirous to get the kingdome of Jewry into her hands, strove by all means possible to put him to death: but that he had found *Antony* alwaies an upright man, and feared not henceforward that any evil should befall him: and returning presently upon this, he brought with him a more ample testimony of *Antones* most assured affection, both in respect of his own Kingdome, as of his particular affairs. And as touching *Cleopatra*, she pretended not to seeke any further then that which she had; because that *Antony* had given her *Cœlosyria* instead of that which she had demanded, forbearing thehce-forward to mention Jewry any more, because that *Antony* wholly rejected those suites.

Joseph and  
Mariamme  
accused before  
Herod.

Mariamme ex-  
cuseth and  
purgeth her  
self before the  
King, and is  
reconciled.

Herod com-  
mandeth that  
Joseph should  
be slain, and  
imprisoneth  
Alexandra.

Herod & Ru-  
finus, chap. 4.

*Cleopatra* very  
covetous.  
*Cleopatra*  
murdereth  
her brother  
and sister.

After these letters came unto their hands, the trouble and disturbance wherein they were, and the desire to retire unto the Romans, as if *Herod* had bin dead, was wholly extinguished. Yet was not this their resolution hidden from the king; but that *Herod*, after he had brought *Antony* on his way (who at that time set forward in his wars against the Parthians) he returned into Jewry. Upon his arrivall, his sister *Salome*, and his mother certified him exactly of *Alexandras* intent, and the determination of her friends. *Salome* likewise spake against *Joseph* her husband, and slandered him, objecting against him that he had *Mariammes* company. All which she spake through the malice she had long time conceived against him, for that in a certain debate *Mariamme* had in her rage despightfully hit them in the teeth with their obscure birth. *Herod* (who was alwaies inflamed with the earnest affection which he bare unto his wife *Mariamme*) was suddenly troubled hereat: and although jealousie pressed him forward, yet love restrained him and kept him from doing any thing rashly, through passion or affection: for which cause he called *Mariamme* aside, and demanded of her in secret, what familiar company she had kept with *Joseph*? She by solemn oathes and by all possible allegations in her own defence appeased the King by little and little, and pacified his choler. For in such sort was he transported with the love that he bare unto his wife, that he beleaved she had sufficiently purged her self of those slanders, that had been enforced against her; yeelding her most hearty thanks for her honest affection towards him, and declaring unto her openly the great esteem and love that he bare unto her. Finally (as it often falleth out amongst lovers) they fell to tears, and embraced each other with great affection: for that she gave him no credit, he endeavoured the more to draw her to beliefe. Whereupon *Mariamme* said unto him: It is not the act of a lover to have given commandement, that if any thing should befall thee otherwaies then well with *Antony*, I should presently be done to death with thee; notwithstanding I have no waies offended thee. No sooner were these words out of her mouth, but the King entred into a strange passion, and giving over his embraces, he cried out with a loud voice and tore his haire, saying, that he had a most evident prooffe that *Joseph* had committed adultery with her: for that he would not have discovered those things which had been spoken to him in secret, except they had greatly trusted the one the other: and in this emotion or rage of jealousie hardly contained he himselfe from killing his wife. But the force of love overcame him so much, that he bridled his rage, notwithstanding it were irksome and grievous unto him. Yet gave he order that *Joseph* should be slain, without either audience or justification of his innocency: and as touching *Alexandra*, who was the cause of all these troubles, he kept her prisoner.

About the same time there grew certain troubles and alterations in Syria: for that *Cleopatra* continually solicited and importuned *Antony*, and whetted on his displeasure against all, perswading him to remove all from their governments, and to bestow the same on her selfe. And for that *Antony* loved her extremely, she was in great estimation and credit with him: and being in her own nature inclined to covetousnesse, she abstained from no kinde of corrupt dealing and wickednesse. For knowing that the kingdome should descend unto her brother, she caused him to be poisoned, when as he was but fifteen yeers old: as for her sister *Arinoe*, she caused her to be slain by *Antones* means at such time, as she made her praers in the Temple of *Diana* in *Ephesus*. Moreover, in what place soever she understood that there was any hope to get money, whether it were in robbing of Temples, or in breaking open sepulchres, she would be possessed thereof: neither was there any religious place so sacred, from whence she took not away the ornaments. Furthermore, there was not any thing so prophane and interdicted, which she laid not hands on to satisfie her unbridled avarice. Neither



**A**ther was the whole world sufficient enough to content this magnificent Lady, who was made slave to her own desires; and her disordinate appetite was such, that all the riches in the world were not able to satisfie and fill the same. For this cause she incessantly importuned *Antonius* to take from others; to be liberrall towards her: and therefore entring into Syria with him, she presently bethought her self how she might get it into her possession. For she caused *Lysaneus Ptolemys* sonne to be put to death, objecting against him that he had private intelligence with the Parthians. She begged Jewry also at *Antonius* hands, and required him besides that, to dispossesse the Kings of Arabia. He was in such sort possessed by this woman, that he seemed not onely to be bewitched with her words, but also enchanted by her poysons, to obey her in whatsoever she thought meet: yet was he ashamed to commit so manifest an iniquitie, for fear lest being so farre over-ruled by her, he should happen to offend in matters of more consequence. Lest therefore either by denying her, he should draw her to discontent; or by condescending to her demands, he should seeme to be the wickedest man alive, he deducted a severall portion of both their dominions, and presented her with the same. He gave her likewise those Cities that are situate between the floud *Elutherius* and *Egypt*, except *Tyre* and *Sidon*, which he knew to be free Cities of long continuance: although by earnest solicitation she thought to be seized of these also,

The year of the world, 3932. before Christs nativity, 32.

*Cleopatra* contriveth *Lysaneus* death.

*Antonius* giveth *Cleopatra* a portion deducted out of Jewry and Arabia.

## CHAP. V.

*Cleopatras progresse in Iudaea.*

**C**FTER that *Cleopatra* had obtained all these things, and had accompanied *Antonius* as farre as *Euphrates*, who at that time went to make war in *Armenia*: she returned back again, and by the way visited *Apamea* and *Damasco*, and at last took her progresse into Jewry: Where King *Herod* met with her, and assured that portion which had been given unto her in Arabia, with all the renewes of *Jericho* unto her. This countrey bringeth forth that balme, which of all other oynments is the most precious, and onely groweth in that place, and no other, to the bignesse of great Dates. Being arrived in that place, and grown inwardly familiar with *Herod*, she sought to allure and draw him to her lust, being of her self naturally addicted to such pleasures and intemperance; and haply also being somewhat touched with love, or rather (as it seemeth most likely) she in this sort laid the foundation to intrap him, under colour to revenge her self of some outrage by that means. But in effect she generally manifested, that she was overcome by her desire and sensuall lust. But *Herod* was not over-kindly bent towards *Cleopatra*; knowing of long time how badly she was inclined towards all men; and at that time he conceived the greater hatred against her, because by that intemperance of hers she pretended to destroy him: and although that from the beginning he had rejected her solicitations; yet determined he to revenge himself on her, if so be by these her subtil underminings she should prosecute and continue her subtil policies to betray him. He asked counsell also of his friends, whether having her in his possession, he should put her to death. For in so doing, all those should be delivered from divers evils, whom either in time past she had molested, or hereafter should bring in trouble. Moreover, that it should be profitable for *Antonius* also, whom without all doubt she would forsake, if any occasion or necessitie should enforce him to make triall of her friendship. But whilest he debated and discoursed upon this resolution, his friends restrained and dissuaded him; assuring him that it was a great indignitie for him, who was a Prince of high thoughts and haughty resolutions, to cast himself into manifest perill, beseeching him to attempt nothing rashly: For that *Antonius* would not endure the same, notwithstanding it might be approved that it stood with his profit: nay, rather that by this means he should encrease his desire, for that by force and subtiltie he might seeme to have lost her. Further, that no one colour of excuse should be left him, in that she was the woman of greatest note and nobilitie of that time; and that whatsoever profit might redound unto him by her death, should be annexed with *Antonius* injurie. Whereby it most evidently appeared, how great and remediless damages would befall both to the kingdome and the Kings family also; whereas nothing letteth him by repulling her unlawfull demand, to dispose all things for the present state with great discretion. By these and such like reasons and probable conjectures, they deterred and dissuaded him from adventuring upon his apparant danger, and attempting so hainous an act: so that contrariwise they induced him to offer *Cleopatra* many rich presents, and to conduct her onward on her way towards *Egypt*.

As soon therefore as *Antonius* was seized of *Armenia*, he sent *Artabazes*, *Tigranes* sonne, with all his children; who were great Princes, prisoners into *Egypt*; and presented them to

*Cleopatra* cometh to *Herod*, who instructeth her in that part of Arabia, and these revewes of *Jericho* that were given her. An intemperate woman given to lust.

*Herod* giveth about to put *Cleopatra* to death, and is dissuaded by his friends.

*Antonius* conquereth *Armenia*.

*Herod* bringeth *Cleopatra* onward on her way towards *Egypt*.



The year of the  
world, 3933.  
before Christs  
Nativity, 31.

Hedio & Ruf-  
finus, chap. 5.

*Cleopatra*, with all those precious Jewels likewise, which were taken by him, or found in the kingdome. But *Artaxias* his elder son (who at that time had saved himself by flight) reigned in Armenia: whom *Archelaus* and *Nero* the Emperour drave out of his kingdome, and placed his younger brother *Tigranes* in his roome, as it shall be declared hereafter. As for the tributes of the countries, which *Herod* was bound to pay unto *Cleopatra*, for the lands bestowed on her by *Antonius*, he without deceit justly paid them, supposing it to be very incident to his securitie, to continue himself in her good favour. As for the Arabians, they seeing that *Herod* had the levying of such a tribute, paid him for some little time two hundreth talents a yeer; but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half, and that also very negligently.

## CHAP. VI.

*HEROD* maketh warre with *ARETAS* at the same time that *ANTONIUS* is overthrowen by *AUGUSTUS* CAESAR in the Actian warre.



*Herod* levieth  
an army, to  
assist *Antoni-  
us* against  
*Octavian*.  
*Herod* is inci-  
ted by letters  
to the Arabian  
warre.

*Herods* battels  
and conquests.

The year of the  
world, 3934.  
before Christs na-  
tivity, 30.

*Cleopatra*  
Chieftain o-  
verthroweth  
*Herod*.

The Arabians  
returning to  
the battell, kill  
those that fly,  
and take the  
campe.

*ARETAS* demeaning himself thus ungratefully, and refusing to doe that which in right he ought to performe; *Herod* made a shew to take arms against him, but deferred his revenge in regard of the contentions amongst the Romans. For at that time nought else was expected then the Actian warre (which fell in the hundreth, eighty and seventh Olympiade) in which *Augustus* Caesar determined to trie his title with *Antonius* for the Monarchie. In the mean while *Herod*, who had already for many years been Master of a peaceable and fruitfull countrey, from whence he drew rich revenews and many forces, gathered divers companies of men, with the greatest expedition that he might, to succour *Antonius*. But he by letters signified unto him, that he had no need of his assistance: notwithstanding he commanded him to make a road upon the Arabian, whose perfidious dealing *Antonius* had not onely understood by *Herod* himself, but also by *Cleopatra*s advertisements. For she very cunningly conceived, that it would redound unto her profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his countrey, and retained his army alwaies ready about him, and incontinently with the same invaded Arabia, and with his forces both horsemen and footmen came directly to *Diospolis*, where the Arabians (having notice of his intended warre against them) came out to meet him. In this place fought they a most cruell battell, wherein at last the Jews had the upper hand. After this, a great army of Arabians assembled themselves at *Cana*, a certain place in *Coeslofyria*. Whereof when *Herod* was fore-advertised, he marched forth against them, accompanied with the greater part of his forces. As soon as he drew neer to *Cana*, he determined to incampe in that place, and after he had well fortified and entrenched his forces, to set on the enemy upon the first opportunitie: but whilst he employed himself in the execution hereof, all the army of the Jews cried out, requiring him without delay, to lead them forward against the Arabians. And thus highly were they encouraged, both in respect of the confidence they had in the good administration and ordering of their army, as in regard of their forwardnes, who had been actors in the former warre, and partakers of the victory; so that they scarce gave their enemy leisure to settle themselves to their weapons. When as therefore *Herod* perceived that the heat and forwardnesse of the souldiers could hardly be appeased; he thought good to make use of the readinesse of his army, and arming himself he marched formost, being seconded by his souldiers in battell array, with a souldier-like march. This sudden approach of his wonderfully abashed the Arabians: For although for a while they made head against them; yet perceiving their enemies full of heart, and themselves unable to resist them, divers of them retreated and betook themselves to flight: so that all of them had been utterly defeated, had not *Athenio* endamaged *Herod* and the Jews. For he having the command of that army which *Cleopatra* had in that place; and besides that, bearing a privie grudge towards *Herod*, disposed his army in a readinesse, and expecting the event of the battell, resolved with himself to containe his forces if the Arabians overcame the Jews; and if so be they had the worst (as indeed it came to passe) to set upon the Jews, who should be spent by that time; and surprizing them at unawares even in the height of their hope of good hap, to massacre and slaughter them with his fresh supplies. When as therefore the Jews had spent all their strength against their professed enemies, and expected nothing lesse then the assurance of the victory, he charged and overcame them who had retreated into certain rough and difficult places (whereunto their enemies were better accustomed then themselves) where being grievously wounded and ill intreated by the Arabians, who returned back and set upon them, divers of



A of them that fled were slain, and died sundry kindes of death; and of those that escaped, few of them recovered the campe. *Herod* losing the hope of this battell, poasted on horseback as fast as he might, to bring on fresh supplies; but notwithstanding all his expedition and diligence, yet could he not recover the place in due time, but that the campe of the Jews was taken and sacked, and the Arabians obtained no small good hap beyond their expectation, becoming Lords of that victory which was wholly unexpected by them, and wherein they slew a great number of their enemies. From that time forward, *Herod* began to make certain incursions and roades into Arabia, preying the countrey, and doing them much mischief: He incamped himself likewise upon the mountains, forbearing to draw his whole forces into the field, notwithstanding by his diligence and industry in travell, his labours were not fruitlesse; but that prevailing in some exploits, he sought out all means to abolish and put away the ignominy of his former discomfiture.

The year of the world, 3935, before Christs nativity, 29.

## CHAP. VII.

*Of the Earthquake that hapned in Jewry.*



Such time as *Cesar* and *Antony* made triall of their titles in the Actian warre, and in the seventh year of the reign of King *Herod*, there hapned such an earthquake in the countrey of Judæa, that never the like was seen in any other place: so that divers beafts were slain thereby, and many men were overwhelmed with the ruines of their houses, and perished to the number of ten thousand. Onely

Hedio & Rufinus, chap. 6. An earthquake in Judæa killed ten thousand men.

C the men of warre received no damage, because they encamped in the open field. The Arabians hearing tidings hereof (which were farre greater by report, then they were in effect, by such, who in favour of the Arabians, and hate of the Jews, reported the same) waxed proud: yea so much was their courage increased hereof, as if all the Cities of Jewry had been already overthrown, and the men thereof extinguished; and as if they had no adversaries remaining alive to contradict them. For which cause laying hold of those Embassadors of the Jews, who came unto them to intreat of peace in their desperate estates, they slew them, and afterwards in the heat of their spleen, set upon their enemies campe. But the Jews not daring to expect or prevent their assault, for their present miseries had dejected their mindes, seemed to neglect their Common-weale, and in maner to despaire of their safety. These thus affected did the King encourage, and called unto him their Captains, and (as much as in him lay) awaking and reviving their drooping spirits; and when he had restored those of better hope, to more successefull good hap, at length he attempted to speak unto all the armie, who in the former overthrowes, would yeeld no respect or allowance to perswasion. These did he both comfort and exhort in such maner, as followeth.

The Arabians kill the Embassadors of the Jews.

Herod comforteth the Jews that were out of heart for their former losses.

## CHAP. VIII.

*HERODS Oration to his army.*



FRIENDS and fellow souldiers, there is not one of you but knoweth at this time, there are so many present and impendent misfortunes attending our estates, as are able to wearie and amaze those men, that are of the greatest resolution. But sith we must needs fight, and that all those things that have befallen us unto this present, are of that kinde, that by your own vertue and magnanimity they may be recovered, I have resolved to inform, and confirm you in those means, whereby you may retain and continue your accustomed valour and noble courage. First of all therefore I will approve unto you (as touching our warre) that it consisteth on just grounds, for that we are enforced thereunto through the outrage of our enemies: the knowledge whereof should chiefly make you recover your courage. Secondly, I will apparantly approve unto you, that our estates are not so desperate, but that we have great and assured hopes to obtain the victory. First of all therefore, I will discourse of that which formerly I proposed, and will make your selves judges of those things which I will discourse upon. For your selves are privy to the Arabians unjustice, and how perfidious they are to their friends, and impious and barbarous towards all men; but in especiall, they have alwayes troubled us, provoking us through their extreme avarice and malignant envie, with perpetual injuries. And yet to let slip all other our benefits to that nation, who is he that delivered them from their imminent perill and thraldome, that was hazarded by *Cleopatras* means, but our selves? For the friendship I had with *Antony*, and his benevolence towards me, was the cause that their bur-

Herod comforteth and exhorteth his souldiers.

The cause of warre against the Arabians.

then



The year of the  
world, 3935.  
before Christs  
birth, 29.

then of miserie was so lightned; for that *Antony* forbore to commit any thing that might draw us to suspicion.

Besides, after she had wrought him by her sollicitation to cut off certain portions of the two kingdomes to be given unto her, the matter was so handled by me, that by divers presents particularly bestowed upon him by my hands, I have obtained security for us both, and by disbursing two hundred talents of mine own, and giving my word for two hundred more for others, for the renewes of that very land which in times past was ours, and these now possesse and enjoy. Notwithstanding, reason it were in my opinion, that we that are Jews should not be tributaries, or give any portion of our countrey to any man; and if we must needs do it, it ill becometh us to pay it for these, who enjoy their lives by our means. It should not be reasonable for the Arabians, who after they had confessed with many plausible protestations and thanksgivings, that they enjoy their libertie by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us, yea even with us, I say, who were not their enemies, but rather on the contrary side their chiefest friends in the time of peace. And if fidelity should be respected even amongst those that are our most hated enemies, much more necessarily ought it to be observed by those that are friends. But these men set light thereby, who think nothing honest, but that which is annexed with lucre, and think no wrong unexcusable, nor impunitie injury, that hath but a shew of profit. Is there any question then, whether we should chastise these unjust men by a just warre? sith both God commandeth no lesse, and enjoyneth us alwayes to hate outrage, and revenge injustice, especially in that warre, which is not onely just, but necessary? For that which both in the confession of the Grecians, and opinion of the Barbarians is most hatefull and hainous, this have they perpetrated in murdering our Embassadors. For the Greeks say, that Embassadors are sacred and inviolable, and we our selves have received our most wholsome and holiest precepts of the Law of God by Angels, that is, from his Heralds and messengers: for this name can both bring God to mans knowledge, and reconcile enemy to enemy.

Legates inviolable.

What impietie therefore is more unpardonable, then to put those Embassadors to death, who bring tidings of right and justice? or what prosperitie can they expect either in their warres, or felicitie in their whole lives, after so hainous a crime? Truly I cannot imagine any: But perhaps some man will say, that right and equitie is on our side; but that the greater number of men and meanes are with them: but this their speech is unworthy of my followers. For with those, with whom justice is, with those also is God; and where God is, there neither wanteth multitude nor fortitude. But let us wade further, and weigh our own forces by themselves. In the first battell we had the victory: in the second, upon the first charge we put them to flight, and found them unable to make their partie good against us. Afterwards, when the victory was ours, behold, *Athenio*, not by lawfull warre, but by subtil treacherie assaulted us. But shall this be called their fortitude, or rather their fraud and second iniquitie? why therefore should we have lesse courage, who ought to have the greater confidence? or why should we fear them, who are alwayes inferiours, if they fight openly, and without fraud; and when they seem to overcome, they do it by injustice?

With whom  
spever justice  
is, there is  
God also.

Moreover, if any man suppose them to be valiant, this should the rather incite them more and more unto vertue; for it is no honour for a generous and noble minde to overcome his inferiour, but to have means and might to conquer his superiour. And if any one be terrified by our domestick and homebred miseries, and by our late earthquake, first of all let him think with himself, that he erreth in that which deceiveth the Arabians, by supposing the same to be more grievous and terrible then indeed it was. And afterwards let him think, that it becometh them not to draw matter of fear from thence, whence the other took occasion of courage. For as touching themselves, they conceive not any hope thorow any good that is in themselves, but onely in the trust they have that we are already dejected by our calamities. But when they shall see us march forth against them, their courage will be weakened, and our confidence by this means shall be awakened, for that we are not at this time to encounter with desperate men: For neither are we overmuch afflicted, neither (as some think) hath this miserie befallen us thorow Gods displeasure, but these are the casualties of fortune. And if by the will of God these things are come to passe, it is marvell if by the same will our calamitie cease not; and that our punishment should not satisfie his displeasure. But that this present warre is approved by him for just, he himself hath evidently declared. For whereas divers thorow the whole region, have been oppressed by the earthquake, none of you that bear arms have incurred any mischief; but all of you have been preserved, which is a manifest token of the will of God; and if your children and wives had generally followed the warres as you do, none of you should have been wanting. When as therefore you shall have bethought



**A** bethought your selves of these things, and moreover in regard that God hath at all times an especiall care over you, fail not to pursue this injurious Nation with a just warre, that neither respecteth the laws of friendship, nor keepeth the league of covenant; valiant in murdering sacred Embassadors; and abject and villanous, where things are to be attempted by valour.

The year of the  
world, 3935.  
before Christ  
birth, 29.

These perswasions of his did not a little encourage the Jews to the battell, and made them more forward then before. As for *Herod*, after he had offered sacrifice, according to the custome, he drew his army forth, and led them with great confidence against the Arabians, and passing Jordan, he encamped neer unto the enemy, with an intent to surprize a fort situate between them both: making this account that it would further him much, either if upon the present he should be drawn forth to fight, or if it concerned him to march onward, for that this place should serve him to encamp in with more security. The same resolution also had the Arabians, for which cause they fell to skirmish in that place, wherein the first on both sides that gave the charge, and afterwards some other followers were slain: so that those of the Arabians side being overcome, betook them to retreat. This successe of theirs bred no little hope in the Jews, who seeing the enemies army addrested to attempt any thing rather then to fight, waxed the more hardy to assail the Arabian in his trenches, and bear him from his camp. They being forced by these assaults, drew forward to their defence in great disorder, bringing neither courage nor hope of victory with them: yet notwithstanding they defended themselves, both in regard of their great number, as also in respect of that necessity whereunto they were enforced by the Jews. The skirmish on both sides was hot, and divers on either party were put to the sword: but in the end, the Arabians being put to the worst, turned their backs. The slaughter was so great, that they not onely perished by their enemies swords, but they themselves also murdered one another in the presse, and disorderly flight, in which they were trodden under foot, and lay slaughtered in a maner by their own weapons. So that in that discomfiture there died some five thousand: the rest hastily fled on the other side of the rampire: but being overpressed with want of victuals, and in especiall with lack of water, they had not any ground or assurance to escape. After them posted the Jews, and being unable to recover the fortresse with them, they begit the camp with a siege, and shut up all the passages that no succour could come unto them, and took from them all opportunitie to escape, although they should affect flight.

The Arabians  
are overcome  
by Herod.

**D** When as therefore they saw themselves reduced into such extremity, they sent Embassadors unto *Herod*, first of all to demand a truce: and afterwards for that they were oppressed with thirst, to crave some remedie for their present necessities. But he neither respected the Embassadors, neither the proffered ransom for the captives, nor any other whatsoever reasonable demand, desiring earnestly to revenge himself of those injurious treacheries they had practised against his Embassadors. Being therefore enforced by thirst (which amongst other plagues most grievously afflicted them) many of them forsook their trenches, and offered themselves to bonds, and to be led away captives; so that within five dayes space four thousand of them yielded themselves prisoners. On the sixth day, all the rest determined to sally out, and assail the enemy, rather making choice of assured death, then thus lingeringly and ignominiously to pine away. When as therefore they had all concluded hereupon, they incontinently brake out of their trenches, but like unapt souldiers for a skirmish, decayed not onely in body, but in minde; reputing their death for advantage, to escape thereby their extream misfortunes. For which cause upon the first onset, about some seven thousand of them were slain: and thus the fiercenesse of this Nation being allayed by this overthrow, they submitted themselves to *Herod*, whom to their own sorrow they had approved to be a valiant souldier.

The Arabians  
enforced by  
thirst, require  
truce at Herods  
hands.

## CHAP. IX.

**F** *HEROD constrained to repair unto AUGUSTUS CAESAR, putteth  
HIRCANUS to death.*



**H**EROD puffed up with his successfull good fortune, returned back into his own countrey, having obtained great estimation and reputation by his valour and vertue. But at such time as he supposed his state to be most assured, he grew in danger both to lose his dignity and life, by reason of that victory that *Caesar* obtained against *Antony* in the Actian warre. For at that time he not onely supposed himself to be utterly overthrown, but both his friends and enemies that were round about

Herod & Rufinus, chap. 7.  
Herod dismaied at Antonies  
overthrow.



The year of the  
world, 3935.  
before Christs  
Nativity, 29.

Herod deter-  
mineth to  
make away  
Hircanus.

Alexandra fol-  
liciteth Hircan-  
us her father  
to require assis-  
tance at Mal-  
chus hands.

Three hun-  
dred furlongs  
contain nine  
Germane  
miles.

Hircanus by  
Herods com-  
mands is put  
to death.

Hircanus dieth  
guiltlesse.  
Hircanus life.

about him lost their hopes, for that it was unlikely that he should escape unpunished, who had been so inwardly united in friendship with *Antony*. Whereby it came to passe, that his friends in no sort concealed their despair, and his enemies under their colourable and disguised griefs, covered their joy, promising themselves thereafter a better and more pleasing administration of the common-weal. Hereupon *Herod* perceiving, that except *Hircanus*, there was not any one of the blood royall alive, determined to cut him off, resolving with himself, that if he hapned to escape the danger, that a man who at that time was more worthier the kingdome then himself, should not entermeddle amongst his affairs: and if any misfortune should behold him in regard of *Cesar*, he desired to dispossesse *Hircanus* of the kingdome, in regard of the envy which he bare him, for that he was the onely man who deserved to be advanced to that dignitie. Whilest thus he was tormented and travelled in his thoughts, he had an occasion offered him by *Hircanus* own followers to execute his intention. For *Hircanus* being of a milde and gentle nature, during all his life-time forbore to entermeddle with state affairs, committing all things to fortune, and contenting himself with whatsoever condition it pleased her to allot him.

But *Alexandra* being an ambitious woman, and unable to conceal with modestie the hope she conceived of change, solliciteth her father that he should not any longer endure the subjection of *Herod*, who was the very scourge of their familie, but rather that he should stand upon his own guard, and reserve himself to his better hoped fortunes. She furthermore gave him counsell to write unto *Malchus*, who had the government of Arabia, requesting him to grant him both protection and entertainment; for that if *Herod* should chance to be cut off by *Cesars* displeasure, doubtlesse the kingdome would return unto him, both in regard of his nobilitie, as also of the peoples favour. These perswasions of hers *Hircanus* at the first repulled, but afterwards being overcome by the importunitie of the woman, who ceased not day and night to sing the same song of future hope, and of *Herods* treasons, he gave certain letters to a friend of his, written to the Arabian, wherein he required him to send him certain horsemen, who might conduct him to the Asphaltire lake, which lieth distant from the confines of Jerusalem some three hundred furlongs. And therefore especially committed he these letters to *Dositheus* trust, both for that he favoured *Hircanus* and his daughter, and seemed likely for divers causes to hate *Herod*: for he was *Iosephs* kinsman, who was slain by *Herod*; and not long before, certain of his brothers were slain amongst others at Tyre by *Antonies* command: yet for none of these occasions continued he faithfull to *Hircanus*. For he setting more by the present favour of the king that then reigned, then the rest, discovered the letter unto the King: who first of all giving him thanks, required one office of friendship more at his hands; which was, that folding up the letter, and sealing it, he should convey and deliver the same to *Malchus*, and return his answer, for that it meerly concerned him, if he knew his resolution also. Which when *Dositheus* had diligently performed, the Arabian returned this answer, that he was ready to entertain both himself and his whole family, and all those Jews likewise which were of his faction, promising to send him a band of souldiers, who should be able to conduct him safely thither, and should be obedient to his command in all things. Now as soon as *Herod* was seized of these letters, he called for *Hircanus*, and demanded of him whether he had any confederacie with *Malchus*: who denied the same. But *Herod* protesting and bringing forth his letter in an open assembly, commanded him afterwards to be put to death. Thus are these matters registred in *Herods* commentaries: for by some are they delivered otherwise, namely, that he was executed, not for this crime which he had committed, but for some treasons against the King. For they write to this effect, that *Herod* at a certain banquet (dissembling his suspicion) demanded of *Hircanus*, whether he had received any letters from *Malchus*: and that he answered, that he had received letters, but such as contained nothing else but officious salutations. Further, that another asked him, whether he had received any present therewithall: and when he had answered, that he had received nothing but four courfers for his saddle: the King wrested this to a capitall offence of corruption and treason, and commanded him presently to be led to death. Now that he died guiltlesse, they alledge this for a most approved argument; namely, his gentle disposition, who even in his youthfull yeers never gave signe or appearance of rashnesse, or pride, or signification of audaciousnesse, no not even then when he had the royall government in his hands, but in that freedome of authoritie, disposed the most things by *Antipaters* advice. But at that time he was more then fourscore yeers old, and knew that *Herods* estate was secured: and passing Euphrates also, and living on the other side of the river, he left such as held him in great honour, & returned home into his own countrey, to the end he might live under *Herods* government. Whereby it is lesse likely, that he would attempt any alteration,



A so farre different from his nature, so that all these things seem to be fained by *Herod*.

Thus ended *Hircanus* life, after his variable and adverse fortune, wherewith during all his life time he was afflicted. For at such time as his mother *Alexandra* lived, he was created high Priest of the Jews, and obtained that honour for the space of nine years: and after his mothers death, he had scarcely governed the kingdome for the space of three moneths, but that he was expelled by his brother *Aristobolus*; and afterwards restored by *Pompeys* assistance, and receiving all his former honours, he lived in full possession of them for the space of forty years. After this he was once more distastd by *Antigonus*; and being maimed in his body, lived certain yeers in captivitie among the Parthians: from whence not long after he returned home; and though he had many things promised him by *Herod*, yet after so many alterations of fortune; he obtained nothing at his hands, and that which amongst all the rest is most of all to be lamented, as we have said, he was unjustly put to death, an innocent, and in his old age. For he was a lover of justice, and an observer of perpetuall modestie, and governed his kingdome for the most part by other mens direction, being onely guiltie in himself of ignorance and the love of idlenesse. Truly, *Antipater* and *Herod* by this mans goodnesse obtained their so great riches: for which deserts of his, against all law and right, he was cruelly put to death.

The year of the world, 3935. before Christs birth, 29.

But *Herod* after *Hircanus* death, addressed himself to perform his journey towards *Cesar*; and having little hope of any good fortune, in regard of his friendship with *Antonius*, he grew desperately jealous of *Alexandra*, for fear lest the taking opportunitie of the time, should incite the people to rebell, and fill the kingdome with domestick sedition: for which cause, committing the government or the estate to his brother *Pheroras*, he left his mother *Cypros*, his sister, and all his kindred in the castle of *Massada*, and commanded his brother, that if any misfortune should befall him, he should retain the kingdome in his own hands and maintain it. As for his wife *Mariamne*, for that by reason of certain dislikes betwixt her, his mother, and sister, they might not live together, he left her with her mother in the castle of *Alexandria*, and committed them to the custody of his Treasurer *Ioseph*, and *Sohemus* the Iturian, and with her the keeping of his Castles, both which had alwayes been his faithfull friends, and to whom in way of honour, he committed the custodie of these princely Ladies. But he gave them also this commandment, that if they should be certified that any sinister mishap had befallen him, they should presently kill them both, and to the utmost of their power, continue the kingdome in his children, and his brother *Pheroras*.

Herods disposition of his affairs before he repaired to *Cesar*.

#### CHAP. X.

How *HEROD* obtained the kingdome of *Judea* at *CAESARS* hands.

**A**FTER he had in this sort given order for all his affairs, he withdrew himself unto *Rhodes*, intending there to meet with *Cesar*. And as soon as he arrived in that City, he took the Diadem from his head, and laid it apart, but as for his other princely ornaments, he changed them in no sort; and being admitted to *Caesars* presence, he at that time gave a more ample testimony of the greatnesse of his magnanimity and courage: for neither addressed he his speech to intreat his favour (according to the custome of suppliants) neither presented he any request, as if he had in any sort offended him, but gave account of all that which he had done, without concealing or mistrusting any thing. For he freely confessed before *Cesar*, that he had intirely loved *Antonius*, and that to the utmost of his power he had done him service, to the end that he might obtain the sovereignty and monarchy; not by annexing his forces unto his; in that he was otherwise employed in the Arabian warre, but in furnishing him both with wheat and money, and that this was the least office which it behoved him to perform towards *Antonius*; for that being once his professed friend, it behoved him not onely to imploy his best endeavours on his so princely benefactor, but also to hazard both his head and happinesse to deliver him from perils. All which (said he) I have not performed according as I ought to have done, yet notwithstanding I know, that at such time as he was overcome in the *Actian* battell, I did not alter my affection with his fortune: neither did I restrain myself, for although I befriended not *Antonius* with my presence and assistance in the *Actian* warre, yet at leastwise I assisted him with my counsell, certifying him that he had but one onely means left him for his security, and prevention of his utter ruine; which was, to put *Cleopatra* to death.

Herod cometh to *Cesar*, and declareth unto him what pleasures he had done *Antonius*, promising him no lesse duty and love, if so be he might be received into his favour.

for



The year of the  
world, 3935.  
before Christs  
Nativity, 29.

Herod & Rufinus, chap. 8.

Cæsar con-  
firmeth He-  
rods authority.

Herod con-  
ducteth Cæsar  
toward Egypt,  
and presenteth  
him with many  
sumptuous  
gifts.

Herod enter-  
taineth both  
Cæsar and his  
army very he-  
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for that by cutting her off, he might enjoy her estate, & might more easily obtain his peace, and pacifie thy displeasure against him. And for that he gave but slender regard to these mine admonitions by his own fortifnesse and indiscretion, he hath hurt himself and profited you, because, as I said, he did not follow my counsell. Now therefore (O *Cæsar*) in regard of the hate which you bear unto *Antony*, you condemne my friendship also. I will not deny that which I have done; neither am I afraid freely & publicly to protest how much I have loved him; but if without regard of persons, you consider how kindly I am affected towards my benefactors, and how resolute and constant a friend I am, and how mindfull of kindnesse, the effect of that which I have done, may make me known unto thee. For if the name be only changed, the friendship notwithstanding may remain, and deserve a due praise.

By these words (which were manifest testimonies of his resolute and noble courage) he so inwardly indeared himself unto *Cæsar*, who was a magnificent and worthy Monarch, that he converted this his accusation into an occasion to winne and work him to be his friend: for which cause *Cæsar*, in setting the Diademe upon his head, exhorted him that he should no lesse respect his friendship, then he had in former time *Antony*: and withall, did him much honour, certifying him moreover, that *Capidius* had written unto him, how much *Herod* had assisted him in his warres that he had with the Monarchs of Syria. *Herod* seeing that he was thus entertained, and that contrary to his expectation, the kingdome was more surely confirmed unto him, then beforetime, both by *Cæsars* bounty, and also by the decree of the Senate, which he had practised to obtain for his greater assurance, accompanied *Cæsar* as farre as *Ægypt*, presenting both himself and his friends with many rich gifts, beyond the proportion of his estate: endeavouring by these means both to winne their favours, and to shew also the greatnesse of his courage; requiring moreover at *Cæsars* hands, that *Alexander*, who was one of *Antony*s dearest friends, might not be sought out to be punished: yet notwithstanding he could not obtain the same, by reason of an oath that *Cæsar* had past before he solicited him. That done, he returned back again into Jewry, with more greater honour and assurance, then before; whereby he strook them with wonderfull amazement, who expected his contrary successe, as if by Gods especial providence he alwayes over-went his dangers, to his great honour. Incontinently therefore, he prepared himself to entertain *Cæsar*, who returned out of Syria to take his journey into *Ægypt*, and received him at *Prolemais*, with all royall honour, and gave his army presents with all abundance of munition: so that he was accounted for one of *Cæsars* most affectionate friends, and rode about with him, at such time as he took the view of his army: he entertained him also and his friends with one hundred and fifty men, adorned with most rich and sumptuous apparell. And for that they were to passe thorow a countrey, wherein there was great scarcity of water, he furnished them both with water and wine; so that they needed neither of them. He gave *Cæsar* also eight hundred talents, and so royally satisfied he all men, that they confessed themselves to have had farre greater entertainment, then the revenues and profits of his kingdome could afford them. By which means he gave the more ample testimonie of his forward friendship, and free affection to deserve well: and making use of the opportunitee of the time, he obtained the reputation of a Prince of an heroick and noble spirit; so that he was held inferior unto no man, for the good entertainment that he gave to the chiefeest Romans in their return out of *Ægypt*.

#### CHAP. IX.

HEROD being incensed by false accusations, putteth his wife *Mariamme* to death.

*Mariamme* &  
*Alexandra* dis-  
pleased with  
*Herod*.

**B**UT as soon as he returned into his kingdome, he found all his household troubled, and both his wife *Mariamme* and her mother *Alexandra* grievously displeased with him. For they supposed (and, not without cause) that they were not shut up in that Castle for their securities sake, but as it were in a prison; so that, in as much as they neither might make use of other mens, nor enjoy their own goods, they were highly discontented. *Mariamme* also supposed that her husband did but dissemble his love, rather for his own profit & commodity, then for any intire affection he bare towards her. But nothing more grieved her, then that she had not any hope to live after him, if so be he should happen to die, especially for the order he had left concerning her: neither could she ever forget what commandment before that time he had left with *Ioseph*; so that by all means possible, she laboured to win the affections of those that had the charge of her, and especially



A especially *Sohemus*, knowing very well that her safetie depended wholly on his hands. Who in the beginning behaved himself very wisely and faithfully, containing himself very circum-  
 spectly within the bounds of his commission; but after these Ladies had with prettie presents and feminine flatteries mollified and wrought him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same power and authoritie, which before he had: and for that cause he thought thus in himself, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood should not be deprived of that dignitie wherein they were at that time; but would return them the like kindnesse when *Mariamme* should be Queene, or next unto the King. Furthermore, he hoped that if *Herod* also should return with all things answerable to his desires, that he would perform nothing without his wives consent; or upbraid him with the act, if shee contradicted: for he knew too well that the King loved her in such sort, as it was impossible to equall or expresse his affections; and for these causes he disclosed the trust that was committed unto him. But *Mariamme* was very sore displeased to heare that there was no end of her miseries, but they were altogether united and tied to the dangers of *Herod*; and shee oftentimes wished that he might never more return again in safetie, supposing that her life with him should be very intolerable: all which she afterwards dissembled not, but openly confessed that which afflicted her with discontent. For when as *Herod* beyond all expectation arrived in his countrey, being adorned with mightie fortune, he first of all, as it became him, certified his wife of his good tidings and happy successe, whom onely amongst all other his friends and wives, he embraced and saluted, for the pleasing conversation and affection that was in her. But she, whilest he repeated unto her these fortunate events of his affaires, rather entertained the same with a displeasing attention, then applauding joy: and these affections of hers likewise she could not conceale. For at such time as he folded his armes about her necke, she unfolded her sorrow in her sighes, so simple and unfained were her affections; and seemed rather to be displeased then appeased by his narrations. Whereupon *Herod* was sore troubled, perceiving these things not onely suspected, but also fully manifest: but above all things he was distracted, when he considered the incredible and apparent hatred that his wife had conceived against him, which in such sort incensed him, that he could not resist the love that had attainted him, so that he neither could continue in wrath, nor listen long to peace; and being unresolved in himself, he now was attempted by this; straight distracted by a contrary affection: so much was his minde travelled betweene love and hatred; that when as oftentimes he desired to punish the womans pride, his heart by loves mediation failed him in the enterprise. For nothing did more torment him then this feare, lest executing his displeasure against her, he should by this meanes more grievously wound himself, through the desire he bare unto his deceased delight. Whilest thus he was sweltered and devoured in his passions, and conceived sinister opinions against *Mariamme* his wife; *Salome* his sister, and his mother having an inkling of his discontents, thought that they had gotten a fit opportunitee to expresse and execute their hatred towards *Mariamme*: for which cause they conferred with *Herod*, and whetted his spleene and displeasure with varietie of slanders, sufficient at one assault to engender hatred, and kindle his jealousie against her. To these reproaches of theirs, he lent no unwilling eares; yet had he not the heart to attempt any thing against his wife, or to give free credit to their report; notwithstanding his displeasure increased and was inflamed more and more against her, for that neither she could colour her cares and discontents, nor he contain himself from exchanging his love into hatred: and perhaps at that time he had published some fatall doome against her, had not a happy messenger brought him word, that *Anthony* and *Cleopatra* being dead, *Cesar* was become Lord of *Egypt*: for which cause halting forward to meet and entertaine him, he left his family in that present estate. Upon his departure, he recommended *Mariamme* to *Sohemus*, giving him great thanks for the care he had had of her, and granted him in way of gratuitie a part of Jewry to governe.

B When *Herod* was arrived in *Egypt*, and had friendly and familiarly conferred with *Cesar*, he was highly honoured by him: for *Cesar* gave him those foure hundred Frenchmen that were of *Cleopatras* guard; and restored that part of his countrey unto him again, which was taken away and spoyled by her. He annexed also unto his kingdome *Gadara*, *Hippon*, and *Samaria*, and on the Sea coasts the Cities of *Gaza*, *Joppe*, with the tower of *Straton*: which when he had obtained, he grew more mightie then before; and after he had accompanied *Cesar* as farre as *Antioch*, he returned into his own countrey. Upon his arrival, he found that fortune which was favourable unto him abroad, too froward at home, especially in regard of his wife, in whose affection beforetime he seemed to be most happy.

The year of the world, 3935. before Christs nativity, 29.

*Sohemus* discovereth the Kings secrets.

*Herod* but coldly entertained by his wife *Mariamme*.

*Herod* froward to see his wives affections distracted and chafged.

*Herods* sister and his mother incense the King by slanderous reports against *Mariamme*.

*Anthony* and *Cleopatra* slain. *Cesar* Lord of *Egypt*. *Sohemus* honoured by *Herod* with dignities. *Hedio* & *Rufinus*, chap. 9. *Cesar* enlargeth *Herods* dominions.



The year of the  
world, 3935.  
before Christs  
Nativity, 29.

Mariamme a  
froward wo-  
man.

For he was as inwardly touched with the lawfull love of *Mariamme*, as any other of whom the Histories make report: and as touching her, she was both chaste and faithfull unto him; yet had she a certaine womanly imperfection and naturall frowardnesse, which was the cause that she presumed too much upon the intire affection wherewith her husband was intangled; so that without regard of his person, who had power and authoritie over others, she entertained him oftentimes very outragiously: All which he endured patiently, without any shew of discontent. But *Mariamme* upbraided and publicly approached both the Kings mother and sifter, telling them that they were but abjectly and basely borne.

Whereupon there grew a great enmity and unrecoverable hatred betweene the Ladies; and from thence also arose an occasion of greater accusations and calumnniation then before. These suspitions were nourished amongst them, for the space of one whole yeer after *Herods* return from *Cesar*; and finally this long contrived and fore imagined hatred at last brake out violently upon this occasion that ensueth: When as about mid-day the King had withdrawne himself into his chamber to take his rest, he called *Mariamme* unto him to sport with her, being incited thereunto by the great affection that he bare unto her. Upon this his command she came in unto him; yet would she not lie with him, nor entertaine his courtings with friendly acceptance, but upbraided him bitterly with her fathers and brothers death. The King took these reproachfull words in very evill part, and was almost ready to strike her: but his sifter hearing a greater stir and noise within then was usuall, sent in the Butler, who long before that time was suborned by her, whom shee commanded to tell the King, that *Mariamme* had prepared a drink for him to incite and quicken him unto love; willing him that if the King should be moved thereat, and should demand what he meant, he should certifie him, that *Mariam* having prepar'd a poyson for his grace, had dealt with him to deliver it to his Majestie. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith, that then he should proceed no further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a fober and stayed countenance he entred in unto him, being seriously and well prepared to discourse, and told him that *Mariamme* had bribed him to present his Majestie with an amorous cup of drink. Now when he perceived that the King was troubled with these words, he profecuted his discourse, alleading that the potion was a certain medicine which *Mariamme* had given him, the vertue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the Kings safety.

The year of the  
world, 3936.  
before Christs  
Nativity, 28.

Sohemus sus-  
pected by He-  
rod, in Mari-  
ammes behalf  
is put to death.  
Mariamme is  
accused by He-  
rod, and con-  
demned, and  
imprisoned.  
Mariamme by  
Salomes insti-  
gations is led  
to execution.

*Herod*, who before this was highly displeased, hearing these words, was so much the more incensed: for which cause he presently commanded *Mariammes* most faithfull servant to be examined by torments, as concerning the poyson, supposing that it was impossible for her to undertake any thing whatsoever, without his privy. He being tried and tormented after this cruell manner, confessed nothing of that for which he was tortured; but declared unto the King, that the hatred which his wife had conceived against him, proceeded from certain words that *Sohemus* had told her. Scarcely had he finished these words, but that the King cried out with a loud voice, saying, that *Sohemus*, who beforetime had bene most faithfull both to him and his kingdom, would not have declared these his privy commands, except there had been some more inward familiarity and secrecie betwixt him and *Mariamme*: for which cause he presently commanded his ministers to lay hands on *Sohemus*, and to put him to death. As for his wife, he drew her to her triall; and to this effect he assembled his most familiar friends, before whom he began to accuse her with great spight and spleen, as touching these potions and poysons aforesaid, wherein he used intemperate and unseemly speeches, and such as for their bitterness did ill becom him in cause of justice; so that in the end, the assistants; seeing the burr and bent of his desire, pronounced sentence of death against her: which being past, both he, and all other the assistants were of this opinion, that shee should not so speedily be executed, but that shee should be kept close prisoner in some sure place of the Palace. But by *Salomes* sollicitations *Herod* was incited to hasten her death, for that she alleadged that the King ought to feare, lest some sedition should be raised amongst the people, if he should keep her alive in prison. And by this means *Mariamme* was led unto her death.

*Alexandra* her mother considering the estate of the time, and fearing no lesse mischief from *Herods* hands, then her daughter was assured of; she undecently changed her mind, and abjectedly laid aside her former courage and magnanimity. For intending to make it known, that she was neither party nor privy to those crimes, wherewith *Mariamme* was charged, she went out to meet her daughter, and entertained her injuriously, protesting pub-  
likely



- A** likely that shee was a wicked woman, and ungratefull towards her husband; and that shee well deserved the punishment that was adjudged her, for that she durst be so bold to attempt so hainous a fact, neglecting to requite her husbands entire love, with her unfained loyaltie. Whilest thus dishonestly shee counterfeited her displeasure, and was ready to pull *Mariamme* by the haire, the assistants according to her desert, condemned her generally for her shamefull hypocrisie: but shee that was led to be punished, convicted her by her milde behaviour. For first of all, shee gave her no answer, neither was any wayes altered by her reproaches; neither would so much as cast her eye upon her; making it appeare, that shee discreetly concealed and covered her mothers imperfections, and was aggrieved that she had so openly shewed so great indignitie: expressing for her own part a constant behaviour, and going to her death without change of colour, so that those that beheld her, perceived in her a kinde of manifest courage and nobilitie, even in her utmost extremitie. Thus dyed *Mariamme*, having been a woman that excelled both in continence and courage: notwithstanding that shee defaulted somewhat in affabilitie and impatience of nature: for the rest of her parts, she was of an admirable and pleasing beautie, and of such a carriage in those companies wherein she was intertaind, that it was impossible to expresse the same, in that she surpassed all those of her time; which was the principall cause that she lived not graciously and contentedly with the King. For being entertained by him, who intirely loved her, and from who she received nothing that might discontent her, she presumed upon a great and intemperate libertie in her discourse. Shee digested also the losse of her friends very hardly, according as in open tearmes she made it knowne unto the King: whereby also it came to passe, that both *Herods* mother, and sister, and himself likewise grew at oddes with her, and in especiall her Husband, from whom onely she expected no hard measure.

The year of the world, 3936. before Christs Nativity, 28.

Alexandra undecently striveth to acquit her selfe of *Mariammes* Treason.

- After her death the King began more powerfully to be inflamed in his affections; who before times, as we have declared, was already miserably distracted. For neither did he love after the common manner of married folke: but whereas almost even unto madnesse he nourished this his desire, he could not be induced by the too unbridled manners of his wife, to allay the heat of his affection, but that daily more and more by doting on her, he increased the same. And all that time especially he supposed that God was displeased with him, for the death of *Mariamme* his wife. Oftentimes did he invoke her name, and more often undecently lamented he her. And notwithstanding he devised all kinde of delights and sports that might be imagined, by preparing banquets, and inviting guests with princely hospitalitie, to passe away the time; yet all those profited him nothing. For which cause he gave over the charge and administration of his kingdome. And in such sort was he overwhelmed with griefe, that oftentimes he commanded his ministers to call his wife *Mariamme*, as if as yet she had been alive. Whilest thus he was affected; there befell a pestilence within the Citie, that consumed a great sort of the people, and the better part of the nobilitie, and each man interpreted that this punishment was inflicted by God upon men, for the unjust death of the Queene. Thus the Kings discontents being by this meanes increased, he at last hid himselfe in a solitary wildernesse, under pretext of hunting; where afflictting himselfe incessantly, at last he fell into a most grievous sicknesse. This disease of his was an inflammation or paine in the necke: he seemed also in some sort to rave and waxe mad; neither could any remedies relieve him of his agonie; but when as the sicknesse seemed rather to increase, all men at last grew almost desperate of his recovery. For which cause his Physician, partly in respect of the contumacie of his disease, partly, because in so great a danger there was not any free election of dyet, they gave him leave to taste whatsoever best pleased his appetite, committing the uncertaine event of his health to the hands of fortune.

Herods miserable estate, and moane after the death of his wife.

A plague invadeth Jerusalem.

Herod falleth grievously sick.

- Whilest thus he sojourned in Samaria, which now is called *Sebaste*, *Alexandra* inhabiting as that time in Jerusalem, having notice of this his estate, sought to reduce all the strong fortresses that were within the Citie, under her subjection: the one of which abutted upon the Temple; the other was situate within the Citie: for they that are Lords of these, keep all the rest of the nation under their awe; because that without these, neither the usual and daily sacrifices may be performed, neither may the Jews live without such sacrifices and oblations, who had rather lose their lives then contemne their religion. Shee therefore laboured those that had the government thereof, to surrender them up to her and *Herods* children begotten of her daughter *Mariamme*; for feare lest he being dead, they should be seized by others: and if it should fortune him to recover his health, in the meane while they might be kept and held by no man more securely, then such as were his domesticall friends. This suite and sollicitation of hers was but coldly conceited of: and the Captains

Alexandra in Herods absence, seeketh to get the possession of the Castles.



The year of the  
world, 3936.  
before Christs na-  
tivity, 18.

Herods coun-  
sellors certifi-  
him of Alex-  
andras intent.  
Alexandra put  
to death.

Costabarus,  
whom Herod  
had matched  
with his sister  
Salome, usurp-  
ed in Idumæa.

Costabarus  
preferred by  
his wives in-  
tercession.

Costabarus,  
Lysimachus,  
Antipater and  
Dositheus ac-  
cused before  
Herod.  
Babas sonnes  
preferred by  
Costabarus.

who at other times shewed themselves alwaies faithfull, at that time were the rather far more constant in their dutie, both for that they hated *Alexandra*, as also for that they thought it a great offence to despaire of the health of their Prince. For these were the Kings old friends, and one of them was *Herods* own nephew, whose name was *Achiabus*. For which cause they sent present messengers unto him to certifie him of *Alexandras* intent: who having heard these newes, presently commanded her to be slaine: and at length overcoming his sicknesse, he grew so badly affected both in body and minde, that he waxed hatefull unto all men; so that all those who offended him for how little cause soever, were readily fought for to be punished. In this his intemperance he imbrued his hands in the blood of divers of his inward friends, as *Costabarus*, *Lysimachus*, *Antipater* surnamed *Gadias*, and *Dositheus*, for this occasion that ensueth. *Costabarus* was an Idumæan, and one of the greatest account amongst his country-men, who was descended from the Priests of *Cozas*, whom the Idumæans esteeme for a god. Now after that *Hircanus* had drawne the policy of the Idumæans to the reformed customes of the Jews, *Herod* was made King of the Jews, and appointed *Costabarus* to be Governour in Idumæa and Gaza, giving him *Salome* his sister to wife, after he had put *Ioseph* to death, to whom she had been married beforetime, as we have heretofore declared. *Costabarus* seeing himself in this estate beyond his expectation, grew more elate and proud then his good fortune required, and in a little time forgot himself so farre, that he thought himself dishonoured, if he should performe that which *Herod* commanded him, and scorned that the Idumæans should be under the Jews subjection, notwithstanding they had received their manner of government from them. He therefore sent messengers unto *Cleopatra*, giving her to understand, that Idumæa had alwaies been under her ancestors subjection; and for that cause shee ought upon just cause to demand and begge that countrey at *Antonius* hands, and that in respect of himselfe he was ready to become her servant. All which he practised, not to gratifie *Cleopatra* in any sort whatsoever, but to the intent, that if *Herods* fortunes should be any waies weakned, he might more easly by this meanes both inlarge and obtaine the kingdome of Idumæa. And with these foolish hopes was he transported, in regard of his birth and riches, which he had heaped together by such dishonest meanes as he continually practised, as he that intended no small matters. But notwithstanding *Cleopatras* often and earnest petition to obtaine this soveraigntie; yet could she not obtaine it at *Antonius* hands. When *Herod* had notice of these covert and cunning practices, he was ready to kill *Costabarus*. But upon the earnest supplications of his sister and her mother, he dismissed and pardoned him; yet held him alwaies in suspition, by reason of this his practice. Not long after it hapned, that *Salome* fell at debate with *Costabarus*, for which cause she sent a libell of divorce to her husband, notwithstanding it were against the lawes and ordinary customes of the Jews. For according to our ordinances, it is onely lawfull for the husband to doe the same; and as touching the wife, notwithstanding she were separated, yet it is not lawfull for her to marry again, except her husband first give her licence. But *Salome* without respect of the lawes of the countrey, grounding her selfe too much upon her own authoritie, forsooke her husband, saying, that she separated herself from her husband, by reason of the great friendship which she bare unto her brother, for that she had received some notice that *Costabarus* practised some innocation with *Antipater*, *Lysimachus* and *Dositheus*. And this accusation of hers confirmed she by *Babas* children, whom he had already kept with him in all securitie for the space of twelve yeeres. All which was true, and at that time beyond all mens expectation wonderfully troubled *Herod*, as soone as he heard it. For as touching *Babas* sonnes, he had heretofore resolved to cut them off, for that they had been alwaies badly affected towards him and all his enterprizes; but all that time he had let them passe, because by continuance they were growne out of his remembrance. Now the cause of this enmitie and hatred which he bare towards them, was gathered from this ground: At such time as *Antigonus* enjoyed the soveraigntie, and *Herod* besieged the Citie of Jerusalem with an armie: now those incommunities and necessities that ordinarily happen unto those that are besieged, were the cause that divers acknowledged *Herod*, and fixed their hopes upon him. But *Babas* sonnes being in authoritie, and besides that, attended by a great number of men, persevered in their faithfull observation of *Antigonus*, and blamed *Herod* continually, encouraging the inhabitants to continue the kingdome in those to whom it appertained by descent: and they themselves followed that course, which in their opinion was most profitable for the Common-weale. But after that the Citie was surprized by *Herod*, and he grew master of the estate, *Costabarus*, who was appointed to keep the Citie gates, and to lie in wait that none of those who were accused to have forsaken the Kings side, should escape, knowing that the sonnes of *Babas* were greatly esteemed and honoured among the people,



**A** people, and foreseeing that their safetie might be no small furtherance to himselfe, if at any time there might befortune any alteration; he discharged, and hid them within his owne possessions: and notwithstanding that at that time he had protested to *Herod* by an oath, that he knew not what was become of them; yet though suspected of perjury, he concealed them. And afterwards when the King had by Proclamation promised a reward to him that should discover them, and fought for them by all meanes, neither then also would he confesse the fact. For being affraid lest he should be punished for his first deniall, he continued through concealment, being not onely now driven thereunto by friendship, but also by necessitie.

The year of the world, 3936, before Christ's Nativity, 28.

Now when the King had notice hereof by his sisters report, he sent certaine messengers to the place where they were hidden, and slew them, and all those that were partakers of the same crime: so that no one of *Hircanus* kindred was now left alive; but all of them being slaine, who excelled in nobilitie and dignitie, he did what himselfe listed without any contradiction or controulement: for which cause he by little and little forsooke the ceremonies and ordinances of his country, and corrupted the decrees and institutions of their ancestors, which he ought to have kept inviolable, by his new and strange inventions. In whose time there was a very great change and alteration of the ancient and good manner of living; for all fell from bad to worse: and the politike order, whereby the people ought to be governed and kept within compasse of their dutie, went to decay. For first of all, he ordained certaine wrestlings from five yeeres to five yeeres, in honour of *Cesar*; and builded a Theater for that purpose within *Ierusalem*. He erected also a most huge Amphitheater within the Plaine, which were two piles worthy the regard and beholding, by reason of the sumptuousnesse thereof; but wholly estranged from the fashions of the Jews. For neither the use, nor the presentation of these spectacles, hath ever been practised or taught by our ancestors: yet was it his pleasure to ennoble this assembly, to the end it might be continued from five to five yeeres, and this proclaimed he publikely in the countries round about him, and to this spectacle assembled he all the Nations. The wrestlers also, and all that which concerned their exercise, were fought out from all corners of the world, under the hope to obtaine the proposed palme and victorie; and all the most excellent in those exercises that were to be found, were invited to that assembly. For he proposed most huge rewards, not onely to those that exercised wrestling, but also unto those who are called Musicians, and to

Babas sonnes, and others are accused before Herod and slaine. Herod & Rufinus, chap. 10. Herod introduced divers foraine customs.

The year of the world, 3936, before Christ's Nativity, 29.

The theater, and the wrestling places.

**C** all sorts of players on instruments, labouring to his utmost power, that all the most famous in those professions should be assistant in those pastimes. He appointed also a reward of great value for such as ran upon chariots of three, foure or of one horse; and all that which was both sumptuous and magnificent to behold, for every one was most carefully provided, in that he strove to have the honour of a most magnificent preparation for his games. The Theater was hung all about with *Casars* titles, and the trophees of those nations, which were overcome by him, altogether set out and shining with gold and silver. As for the instruments thereof, there wanted neither furniture, costly vestments, or precious stones. Thither also were drawne certaine savage beasts, as Lions and other wilde beasts, which were worthy to be placed in this famous shew, being admirable both for their force and rarenesse of nature, who fought the one with the other, and against such men likewise who were condemned to die: whereby the strangers conceived, together with the admiration of his excellence, an uncomparable and unaccustomed pleasure. But his countrey men interpreted this thing for a manifest corruption of those disciplines and manners which beforetime they had entertained, and honoured amongst them. For it was an act most manifestly impious, to hazard men against wilde beasts, to delight the eyes of other men: It was also a matter as impious, to change and prophane the ordinances of the country, for foraine exercises: But the most hated of all these, were the Trophees: for in that they were certain images attired in armour, the use and veneration whereof were forbidden by our lawes, this displeased and grieved them more then any thing whatsoever: neither was *Herod* ignorant of those troubles, which they procured. But he thought it to be a matter of danger to attempt the same for the present by force; and for that cause he familiarly debated the same with some few of them, and discoursed unto them his occasions, to the end to rid them of their superstition, although herein he profited nothing. For all of them with one consent, cried out against the indignitie which they saw him commit: telling him, that although all other things were to be tolerated; yet the Trophees, which were images of men, were unsupportable, because they were unusuall in their country. *Herod* perceiving that they were discontented, and that they would not easily be wrought upon, except they had some contentment, he called the most worthiest men amongst them, and led them into the Theater, demanding of them

what

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Herod obtained no small honour by these expenses.

The Jews suppose that the Trophees covered with armes were Images.



The year of the  
world, 3919  
before Christ's  
nativity, &c.

Ten men con-  
spire against  
Herod.

Herod hath  
intelligence  
of the conspi-  
racie.

The ten men  
are executed,  
and the intel-  
ligencer is cut  
in pieces.

Herod fortifi-  
eth two castles  
within Jerusa-  
lem.  
Antonia,  
Samaria or  
Sebastie.

Straton's tower  
or Cesarea.

Gabala,  
Herod plant-  
eth garrisons  
in the Fortres-  
ses to withstand  
conspiracies.

what they thought these Trophees were: and when they cried out that they were images of men: he incontinently caused all the ornaments to be taken off from them, letting them see that they were nought else but naked stocks of wood; so that suddenly their displeasure was turned into a laughter, and their doubts were pleasantly discussed. Thus appeased he the people, and moderated the fury of their mislikes: so that divers of them changed their opinions; and were no more displeased. Notwithstanding, there were some of these that persisted in the indignitie they conceived in those accustomed exercises, supposing that the corruption of their ancient discipline was an inducement to their grievous calamities; and they imagined that it rather concerned them to undertake all dangers, then to endure any alteration in their policy, by permitting that Herod should introduce new and extraordinary fashions, who only in word was their King, but in effect an enemy of their whole nation. For this cause there were ten men amongst them, who bound themselves by oath to hazard all extremities, and to this intent they hid certain short swords under their garments: amongst these there was one that was blind, who urged and egged on by the strangeness of those things which he had heard, not for that he was of abilitie to execute any thing with his hand, but to testifie that he was ready to suffer with the rest, if any misfortune should befall them, by his example the rest of them were not a little confirmed. These having mutually undertaken this their resolution, repaired to the Theater under hope that Herod should not escape them, for that they intended to assaile him unawares: at leastwise if they failed of him, their hope was to fall foule on some of his favourites and followers, accounting this to be some solace in their expected death, if in regard of their violated religion, they might bring the King in hatred with the common people. And these intending to offer themselves as Chieftaines and Leaders unto the rest, resolved to execute these things. But one of those intelligencers that Herod had sent abroad to pry and search into such like actions, having discovered all this their conspiracy, signified the same unto the King, at such time as he was ready to enter into the Theater. He knowing full well what hatred was continually hatched against him, betooke himself to his palace, and sent for the conspirators by their names: who being apprehended in the fact, and knowing that there was no way for them to escape, resolved to endure their present misfortunes with a valiant courage: for being no waies dismaide, with a constant countenance they drew out their weapons, protesting that their conspiracy was honest and holy, not attempted by them for private affection, or their own profit sake, but in the behalf of their publike discipline, which no good man would either see or suffer to be violated, no though it cost him his life.

Now when with great confidence they had alleadged these things for their justification, they were led away by the Kings ministers to be slaughtered by divers sorts of torments. Not long after this, that intelligencer who had betrayed them, growing hatefull in all mens eyes, was slain by certain men, and chopt in pieces with their swords, and afterwards cast unto the dogs in sight and presence of many men. Yet did no man discover this act, untill after long and wearisome inquisitions made by Herod, it was wrought out of certain poore women (who were privy to the fact) with divers torments. Then were all the actors of that murder punished, with their whole families: and notwithstanding all this, the common people was in no sort dismaid, but were ready to defend their lawes, except they were restrained by some greater power. Which when the King perceived, he resisted their indeavours with all diligence, lest haply through these alterations in affaires, the people should be drawne to an open rebellion. Whereas therefore he had two strong castles within the Citie, one wherein his palace was, another called Antonia, that adjoynd neere unto the Temple, fortified by him; he thought good to strengthen a third called Samaria, the name whereof he changed, and called it Sebastie (which was distant from Jerusalem some daies journey) to contain those of the common sort that were abroad, under his obedience, and very fit to bridle any uproares that might be raised in the citie and fields. And for the whole nation he builded a fort, which in times past was called Straton, and afterwards he named it Cesarea. He builded also a fort in Galilee, which was called Gabala, in a large Plaine, where by course he kept his horsemen. Besides these, he builded the fort of Esthmonites in the countrey of Peræa on the other side Jordan.

Now when he had fitly disposed all these Castles through his whole countrey, for the securitie and safetie of his kingdome, the matter of rebellion was taken from the common people, who upon every light cause are subject to commotions, in that he had prepared a remedy against all privy conspiracies, by planting such forces alwaies neere at hand, who might prevent and pacifie all alterations upon their originall. After this, betaking himself to encompass Samaria with a wall, he brought to passe that divers of those, who had borne armes

with



- A** with him against his enemies, and divers of the people likewise that dwelt round about, came to inhabite it, both in regard of the Temple, which he intended to build in that place, as also for that he fortified the same for his own securitie (although that beforetime it was not in the number of famous Cities.) He therefore changed the name therof, and called it *Sebaste*, and distributed the lands that confined the City among the inhabitants of the same (which was by nature a fruitfull and goodly countrey) to the intent that within a little space they might enrich themselves. He environed the City also with a strong wall, being assisted by the naturall strength and steepnesse of the place: and besides the whole circuit, he included so much ground, that it was no wayes inferiour to any of the famous Cities; for it contained the circuit of twenty furlongs or stadia. And in the midst thereof there was a sacred place, containing a furlong and a halfe, wonderfully adorned; in which there was a
- B** Temple builded, famous both for beauty and bignesse. And as for the other parts of the City, he decked them with all sorts of ornaments. And seeing how neerely it concerned him to provide for the security of his person in this walled City, he erected a Fortresse for himselfe. And as touching the beauty thereof, his intent was that it should remaine for a monument to posterity, of his magnificence and liberality.

## CHAP. XII.

*A famine invaded the land of Iudas.*

- C** **T**hat very yeere, which was the thirteenth yeere of *Herods* reigne, very great calamities hapned in that countrey (either through Gods displeasure, or for that the revolution of time would have it so.) For first of all, there were such continuall droughts, that by reason thereof the earth grew barren, and produced not those fruits, which of it selfe it was accustomed to beare. And after this, the ordinary course of mens diets being altered by reason of the want of corne, the want of sustenance was accompanied with a bodily sicknesse (for that by custome these two plagues doe ordinarily entertaine one another:) For this made the plague and sicknesse more vehement; for that the sicke in this great penury, could neither have care of themselves as was expedient; nor get convenient nourishment for preservation of life: And many died daily; and those also that remained alive were in despaire, because they could not relieve their want and necessities, what diligence soever they used. For which cause, after the old fruits of that yeere were wholly consumed, and all the rest of their store was utterly spent, there appeared not any meanes whereupon they might hope, namely, for that the misery increased more then was expected; yea and extended it selfe beyond that yeere: so that they had nothing remaining by them, and the seeds they sowed at that time mouldred away, and the earth for all their labours afforded them no interest. The necessity therefore being thus great, constrained men to search out many new inventions to maintain their life: and the King likewise was in no lesse perplexity, in that he was deprived of those ordinary revenues which he received by the fruits of the earth; and the rather, for that he had spent his money in repairing his cities, according as before this we have declared: and in such sort were all things wasted by divers calamities, that a man could conceive no hope of remedy. Besides this, the people grew in hatred of their King, for that it is their custome ordinarily to accuse their Governors, as if they were the authors of all their evils. Yet did the King bethinke himselfe how he might remedy these incoveniences, but hardly could he find the means, for that their neighbours had no means to sell them victuals, because they were no lesse afflicted then themselves: and although he might have recovered some little means for a great sum of money, yet wanted he it also to defray the charges: notwithstanding in that he knew, that it behooved him to employ his uttermost indeavours in yeelding a generall remedy to such & so violent an oppression, he melted down all those moveables he had either of gold or silver within his
- E** Palace, & spared nothing either for the matter, the excellency, or the fashion, no not so much as the vessels wherein he was ordinarily served. This money sent he into *Egypt*, where at that time under *Cesar*, *Petronius* held the government. This man being *Herods* friend, in that he desired the safety of his subjects, at such time as divers of them retired themselves unto him, by reason of that their necessity, he permitted them to buy up corn, and assisted them in all things, both in their bargaines, and in their carriages, so that the greater or the whole sum of their succours was attributed to him. But after their returne, *Herod* wrought so much, that the care that was taken by him, did not only change the affections of those, which beforetime were his enemies, but besides all this, he purchased great praise and commendation for his liberality and singular providence. For first of all he distributed a certaine quantitie

*The year of the world, 3942. before the nativity of Christ, 22*

*Herod & Rufinus, chap. 11. al. 10.*

*A daily drought and sterility in Iuda.*

*The want of victuals breedeth the plague.*

*Herod melteth money of all his rich ornaments and household stuffe of gold and silver, and buyeth corne.*

*Herod distributeth the corne he had bought among the people.*



The year of the  
world, 3942.  
before Christs  
Nativity, 23.

of corne to all those, who were not able of themselves to supply their owne wants, using herein both great care and diligence. After this, for that there were a great number of such, who in regard of their age, or some other infirmities, were unable to prepare their victuals, he tooke order for their reliefe, and appointed them certaine Bakers, who should furnish them with bread, both sufficient and meet for their sustenance. He gave order also, that they should not passe the winter disfurnished of cloathing, but provided for such as were naked sufficient raiment, considering that the sheepe were partly dead, and partly devoured, and that there was no wooll to set them awork, or other stuffe to make garments of. Now after he had furnished his subjects with these things, he thought good also to shew kindnesse to the neighbouring cities, and stored the Syrians with seed-corne to sowe their lands; which yeelded him no little profit: for the earth incontinently gave him a large and plentiful tribute for that she had received; so that all of them had abundance of victuals: and as soone as the harvest was ready, he sent fiftie thousand men into that countrey which he had relieved: and by this meanes he with all diligence restored his afflicted Kingdome, and comforted his neighbours, who were oppressed with the like calamities. For there was not any man in necessitie, that according to his qualitie was not assisted and succoured.

The villages likewise and the cities, and those of the common sort who entertained great households, and were in want, having their recourse unto him, received that which they had need of; so that to reckon up all the corne which he gave unto those, who were not his subjects, it appeareth that he employed ten thousand Cores of wheat: now the Core containeth ten Athenian bushels: and within the compasse of his Realme he employed eightie thousand: which care of his, and discreetly employed favour, wrought so much in the hearts of the Jews, and was so highly renowned amongst other nations, that the ancient hatred which they had conceived against him, for that he had altered certain customes of their Kingdome, was wholly forgotten, and he was supposed by them to have made a sufficient recompence, by the diligence he had shewed in assisting them in their necessities; and no lesse either grace or glory obtained he among strangers: so that by these miseries the Kings honour was not a little magnified, and whatsoever damage he received at home, so much honour and reputation achieved he abroad. For whereas in strangers necessities he had shewed himselfe so full of magnanimities, each man did not respect what he had been before, but such as they lately found him to be.

The Jews favour Herod for his bounty.

Herod sendeth Cesar five hundred of his guard. The Palace built in Jerusalem. Herod & Rufinus, chap. 13.

About the same time also he sent *Cesar* certaine supplies, namely, five hundred chosen men of his guard, whom *Elius Gallus* led into the wars in Arabia, and had often use of them in his most dangerous attempts. When as therefore his Kingdome was restored to his former felicity, he builded a royall palace in the higher part of the citie, furnished with many large buildings, and decked with gold and marble seats; so as they might receive a great number of men: he named also each room of the house according to their severall names, and called one the lodging of *Cesar*, and another of *Agrippa*. After this, being intangled with love, he married a wife, lest he should be distracted by vain desires; and the cause of this his new marriage was this: There was amongst those that dwelt in Jerusalem, a certaine citizen called *Simon*, the sonne of *Bethas* the Alexandrine, who was a Priest, and one of the chiefest in nobilitie amongst them: this man had a daughter, the fairest and comeliest creature of that age, whose beauty renowned by the common voice, it came to passe, that with her same *Herod* at one time entertained a good affection towards her, and afterwards obtaining the sight of her, he grew in love with her; yet would not use his authoritie, lest he should seeme to behave himselfe tyrannically, but chose rather to accept her for his betrothed wife. Whereas therefore *Simon* seemed unworthy his affinitie, and yet too worthy to be blasted by contempt, he made election of a convenient meanes to obtaine the fulnesse of his desire, which was, to raise both *Simon* and his to higher dignities. For which cause he presently deposed the high Priest *Iesus* the sonne of *Phabetes*, and established *Simon* in his place; and that done, he contracted affinitie with him. After the marriage was consummate, he builded a new castle in that place wherein he had overcome the Jews, upon the time and incontinently after the overthrow of *Antigonus*, and when he had taken upon him the government.

Herod remembereth Iesus from his priesthood, and placeth Simon in his roome, and marrieth his daughter.

This place is distant from Jerusalem some sixty furlongs or stades, strong by nature, and fit for defence and good fortification. For neer unto the same there is a certain steepy hill made by Art, after the manner of a round dugged, environed with round towers, with a steepy ascent of two hundred steps cut out of hewed stone. Within the same there are divers places, builded with great and sumptuous workmanship, made both for defence and delight. At the foot of this hill there are two houses worthy the sight, for divers their singularities, and namely, by reason of those conduits of water, which although they spring not in that place,



**A** place, yet notwithstanding are they brought from farre with great cost and expence. The Plaine that adjoyneth upon it, is all full of buildings after the manner of a Citie, and the top of the Castle commandeth all the Plaine. As soone as therefore he had disposed all his affaires, according to his hearts desire, he possessed the kingdome in great quietnesse, for that he made his subjects obedient unto him, both by feare, in shewing himself inexorable when it concerned him to punish; and by liberalitie, whereby he provided for their publike necessities: he therefore took an especiall care of himself, as if the life and safetie of his person had been the securitie of his people. He behaved himself officiously and favourably towards all forraign cities: he entertained the Princes by presents, which according to his occasions he sent unto them, to insinuate himselfe into their favours, being in his owne nature magnificent and fit to govern: so that all his fortunes increased, and all things fell out happily according to his hearts desire. True it is, that the care which he employed in honouring *Caesar*, and other mightie Magistrates of Rome, caused him to outstrip his customes, and to falsifie divers ordinances of his countrey, in building Cities, and erecting Temples in honour of them, although he builded them not in the land of Jury: for the Jews would not have endured it, because we are forbidden to honour images and figures, formed according to the likenesse of a man, as the Greeks are accustomed to doe, but he did this in the countrey and forraign cities, and excused himself to the Jews, saying, that he did it not of his own head, but performed that according to the charge and commandment which he had from others, who were greater then himself: and in the meane-while gratified *Caesar* and the Romanes, in that he respected their honor more then he did the ordinances of his countrey, although in all things he had respect to his particular advantage, and determined with himself to leave behind him after his death, large and ample testimonies of his power and greatness: which was the cause that he builded cities with great charge and expence.

The year of the world, 3942.  
before Christ  
Nativity, 22.

Herod bestowed great diligence and no lesse costs in his buildinges.

## CHAP. XIII.

*The building of the Citie CAESAREA.*

**W**HEN as therefore he had found out a fit and convenient place upon the Sea coast, to build a citie on, which of long time had been called the tower of Straton, he both magnificently designed and set down the module and forme thereof, and made many sumptuous buildings, both of royall places, and of other private lodgings, not builded after a slight manner, or of weake and fading matter, but of marble stone. But the greatest and busiest worke of all, was the haven which he made exempt and free from stormes and tempests, that in greatnesse resembled that of *Piræus*, and was so spacious; that it was able to receive many great ships into the road, and had divers roomes and ware-houses to lay up the merchandize therein. And the more admirable was this pile, because the stuffe that was fit to finish this so great worke, was not gathered or gotten in that place, but must needs be brought from another place, upon great charge and expence. This citie is seated in Phoenicia upon the coast, in the way to Egypt, between Joppa and Dora, certain villages situate upon the Sea coasts, unfit either for landing or harbour, by reason of the Affricke wind, that driving the sand of the Sea upon the shore, giveth not any quiet road unto the ships, but that the Merchants are enforced for a long time to ride at anchor. To correct this incommodie of the place, he made the circuit round about the port so spacious, that it was able to receive a great Fleet: and he cast down to the bottome thereof, which was about some twentie fathoms deep, certain huge stones, that for the most part were fiftie foot long, eight foot broad, and nine foot high, some more and some lesse. The pile that was erected upon this to affront the Sea, was a pane of two hundred foot, the halfe whereof was opposed against the waves to break the fury of the streame, and for this cause was called in the Greeke tongue *Procyration*, that is to say, Before flood: The other halfe served as a foundation to beare up a wall of stone fortified with divers towers, the chiefeft whereof was a faire pile or building, which was called *Drusus*, in memory of *Drusus*, *Caesars* sonne in law, who died very young: it had also divers retreats or hostries in the same, into which the Mariners were received and lodged.

The descent being hard by, encompassed all the port like a round platform, that served for a pleasant walking place for whomsoever listed. The entrance & mouth of the haven was toward the north, which is a wind that of all other most purifieth and cleanseth. The supporter and strength of all the circuit on the left hand upon the entrance to the port, was an ample and huge tower to fasten it the more strongly; and on the right hand, were two huge pillars of stone, more higher then the Tower that stood opposite against them, erected and fastned together.

The tower of Straton otherwise called *Caesarea*, builded by Herod. Piræus the port of Athens.

Dora & Joppa ill harbours.

The port of *Caesarea*.



The year of the  
world, 3942.  
before Christs na-  
tivity, 22.

together. All round about the haven there were certaine buildings, abutting one upon another of polished marble, and in the midst there was a little hillocke, on which there was a certaine monument placed in honour of *Cæsar*, which presented it self to their sight who sailed to the port, in which there were the figures of the Citie of Rome and of *Cæsar*. This Citie also was called *Cæsarea*, as much to be wondred at for the matter whereof it was built, as for the Art whereby it was erected: and no lesse cunning was there shewed in the vaults and conduits under ground, then in those buildings that were about them; some of them were conveyed toward the port, and discharged themselves into the Sea by certaine compassed spaces: but there was one that went athwart, that comprehended all the rest, to the end that thereby the raine-water, and the cleansings of the Citie might be conveyed into the Sea, and that when the Sea should flow, it might wash and cleanse all the Citie.

The Theater  
and Amphitheater.  
Herod sendeth  
his sonnes, Alexander and  
Aristobulus to  
Rome unto  
Cæsar.  
Cæsar giveth  
Herod the do-  
minions of the Trachonites of Baranea and Auranita.  
Zenodorus liveth by spoile.

He erected also a Theater of stone, and behind the same to the Southward, an Amphitheater, that was able to receive a great number of men; and so pleasantly and fitly situated, that from the same man might discover the Sea. This Citie was finished at the end of twelve yeers, during which time, the King was neither wearied by intending the work, nor negligent in furnishing the necessary charges. After this, perceiving that the Citie of *Sebastia* was already inhabited also, he resolved to send his two sonnes *Alexander* and *Aristobulus* to Rome, to present them unto the Emperour *Cæsar*; who no sooner resorted thither, but they were lodged in *Pollion* house, who amongst all the rest was an intire friend of *Herods*. They might have lien also at *Cæsars* house, who entertained them with as great familiaritie and kindnesse, as might be possible: and gave *Herod* licence in like manner to confirme the kingdome in one of his children, which so ever best liked him, annexing to his government, the countries of *Trachona*, *Baranea*, and *Auranita* for the occasion which ensueth. A certaine man called *Zenodorus*, had hired *Lysanius* demaines or Lordship: and not contenting himself with those revenewes which he gathered, but desirous to gather more, he lived upon spoiles and robberies in *Trachona*, which is a countrey, the inhabitants whereof commonly live by pillage and spoile, which they purchase from the Citizens and Merchants of *Damasco*. And so farre was *Zenodorus* from prohibiting these robberies, that he himself also was partaker of the bootie, so that the nations neighbouring round about, seeing themselves thus abused, sought for remedy at *Varus* hands, who was their Governour, requiring him to certifie *Cæsar*, of *Zenodorus* wrongs and outrages. Which when he understood, he commanded that such lawlesse ryoters should be punished, and that the countrey should be added unto the jurisdiction of *Herod*, to the intent, that by his vigilancy the inhabitants of *Trachona* should no more molest their neighbours. For it was hard to restraine them, considering that they were accustomed and traded in such theft, and could not live otherwaies. For they neither had townes nor lands, neither heritages nor any possessions, but onely certaine retraits and caves under ground, and lived pell mell like beasts: and having made abundant provision of water and victuals, they might easily endure warre a long time, and maintaine themselves in their caves, when their enemies assailed them without.

The doores of these dens were so narrow, that they could be entred but by one at once; but within it was incredible spacious and large: the upper part thereof was not steepe, but plaine, and in forme of a smooth earth: for the whole place naturally consisteth of a sharpe and ragged rock, with a hard and difficult passage thereon, unless a man be guided thorow the paths. For the way was not direct and straight, but full of windles and many turnings. At such time as they wanted opportunitie to spoile their neighbours, they robbed one another, and omitted no kinde of wickednesse. *Herod* having received the gift of this countrey at *Cæsars* hands, resorted thither under the conduct of certaine guides that knew the waies, and having brought their power and prolling to an end, he left the neighbour nations in assured peace. But *Zenodorus* being partly whetted on with envy, partly incited by the grief which he conceived through the losse of his possessions, resorted to Rome to accuse *Herod*; yet could effect nothing of that which he intended.

When *Agrippa* was sent into Asia by *Cæsar* to govern the provinces beyond the Seas, *Herod*, because he was his very friend and familiar, went to salute him at *Mitylene* where he wintered, for that he was one of his inward friends, and afterwards returned into Jewry. But certaine *Gadareans* came unto *Agrippa* with an intent to accuse *Herod*: but he sent them bound unto the King, and vouchsafed them no audience. On the other side, the *Auranites*, who of long time hated *Herods* government, stirred up commonions, & laboured to draw the countrey into rebellion, and that upon a just ground, as it seemed, at that time: for *Zenodorus* despairing of his affaires, went and sold them a certaine part of the Lordship in *Auranita* (which was comprehended within *Cæsars* donation to *Herod*) for the summe of fiftie talents

Herod punisheth the robbers.  
Hedio & Rufinus, chap. 13.  
Agrippa is sent into Asia.  
Agrippa sendeth the Gadareans bound unto Herod, who came to accuse him.  
Zenodorus signory sold to the Auranites, and bestowed on Herod by Cæsar, is the cause of the warres.



**A** of yearly revenue, wherewith they grew discontented, for that they were unjustly deprived of their estates: and hereupon they made often incursions, endeavouring themselves sometimes to recover the same by force; and otherwhile contending for the right of their possession by course of justice. They drew also unto them certaine needy souldiers; who according to the custom of wretched men, expected their better fortunes by change and innovation: which though *Herod* knew, and could have providently prevented them, yet exhorted he them to maintaine their titles rather by good meanes then open violence, being loth to give any occasion of new trouble or disquiet. At length in the seventeenth yeere of his reigne, *Cesar* came into Syria: upon whose arrivall divers of the Gadareans began to exclaim against *Herod*, accusing him of his severity and tyranny: which accusation they the rather attempted, because they were chiefly incited thereunto by the instigations and false suggestions of *Zenodorus*, who bound himself by an oath, that he would never give over, untill that delivering them from *Herods* tyranny, they were reduced under *Cesars* protection. The Gadareans, perswaded by these his protestations, began to continue their exclamations, and that somewhat the more audaciously, for that they perceived that they lived as yet unpunished whom *Agrippa* had delivered into *Herods* hands: for *Herod* had set them at liberty without any punishment, notwithstanding that in regard of his owne subjects he was inexorable, as ever man was; and most patient in induring those injuries that were offered him by strangers, whom hee alwaies dismissed without revenge. When as therefore they accused him of violence and rapine, and for violating and razing down their Temples, *Herod* being nothing dismayed thereat, presented himself before the Emperour to justify his actions. But **C** *Cesar* entertained him very kindly, and diminished nothing of the good affection which he bare unto him, notwithstanding all the uproares and insolent tumults of the people. Thus was the first day spent in audience of their complaints, and in those daies that followed there were no further objections to be heard of: for the Gadareans perceiving both *Cesars* disposition and the inclination of his counsell, and fearing (as it was most likely) to be delivered into *Herods* hands, the next night after some of them slew themselves; other some for feare of torments brake their owne necks; and some of them also drowned themselves in the river. And thus whereas they seemed to fore-judge themselves, *Cesar* presently absolved *Herod*.

The year of the world, 3942. before the nativity of Christ, 22.

*Cesar* cometh into Syria: before him the Gadareans accuse *Herod*, and afterwards murder themselves.

The year of the world, 3946. before Christs nativity, 18.

**D** And this felicity of his, was seconded with another of small consequence. For *Zenodorus* having his bowels broken through an extreame fluxe of blood, finished his life at Antioch in Syria. Whereupon *Cesar* gave *Herod* his countrey, which was a large and ample signory; and was situate between Trachonita and Galilee, containing Vlatha, Paneas, and the countreies thereabouts. He made him one of the Governours of Syria also, commanding them to execute nothing without his advice. At this time attained he to the height of all worldly felicitie: For whereas within the huge and ample Romane Empire, all things were disposed by *Cesar*, and *Agrippa*, *Cesar* honoured no man more then *Herod* next to *Agrippa*; and *Agrippa* respected him above all men next to *Cesar*. Whereupon he grew to be so confident, that he begged a Tetrarchy at *Cesars* hands, for his brother *Phororas*: on whom he bestowed one hundred talents of his revenue out of his own kingdome, to the intent that if he should happen to die, *Phororas* estate might be assured and left no waies subject unto his children.

Vlatha, Paneas, and other regions are given to *Herod*; *Herod* highly esteemed by *Cesar*, and *Cesar* maketh *Phororas* a Tetrarch.

**E** As soone as therefore he had conducted *Cesar* as farre as the Sea, upon his return he builded a goodly Temple of white marble in honour of his name, in the countrey which belonged to *Zenodorus*, neer to a place which is called Panion, which is a goodly cave in the heart of a mountain, and a place of great pleasure, under which there is a wide poole of immeasurable depth, which is full of standing water, and the upper part of the mountain is very high. From under this cave spring the fountain heads of the fount Jordan. This place of itselfe so famous and delightfull, was chosen out by *Herod*, and adorned also with a Temple which he built in honor of *Cesar*. At that time also he released the third part of those tributes which his subjects paid unto him, to the end (as he said) that he might relieve his subjects after the penury they had endured. But the truth of his intention was, that he did it to that end to win their favours, who were sinisterly affected towards him. For they had conceived an hatred against him, because all pietie was in a manner abolished, and the ordinances of the countrey in a sort disannulled by the meanes of those temples, which he had built, and each man privily muttered with bitterness against him; so that welny they were addressed to mutiny. But *Herod* with great discretion prevented the same, and cut off all occasions of insurrection, commanding every one to intend his labour, forbidding them to make any assemblies in the citie, or to talk one with another under colour of walking abroad for pleasure or feasts sake. Moreover, he had sent out certaine Intelligencers to discover all that which was done, appointing

*Herod* buildeth a Temple neer unto Panion. *Herod* remitteth the third part of his tribute.



The year of the  
world, 3946.  
before Christs  
Nativity, 18.

Herod bindeth  
the people by  
an oath

Herod excu-  
seth the Pha-  
risees from  
swearing for  
Pollio's and  
Sameas sakes.  
The Essians  
not much un-  
like the Py-  
thagorists,

Manahem  
foretelleth He-  
rods govern-  
ment.

Herod questi-  
oneth with  
Manahem a-  
bout the con-  
tinuance of his  
kingdome, and  
loveth the Es-  
sians for his  
sake.

Hedio & Ruf-  
inus, chap. 14.  
al. 11.  
Herod intend-  
eth to redifie  
Gods Temple.  
Herod cruelli-  
eth the people,  
that he will re-  
difie the  
Temple.

appointing grievous punishments for those that misliked, or maligned his government. For divers of them were led unto the Castle of Hircania, some openly, some privately; where they were no sooner imprisoned, but they were put to death; and both in the citie and in the countrey, there were certaine men appointed to take note of all such that used any assemblies upon any occasion whatsoever. And so inwardly was he tormented with their dislikes, that as it is reported of him, he took upon him the habit of a private man, and thrust himself in the night time into the company of the people, to understand and gather what they thought of his government, and those whom he found to be untractable and obstinate, and would not be conformed to his will, he dispatched them by one meanes or other, binding the rest of the people by an oath to serve him faithfully, and constrained them to keepe the oath they had sworn, and to acknowledge his soveraintie: whereunto divers through the feare they conceived, easily condescended. But they who had a more greater courage, and were discontented to see themselves constrained, he cut them short by all the meanes that he might. He required also an oath of divers of those sectaries, who followed the Pharisees *Pollio* and *Sameas*: and notwithstanding they denied to take the oath, yet he did not punish them as he did the other for their refusall, in respect and reverence of *Pollio* their master. From this rigour also were they exempt, who amongst us are called *Essians*, which is a sort of men that live after that manner that *Pythagoras* did among the *Gracians*, of whom I have more expressly discoursed in another place.

At this present I thinke it not a matter to be overslipped, neither estranged from the aime of my history, to report for what cause the King had so religious an opinion of those men. There was a certaine Essian called *Manahem*, who in his sect was accounted an upright and just man, and one that had obtained from God the knowledge of things to come. He seeing *Herod* one day at such time as he was very young and went to schoole, saluted him and called him King of the Jewes. *Herod* supposing that *Manahem* knew him not, or that he mocked him, reproved him sharply for that his speech, saying, that he acknowledged himself to be one of the common sort. *Manahem* smiling, hit him gently with his hand upon the back, and said unto him, Thou shalt be King, and shalt have a happy reign. For such is Gods pleasure, and at that time remember thy self of the words that *Manahem* spake unto thee, which shall serve for a testimony to put thee in minde of thy mutable estate. For it becommeth thee nothing more, then by justice, pietie, and equitie, to winne the hearts of thy subjects: yet know I by revelation from God, that thou wilt not follow these instructions, for thou shalt forget and neglect both divine and humane laws: though in other respects thou shalt be most fortunate and purchase eternall glory. Yet shalt thou not escape Gods hands: for he shall chastise thee in the latter time of thy life, with a grievous punishment.

At that time *Herod* gave small regard to those his words, in that he had no hope that any such thing should happen: but not long after, as soone as he had obtained the kingdome to the fulnesse of his felicitie, he in the greatnesse of his power sent for *Manahem*, and asked him how long he should reign. But he returned him a doubtful answer. Which when *Herod* perceived, he asked him anew if he should reign ten years. Whereunto *Manahem* answered, and twentie, and thirtie, without setting him down any prefixed terme. *Herod* contenting himself herewith, embraced *Manahem*, and gave him licence to depart, and continued his affections towards the Essians for his sake. I have thought good to register these things, notwithstanding they may seeme incredible; to declare that divers of our nation have had communication with God by reason of their holinesse.

#### CHAP. XIII.

HEROD buildeth a new Temple in Ierusalem, after he had pulled down the old.

**I**N the eighteenth yeer of his reign, *Herod*, after he had finished these many and admirable actions, conceived in his minde no mean, but a mighty project, which was to reedifie Gods Temple of greater bignesse and answerable height, hoping that this work which was the most admirable of all those he had undertaken (as indeed it was) in being finished, would eternize his memorie. But fearing lest the people, in regard of the greatnesse of the enterprize, would be hardly drawn thereunto, he determined to sound their intents by his discourse, and for that cause assembling them together, he spake after this maner:

Men and brethren, I hold it to be a matter both vain and superfluous, to recount unto you what things I have performed, during the time of my government. For they have been of



**A** that nature, that they have returned me but little honour; and your self great profit and security. For you your selves know, that in those adversities that have befallen you, I have been no wayes negligent in that which concerned your profit; and in those buildings I have erected by Gods assistance, I have not so much regarded my self, as that which concerneth you all: and my hope is by the will of God, that I have brought the estate of the Jews to that degree of felicitie, that they never had or expected before this time. As for that which I have particularly exploited in the heart of the countrey, and in the cities which I have augmented, as well with ornament and beauty, as with a number of inhabitants, since you your selves know, I think it a ridiculous matter to reduce them to your memory. But I must at this time assure you that the designe which I will presently enterprize, is farre more holy and more excellent, then may be performed by us. For our predeceffors, after they were returned from the captivirie of Babylon, builded a temple in honour of our great and mighty God, which in height wanted fixty cubits of that which *Solomon* first built: yet ought we not to object as a blame, or ascribe this action to any impietie in our ancestors. For the Temple was not at their disposition, but the measure of their building, was set them down by *Cyrus* and *Darius* the sonne of *Hystaspes*, to whom and their successours they have first of all been slaves, as after their time they have been under the subjection of the Macedonians: so that they had not the means and opportunitie to raise this religious monument, according to his first pattern, to that requisite and convenient height. But since at this present by Gods permission, I have obtained the kingdome, and that for a long time hitherto we have enjoyed a happy peace; and that neither money nor great revenues are wanting; and that which is our greatest good, we are made happy by the favour of the Romans, who in a fort are the Lords of the whole world, and in effect are our entire friends: I will enforce my self to repair that defect, which hapned in times past through the miseries, and weak means of our noble predeceffors, resolving with my self to perfect that which is requisite for the service of God, in acknowledgement of the benefits which I have received from him, by whose mercy and means I have obtained my kingdome.

The year of the world, 3947.  
before Christs  
nativity, 17.

This sudden and unexpected speech of *Herods*, filled all mens ears with wonder, and hearts with expectation, in that he seemed to promise such a thing, as was beyond their hope, and as they thought farre greater then his power: and that which most distracted them was, for that they had conceived a fear, lest after he had pulled down the old, he should not be of ability to erect a new. For which cause his counsell seemed to be dangerous, and attempt over difficult. But the King perceiving with what doubts they were detained, encouraged them, promising in no sort to deface the old Temple, before all that was prepared and polished which was requisite for the building of the new. And in this he kept his word. For he appointed a thousand chariots to draw stones unto the place, and chose out amongst the rest ten thousand cunning and expert workmen. He apparelled also at his own charge one thousand Priests in their accustomed vestments, whereof some gave the masons instructions how they should work, and the rest assisted the carpenters. This done, after he had fitly and readily performed and prepared all things requisite, he caused them to fall to their building. As soon as therefore the former foundations were taken away, and other meer new were planted in their place, the Temple was erected upon them, in length one hundred cubits, and twenty cubits in height, above those hundred cubits which the former contained, which twenty cubits were in some sort scantled, after that by succession of time the foundations began to be settled, and during *Neroes* reign our countrymen had thought to have raised it to the first height. The building was of white and strong marble stones, which were each of them twenty and five cubits long, eight cubits high, and about some twelve cubits broad. All the structure of the same was made after the maner of a princely palace on all sides, and the middle part thereof was higher then the rest: so that it might easily be discovered by the inhabitants of the countrey many furlongs off, and especially it was most apparant and subject to their sight, who dwelt opposite against it, or repaired unto the Citie. The doors thereof and their transomes were correspondent to the rest of the magnificence of the Temple, garnished with divers tapestries, and azured flowers, which invested and adorned the pillars: under which chapters a golden vine spread it self on each side, replenished with many goodly clusters of grapes hanging down, which was an admirable work to behold, both in respect of the greatnesse, as also for the workmanship & matter whereof it was made. He encompassed all the Temple with most goodly galleries, and porches correspondent to the magnificence of the same, and surpassing those in times past for the cost; so that never any man before him so magnificently adorned the Temple. Two of which were underpropped with very strong wals, whose workmanship was so exquisite, as it is incredible to be

The Jews  
fearing lest  
Herod should  
pull down the  
old Temple  
before he had  
prepared mat-  
ter for the  
new, he promi-  
seth the con-  
trary.  
Convenient  
stuffs is ga-  
thered for the  
building of the  
Temple.  
How the tem-  
ple was build-  
ed by Herod.



The year of the  
world, 3947.  
before Christs  
Nativity, 17.

The place  
where the high  
Priests Stole  
was kept.  
Under whose  
custody the  
Stole was.

The Tower of  
Antonia.

The porch  
built aloft  
above the  
valley.

reported amongst men. There was a stony rising or hillock, and very streight and high, the top whereof towards the eastermost part of the city was somewhat smooth and upright. The first that encompassed it with a wall, was *Solomon* our King, who by Gods favour and the mediation and labour of divers workmen, did first of all build the higher part: *Herod* also invested the lower part thereof with another wall; under which to the southward there lieth a most deep valley. This wall was made of huge stones, close fastned the one unto the other with lead, shutting all within his enclosure, and extending it self very deep; so that the greatnesse and height of this four square building was an incredible thing to be imagined. The greatnesse of the stones appeared in the front, but on the inside they were fastned together with claspes of iron, which fortified and strengthened the building for ever against all injuries of times. This work having been thus continued to the top, and the void space between the wall and the rising hillock filling up the floore above, was made plain and equall. The whole circuit of the Tower contained about four stades or furlongs, a stade or furlong in length to every pane from angle to angle. On the inside and neer unto the top there was another wall of stone extended along the eastern side, having a double porch of equall greatnesse with that of the wall, and placed in the midst of the Temple, and openeth right upon the gates thereof, which the Kings beforetime had adorned. Round about the Temple were planted those spoils which were taken from the Barbarians, which King *Herod* had placed there, with all those spoils which he had taken from the Arabians. In a corner on the north side there stood a very strong and defended fortresse, builded by the *Asmonians*, who were *Herods* predecessors, and had been both Kings and high Priests, and had imposed a name on that Tower which was *Baris*, in which they kept the priestly vesture, wherewith the high Priest was wont to be adorned at that time onely when he was to offer sacrifice. King *Herod* kept the same in that place, and there remained it after his death, untill the time of *Tiberius Caesar*: under whom *Vitellius* governour of Syria came unto Jerusalem; where he was entertained by all the people with as great magnificence as was possible: and being desirous to acknowledge the favours that he had received at their hands, being requested by them that they might have the keeping of the high Priests ornaments, he wrote unto *Tiberius Caesar* to grant them that favour; and till the death of King *Agrippa* the Jews had the same in their possession. But after that *Agrippa* was dead, *Cassius Longinus* that governed Syria, and *Cuspius Fadus* Lieutenant of Judæa, commanded the Jews to return the same into the fortresse *Antonia*, saying that the Romans ought to be Lords thereof, as they had been in times past. For which cause the Jews sent Embassadors to *Claudius Caesar*, to request his favour therein, who arriving at Rome, found the young King *Agrippa* there, who besought the Emperour that it might be lawfull for him to have the keeping of the habit: who commanded *Vitellius* the governour of Syria, to deliver it into his hands. Beforetime it was kept under the seal of the high Priest, and the custody of the Treasurers, and on the eve of a certain solemn feast the Treasurers went up to the Captain, who kept the fortresse for the Romans, and after they had opened their seal, they took the habit: and after the feast was past, they returned it back again unto the same place, and shut it up under the same seal in the presence of the Captain. All which we have thought good to lay open, to make the diversitie known that was used in that care.

After that *Herod* had in this sort builded this strong tower for the security and guard of the Temple, he called it *Antonia*, for the love of *Antonius* his friend, and one of the chiefeest men in Rome. In the western part of this porch, there were four gates, whereof the one opened upon the Kings palace, to which there was a direct way thorow the midst of the valley; the two others led unto the suburbs: and the fourth opened upon the rest of the City, and gave open passage unto the same, by the means of a number of stairs, by which men might descend to the foot of the valley; and from thence there was an ascent by other stairs to ascend upwards. For the citie was situate neer unto the Temple, after the maner of a theater, and was bended to the southward by a deep valley. As touching the fourth side turned toward the south, it had likewise certain gates in the midst thereof; and upon the same there was a triple gallerie very royall and princely, the length whereof extended from the orientall valley as farre as the western. For it was impossible to extend it any further. This work was one of the most famous pieces that was ever seen under the sunne: For the depth of the valley was so great, that it was impossible for a man to see the bottom, if he looked downward from the higher part: and notwithstanding on the same he erected this porch of so great a height, that but to look from the top thereof, and to consider the depth as well of the valley as the height of the porch, it would make a man giddie, and his eye could not pierce unto the immeasurable bottome of the same. It had in length four ranks of



- A** of pillars opposed the one right over against the other (for the fourth pane of the wall was fortified with a wall of hewn stone) the thicknesse of the pillars was such, that it was as much as three men could fadome holding one another by the hand, and the length was of twentie and seven foot, with a double base at the bottome. The whole number of them was one hundred, sixtie and two, and they had Chapters engraven and damask with Corinthian work. All this building was so huge, that it moved admiration in those that beheld the same. Betwixt these four ranks there were three porches, whereof two were on either side, containing in breadth each of them thirty foot, and in length a stade or furlong: and more then fiftie foot in height. That in the midst was in bredth once and halfe as much as these two, and in height twice as much. For it surpassed the rest by farre. The floor was made of goodly planks, engraven with divers figures; and the roof thereof was farre higher then any of the rest, in which certain huge beams were mortised, on which there were certain pillars builded; united and annexed so fitly together, that it is a matter incredible to those that have not seen the same, and admirable to him that beholdeth it. Such was the fashion of the circuit of the first porch. In the midst, and not farre off from the other, stood the second; whereunto there was an ascent made with few steps. It was inclosed with a separation of stone, with an inscription, forbidding any stranger to enter the same upon pain of death. This inward porch both to the southward and the northward had three gates, in rank equidistant the one from the other; and toward the eastward had one great gate, by which those men entred who were cleansed with their wives. For beyond that place it was not lawfull for the women to have access. But the third inward space was onely accessible by the Priests. In it was the Temple, and before the same the Altar, on which they were wont to offer burnt sacrifices unto God. But *Herod* durst not enter the interior sanctuary, from whence profane men were excluded by the law: but by the mediation of the Priests he intended the structure and building of the inward porch, and finishing in eight yeeres space the rest of the edifice, at length also he finished the Temple it self by the endeavours of the same Priests, within the term of one yeer and six moneths. By which means the people were replenished with the fulnesse of joy, and every one gave thanks unto God for that the whole work was finished so speedily, and wished all happinesse to the King for his cost and diligence in the execution and finishing thereof: and they celebrated a great feast in honour of the restauration of the Temple. Then did the King offer up three hundred oxen unto God, and the rest of them
- D** each one according to his abilitie offered so many sacrifices, as that scarcely they may be comprehended in number, for that their multitude exceeded their estimate.

The year of the world, 3935. before Christs nativity, 9.

The inward court, into which and hither further the Jews might enter.

The dedication of the Temple.

About the very time of the celebration of this feast, in the honour of the reedification of the Temple, the Kings day of Coronation fell out, which he was wont to solemnize every yeer with great joy: and for this two-fold occasion the solemnitie and joy was farre more sumptuous and compleat. The King also caused a conduit of water to be made, and conveyed by pipes under ground, drawing it from the Castle Antonia unto the Orientall gate of the Temple; neer to which he builded another Tower also, to the end, that by the conduits he might ascend privily unto the Temple, if haply the people should practise any insurrections against his royaltie. It is reported, that during the building of this Temple, it never rained by day time, but onely by night, to the intent the work might not be interrupted: and our predecessors have testified no lesse unto us. Neither is this thing incredible, if we attentively consider those other effects of Gods providence. Hitherto concerning the reedification of the Temple.

A conduit under ground from the castle Antonia. During the building of the Temple, it never rained by day.

THE



# THE SIXTEENTH BOOK OF THE ANTIQVITIES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the sixteenth book.

- 1 How Alexander and Aristobulus returning unto Herod their father, were calumniated by Salomes and Pheroras means.
- 2 How Herod gave Alexander and Aristobulus wives.
- 3 How Herod sailed unto Agrippa.
- 4 The Iews of Ionia accused the men of that countrey before Agrippa, for endeavouring to take away their priviledges granted unto them by the Romans.
- 5 How Herod returned into Iudea.
- 6 Of the discord in Herods house, between him and his sonnes.
- 7 How Antipater being at Rome, Herod brought Alexander and his brother, and accused them before Caesar.
- 8 Of the defence of Alexander, and how he was reconciled unto his father.
- 9 How Herod did celebrate every five yeers certain sports, for having finished Casarea.
- 10 The Embassage of the Cyrenian and Asian Iews unto Caesar.
- 11 How Herod, needing money, entred into Davids Sepulchre.
- 12 How Archelaus King of Cappadocia did reconcile Alexander unto his father.
- 13 How the Trachonites revolted.
- 14 Of Herods expedition into Arabia.
- 15 How Syllaus accused Herod unto Caesar.
- 16 Of Eurycles his calumniation against Herods sonnes.
- 17 How Herods sonnes were condemned in a councill at Erytrum.

## CHAP. I.

How ALEXANDER and ARISTOBUEUS, being returned unto their father, were assailed and calumniated by SALOME and PHERORAS.

The year of the world, 3955. before Christs nativity. 9.

Hedio & Rufinus, chap. 1. Herod made a new law that wall-breakers should be sold into bondage out of the kingdome. The punishment of theft according to the law of Moses. Exod. 1. 22. Deut. 12. 15. Herod sailed into Italy, and brought home his sons from Rome.



Amongst the rest of the affairs of the Common-wealth, the King thought it behoved him to redresse and hinder private injuries, both in the citie and countrey: for the which purpose he made a new law unlike to the former, that it should be lawfull for such as were wall-breakers, to be sold for slaves out of the limits of his kingdome: which law did not seem so much to intend the punishment of malefactors, as the dissolution of his own countrey customes. For to serve forraign Nations, who lived not after the maner of the Jews, and to do whatsoever they commanded them, was more prejudiciall unto religion then unto the parties convicted of that fact. Wherefore it was sufficiently alreadie in the old ancient laws provided for the punishment of such people, to wit, that a thief should restore four times as much as he stole: which if he was not able to do, that then he was to be sold; not unto strangers, nor into perpetuall bondage, but onely for seven yeers: at which time he should again be set free. So that the common people did interpret this new law to set down an unjust punishment, and rather to favour of tyrannie, then of princely dignitie, and to be enacted not without contempt of their ancient laws: so that for this cause all men spake very ill of the King.

At the same time Herod sailed into Italy to salute Caesar, and to see his children living at Rome. Where, Caesar receiving him very courteously, permitted him to take his sons home with him, as being now sufficiently instructed in the liberall arts. Who returning into their countrey, were joyfully received of all their countymen, both for that they were of comely stature,



stature, and of courteous conditions; and in their very behaviour did shew that they came of kingly lineage. Which things moved *Salome* and the rest, by whose false accusations their mother *Mariam* was oppressed, to envy them; fearing their puissance, and verily perswading themselves that they would be revengers of their mothers injuries. So taking hereby occasion, they began also falsely to accuse them, as misliking their father, who had caused their mother to be slain; and as though they had an aversion from him, whose hands were imbrued in their mothers blood. For they well perceived that by such calumnation they might draw them into hatred, and avert their fathers good will from them. Yet did they not carry these their inventions to the Kings ears, but contented themselves to bruit them abroad amongst the common people; which so in the end coming to his hearing, would cause in him such enmity and hatred against his sonnes, as that it would overcome in him all naturall affection.

## CHAP. II.

*How HEROD gave wives unto ALEXANDER and ARISTOBULUS.*

**B**UT the King as yet mistrusting nothing, moved with a fatherly care over them, had them in such estimation as reason did require, and for that they were now come unto mans estate, he married them both: and unto *Aristobulus* he gave *Bernice* the daughter of *Salome*; and unto *Alexander*, *Glaphyra* the daughter of *Archelaus* King of Cappadocia. Which done, understanding that *Marcus*

*Agrippa* was returned out of Italy into Asia, he went unto him thither, and invited him into his kingdome, requesting him to accept of his friends entertainment. Which *Agrippa* yeelding unto, *Herod* omitted nothing that might delight him: for he received him in his Cities newly built, shewing him the fair houses and goodly edifices, entertaining him and the rest of his friends and followers with all sorts of delights, pomp and magnificence, as well at *Sebaste*, as at the haven of *Cæsarea*, and in the Castles he built, to wit, *Alexandrium*, *Herodium*, and *Hircania*. He also brought him to *Jerusalem*, where all the people met him apparelled in such goodly and brave attire, as they were accustomed to adorn themselves withall, when as they celebrate their festivals, and with many joyfull acclamations received and saluted him. *Agrippa* offered a hundred head of fat oxen to God, and feasted all the people; and although he would willingly have made a longer abode there, yet winter drawing nigh, fearing tempestuous weather, he was forced to sail away with all speed into *Ionia*, both he and his friends being honoured with very great presents:

Herod married his son *Aristobulus* to *Bernice* *Salomes* daughter, and *Alexander* to *Glaphyra* the daughter of the King of *Cappadocia*. *Hedio* & *Rufinus*, chap. 22. *Herod* carried to *Marcus Agrippa* all about his kingdome. *Agrippa* offered an hundred beasts at *Jerusalem*.

## CHAP. III.

*How HEROD sailed unto AGRIPPA.*

**H**EROD having past the winter at home, and hearing that *Agrippa* was now with an army minded to go to *Bosphorus*, the spring time being now at hand, he sailed unto him again, and taking his course by *Rhodes* and *Cous*, he came towards *Lesbus*, thinking there to finde *Agrippa*: but by a contrary winde he was driven from thence, and forced a while to stay at *Chius*, where many privately coming to salute him, he rewarded them with princely rewards: and perceiving that the Citie gate, destroyed in the warres against *Mithridates*, was not yet repaired, but lay still ruined for want of money to repair it, he gave them so much money as largely sufficed to restore it to the former beautie and bignesse, exhorting them with all expedition to reedifie and adorn the Citie as it was in times past. At last the winde changing, he sailed first to *Mitylene*, and then to *Byzantium*; and there understanding that *Agrippa* had alreadye past the rocks of *Cyanes*, he followed him with all speed, and overtook him at *Synope* a Citie of *Pontus*: who contrarie to *Agrippas* expectation arrived there with his navie: *Herods* coming was very gratefull unto *Agrippa*, and with especial affection they embraced one another. It was an evident signe of friendship, that the King omitting his own private businesse, would now come unto him in so convenient a time. Wherefore *Herod* still abode with him in the armie, alwayes present either to assist him with counsell, or to bear part of the labour with him. He was also present with him at such times as he meant to be merrie, being his onely counsellour in difficult matters, for the benevolence he bare unto him, and also in all his mirth, as being one whom he honoured. *Agrippa* having dispatcht the businesse in *Pontus* for which he came, it pleased him not to return by Sea, but to go by *Paphlagonia*, *Cappadocia*, and the greater *Phrygia*, and so they came by land to *Ephesus*: and there taking

*Herod* sailed unto *Agrippa* to *Chius*, and gave a great sum of money to reedifie the porch.

*Herod* found *Agrippa* at *Synope* a citie of *Pontus*, and was by him honourably entertained.

*Herod* still present with *Agrippa* in sports and serious affairs. *Agrippa* went by land to *Ephesus*.



The year of the  
world, 3996.  
before Christs  
nativity, 8.

Herod helped  
many in the  
way with mo-  
ney.  
Herod was a  
mediator for  
many to A-  
grippa.  
The citizens of  
Ilia are recon-  
ciled to Agrip-  
pa, and they of  
Chius obtain  
a privilege.

ship they came to Samos. And in all that whole journey, almost in every city he gratified Herod, at his intreatie relieving many of their necessities. And Herod did in the way help many with money that wanted, and spent much upon his guests: and moreover if any one had any suit unto Agrippa, Herod was the onely man that might obtain his suit for him. And although Agrippa also was both nobly minded and easily intreated to grant all such things as were not prejudiciall to any man; yet was it a matter of no small moment and importance in King Herod, to incite him to use beneficence, being even of his own accord forward enough to put the same in practise. For first of all he reconciled Agrippa being angry against the Iliensians, and himself paid the money that the people of Chius were indebted unto Casars receivers, obtaining for them an immunitie: and he also assisted and pleased others in whatsoever they needed.

### CHAP. IIII.

*How the Jews of Ionia accused those countrey men for offering to take from them their priviledges, granted unto them by the Romans.*

The Jews of  
Ionia com-  
plain unto  
Agrippa of the  
injuries offered  
them by those  
countrey men.  
Nicholaus did  
make a speech  
unto Agrippa  
in the behalf  
of the Jews.



WHEN they came into Ionia, a great multitude of the Jews inhabiting that countrey being gathered together, expected him to speak unto him; and finding opportunitie, they complained unto him of the wrongs that those countrey men offered them, not permitting them to live according unto their laws; and that upon festivall dayes they pulled and haled them before their tribunall: and that they would not permit them to send sacred money unto Jerusalem, and that they compelled them to do publike businesse, and to spend the holy money in those affairs, contrary to the priviledges granted unto them by the Romans. Herod laboured to have the Jews complaints heard by Agrippa, and willed one of his friends and followers called Nicholas, to plead the Jews cause: who made a speech unto Agrippa, sitting with the rest of the Romans nobilitie, and other Kings and Princes, in their behalf after this maner: Most worthy Agrippa, true it is, that all men that suffer injurie, are constrained to flie for redresse to the higher powers, and we, over and above, hope to obtain our suit. For we ask nothing but that which your beneficence hath already granted, and that which they endeavour to take from us that are, as we also are, your subjects. And although that your benefit bestowed upon us was great, yet are we worthy still to enjoy it, onely for that you yourself judged us worthy thereof. And suppose it was a small matter, it is a discredit for you not to grant so small a trifle. Wherefore it is evident, that the injurie done unto us, doth also redound unto you, whose decrees those that have injured us, fear not to contemne, and to disannull your beneficence towards us. For if any one should ask any of them whether they had rather lose their lives, then be deprived of their countrey laws, rites, sacrifices, and festivities, wherewith they honour their gods; I know well they would rather endure any calamitie, then to be forced to forsake their countrey customes. For many warres arise onely for defence of religion: and the greatest reward and content that we reap by this happy peace, which through your means we enjoy, is this, that we are every one permitted to live according to the custome of his countrey, & to continue in piety. Wherefore they endeavour to take from others that, which by no means they would permit to be taken from themselves; as who would say, it was not as great an offence to hinder other mens piety and devotion, as neglect their own. Let us consider whether there be any city or nation, that doth not account their felicity to be situate in your dominion, and the power of the Romans? or is there any that desireth your honour and power to decay and be of no force? Truly none that is wise: for there is none, whom either publicly or privately it concerneth not: but these people endeavouring to take from us your liberty, do also as it were deprive themselves of all benefits which they have received at your hands, which are infinite. For what a benefit is it, that whereas other nations living under the dominion of rigorous Kings constituted over them, these do onely obey the Romans, and live in happy peace and tranquillity? But as for our affairs, were no man troublesome unto us, yet are they not such as deserve to be envied. For enjoying the common felicity, which others your subjects do, we desire nothing of high estimate or worth, but only request that we may live according to the religion of our countrey, which of it self is not to be envied at, but may be profitable for them that permit it. For God doth alwayes love them, who honour him, & them who do not hinder his honour. What is there in our religion offensive to any man? nay, what is there that is not according to all piety & justice, wherby all things continue and are preserved? For neither do we conceal what life we follow, nor the labours and exercise we use, but resting the  
seventh



- A** seventh day from all labours, we spend that day in learning our religion, and the laws and customes thereof, esteeming this custome not to be of small force to correct and amend our manners. These our customes having in them nothing that any that searcheth them, can justly reprehend, they are now also, though many are perswaded the contrary, consecrated and confirmed by their antiquitie: So that we must needs make a conscience of it to forsake our lawes, that have endured so many ages. These are the injuries that these people by violence offer us; they sacrilegiously take from us the money dedicated to God: they impose tributes upon us, who are free: they upon festivall daies force us to their tribunals, to law and other prophan businesse, without any necessitie, but onely in contumely and disgrace of our religion, which they know well in the mean while that they persecute with unjust and unlawful hatred. For your Empire, equally providing for the good of all your subjects, doth not onely nourish the mutuall concord of them all, but also resisteth hatred and malice. These are the injuries, most worthy *Agrippa*, whereof we seek redresse at thy hands, requesting thee that hereafter we may live according to our religion as beforetimes, and that our adversaries may have no more authoritie over us then we over them: which is not onely justice and equitie, but already also granred by your clemency. And there are yet extant to be seen in the Capitol many decrees and ordinances of the Senate concerning this matter, engraven in brasse, which are read unto this day: doubtlesse for our truth and fidelitie so oftentimes tried: or at least, though we not deserving it, yet holy and inviolate. For you doe not onely not withdraw from us and all other nations your former benefits granted unto us, but you do rather every day beside all hope and expectation increase them: all which, time will not suffer me to recount. And that we may not seeme vainly to boast of our duties and officiousnes towards you, and also omitting other things that are past, our King now sitting with you can sufficiently testifie it so to be. For what kinde of love and good will hath he omitted to shew unto your nation? where was he not proved trusty? what hath he not devised to honor you? where stood you in need, when he was not the first man to help you? Why therefore should not we receive some favour for his deserts? I will not omit to put you in minde of the fortitude of his father *Antipater*, who came with 2000. souldiers to assist *Cesar* in the Egyptian wars, wherein he so valiantly behaved himself, that neither by sea nor land any one in those wars deserved more commendations then himself. I will not recount at this time how much good he did *Cesar* in those warres, and what and how great rewards he therefore received: but rather I should first of all put you in remembrance of the letters that the Emperour writ unto the Senate concerning this matter, wherewith he obtained for *Antipater* the honours and priviledges of the Citie. For this onely argument had been sufficient to have declared that we did not obtaine such favour without desert, and request thee now to confirme the same, of whom we might justly hope for new benefits, seeing such friendship and familiarity between thee and our King. For we have understood by our nation that dwell in Judæa, how many offerings thou diddest there sacrifice unto our God, and with what vows thou honouredst him: how thou feastedst the people, and wast delighted in that mutuall hospitalitie. All which are as it were an argument of the friendship confirmed between so great a Roman Prince, and the nation of the Jews, even in *Herods* house. By all these, we humbly request in the presence of the King nothing but this onely, that thou wouldest not permit us deceitfully to be defrauded of that, which you your selves have already granted unto the nation of the Jews.
- E** Now no one of the Greeks offered to oppose himself against that which *Nicholans* did speak: for this was no contention to a Judge concerning their right, but onely a deprecation and supplication to avoid injurie. Neither did they denie it: onely thus they excused themselves, that the Jews dwelling amongst them, were troublesome unto them. But the Jews shewed themselves to be free citizens, and to live according to their religion and laws of their countrey, without any mans molestation or injury. Wherefore *Agrippa* understanding that they were wronged, answered thus; that he would not onely gratifie them for his friend *Herods* sake, but also for that they seemed to him to demand a reasonable matter. Wherefore though they had demanded a greater thing of him, he would have granted them whatsoever he might, without prejudicing the people of Rome. And now seeing they onely demand of him that which already the Romans had granted unto them, he would ratifie and confirme unto them the benefit which they had already received at the Romans hands, and provide that henceforth no man should molest them for living according to the institution and ordinances of their countrey. Having thus spoken, he dismissed the assembly. Then *Herod* arising, thanked him in all their names. And then after mutuall embracing one another, they departed, taking their leaves from *Lesbus*.

The year of the world, 3956, before Christs birth, 2.

Agrippa confirmeth the Jews priviledge.

Agrippa departed from Lesbus.



## CHAP. V.

*How HEROD returned into Judea.*

The year of the  
world, 3956.  
before Christs  
Nativity, 8.

Herod return-  
ed to Jerusa-  
lem, and made  
a speech unto  
the people, and  
let them un-  
derstand the  
cause of his in-  
jurie, and re-  
mitted the  
fourth part of  
his tribute.



He King having a prosperous winde, within a few daies after arrived at Casarea; and from thence he went to Jerusalem, and calling together all the people, as well the citizens as also the countrey people there present, there he told them the cause of his journey, and how he had obtained immunities for the Jews living in Asia, that they might converse there among the Gentiles, without molestation. Then he recounted unto them, what felicitie they had received and enjoyed by his reign, seeing that his greatest care was so to provide for his subjects, that they might want nothing. And to gratifie them the more, he told them, that he would freely remit the fourth part of the taxes and tribute they were to pay for the year past. The people greatly comforted as well with the Kings speech unto them, as with his liberalitie, departed joyfully, wishing the King all happinesse.

## CHAP. VI.

*Of the discord in HERODS house, between him and his sonnes.*

Hedio & Ruf-  
inus, chap. 3.  
al. 7.  
Salome persi-  
cuteth Mari-  
ammes chil-  
dren with na-  
turall hatred.



N the mean time, the discord of his house was daily increased; for Salome greatly maligned the two young men, as having an hereditary hatred rooted in her heart; and presumed by reason of her good successe in her exploit practised against their mother, to labour all waies possible not to leave any alive, that might revenge her death, who died, not deserving it. And she wanted no occasion, for that it seemed the young men were not very well affected toward their father, partly for the memory of their mothers death, and partly also for that they desired the kingdom. So that they upbraiding Salome and Pheroras, did renew their old hatred against them, who daily practised, by all means they could, to overthrow them: the young men also hated them, but not with like hatred that they were hated of them. For they for their ingenuous maners and noble race dissembled not their anger, but with lavish tongues declared their mindes. But Salome and Pheroras contrariwise enviously and craftily prepared themselves a way by calumniation, alwaies provoking the magnanimous spirits of these young men, whose fiercenesse might soon bring them into suspicion with their father, to the intent that he might gather hereby, that they wanted not will to revenge their mothers death, yea even with their own hands, forasmuch as they were not ashamed to be the children of such a mother, and would contend that she was unjustly put to death. And now all the whole city talked of them, every one pitying the young mens simplicity: Salome not ceasing to gather by their own speeches probable arguments of suspicion, that they did not onely take their mothers death impatiently, but also raging like young men, did both bewaile her death, and their own case, who were compelled to live with the murderers of their unfortunate mother, and as it were contaminate themselves with living amongst them. And the absence of the King greatly increased this their dissension; who being returned, and having made a speech unto the people, he presently was admonished both by Pheroras and Salome his sister, that he was in great danger, by reason of the two young men, who did openly boast that they would be revenged of them that killed their mother: feining moreover, that they were encouraged, for that they hoped that Archelaus King of Cappadocia would help them, to accuse their father unto Caesar. Herod hearing this, was greatly troubled; and so much the more, for that he heard the same also reported unto him by others: And hereby he was put in memory of that which was past, how that for the dissension of his house he could not long enjoy his friends and dearest wife. And as it were foreseeing by that that was past what would ensue, and fearing some greater calamitie would befall him, he was altogether amazed. And truly as abroad he was most fortunate above all hope; so at home he was most unhappy and unfortunate beyond mens opinion: So that one may well doubt whether his fortunate successe abroad did countervail his misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had onely a common and ordinary favour at fortunes hands. Deliberating thus with himself, he thought it good to call unto the Court another sonne of his, whom he begat when he was a private man, and to grace him with honours, and to oppose him against the other two brethren, to the end, to bring down and repress their fierce and haughty mindes: (this son of his was called Antipater) not minded (which after overcome by affection he did) to make him sole heire of all, but

Alexander and  
Aristobulus  
being by Salo-  
me and Phe-  
roras drawn  
into bad  
words, are by  
them accused  
to their father  
Herod.

Hedio & Ruf-  
inus, chap. 4.  
al. 8.  
Pheroras and  
Salome accuse  
Alexander and  
Aristobulus  
before Herod.

Herod was for-  
tunate abroad,  
and unfortu-  
nate at home.

Herod advan-  
ceth Antipa-  
ter, to bridle  
the arrogancy  
of his sonnes.



**A** but thinking hereby to bridle *Mariammes* children, and to diminish their arrogancy by letting them see that it was not needfull to keep the inheritance of so flourishing a kingdom only for them: wherefore he introduced *Antipater*, one opposed against them; that thereby the young men laying their pride aside, might shew themselves more tractable to their father: and so now he thought he had by this means provided for the safety of these young men. But it fell out farre otherwise then he expected; for the young men esteemed this fact as an injurie done unto them: And *Antipater* was of that nature, that having gotten promotion contrary to his expectation, he did endeavour all waies possible to be in greater account with his father then the two young men, who was now through false accusations alienated from them, and every day (as he also desired) ready to beleieve any thing that might incense him against them.

**B** Wherefore this was all his labour: yet had he an especiall care not to be thought an accuser of his brethren, but he used others of his accomplices, whom the King nothing suspected; who for the trust the king put in them, might also have better credit given unto their words. For now this man had many followers and favourers, as it were gaping after preferment by his means, who with a kinde of counterfeit good will made a shew of love and good will towards *Herod*. And being many in number and trusty one to another, the young men were every day entrapped more and more: for many times they shed tears for very grief of the contumelies and injuries that they suffered; and many times they mentioned their mother, and complained unto those whom they thought to be their friends, of their father, as one that dealt not well with them: all which *Antipaters* partakers maliciously noting, and adding thereunto something of their own invention, they did presently tell it unto *Herod*; and so did nourish the dissention of his house. For the King being moved hereat, and purposing to humble *Mariammes* children, did daily increase and augment *Antipaters* honour, and at his entreaties at last brought his mother into the Court; and many times writing secretly unto *Cesar* in favour of *Antipater*, he especially commended him in particular unto him: and being to saile to salute *Agrippa*, who was now to depart out of Asia, having governed that province ten years, he only took with him *Antipater* of all his sonnes, whom also he committed unto *Agrippa* with many gifts, to goe with him to Rome, and to be brought in to favour with *Cesar*; so that now all things seemed to be done, as it were by this mans beck, and the young men to be already disinherited.

The year of the world, 3956. before Christs birth, 8.

*Antipater* inciteth his father against his brothers.

*Herod* brought *Antipaters* mother into his Palace. *Herod* delivereth *Antipater* to *Agrippa*, to be carried to Rome.

## CHAP. VII.

How *ANTIPATER* living at Rome, *HEROD* brought *ALEXANDER* and his brothers thither, and accused them before *CAESAR*.

**H**IS journey did greatly advantage *Antipater*, and increase his honour and preeminence above his brethren: for he became famous at Rome, being by his fathers letters commended unto all his friends there: yet this was a great grief unto him, that he could not daily calumniate his brethren; for he feared lest his fathers minde should change, and so he should affect *Mariammes* children most. This was his daily cogitation: but though he were absent, yet he ceased not by letters to incite his father against them, as having care of his safety, but indeed for that he thereby through his bad practices hoped to obtain the kingdom: so that he so increased *Herods* wrath against them, that he now was become a deadly enemy unto the young men. But endeavouring to resist this affection, and fearing rashly in his anger to commit any thing to prejudice them, he determined to saile again to Rome, and there accuse his sonnes before *Cesar*, lest he being led away through indignation and displeasure conceived against the young men, should seeme to cast off all love and fatherly affection towards them. And repairing to Rome, and not finding *Cesar* there, he followed him unto *Aquileia*: and coming to speech of him, and requesting him to take notice of his misfortunes, he presented his two sonnes, and accused them before *Cesar* of infolenacy, and for having attempted to poyson him, complaining their hatred to be gone so farre, that now by any wicked and execrable way whatsoever they sought their fathers kingdom; notwithstanding that *Cesar* had given him full power and liberty to rule the kingdom to him, whom he found most dutifull and obedient unto him. And that, they though thereby they might not gain the kingdom, yet they could be contented with their fathers death, and that they sought it with danger of their own lives, and that this horrible and detestable hatred was now rooted in their hearts. And that he having long endured this calamitie, was now forced to open it unto *Cesar*, and trouble his ears with these complaints. And spake after this manner: Have I deserved this at their hands? what wrong have

*Antipater* was honoured at Rome. *Antipater* when he was present incited his father against his brethren by lies, and being absent, he did the same by letters. *Herod* sailed to Rome, and followed *Cesar* to *Aquileia*. *Herod* accused his sons before *Cesar*.



The year of the  
world, 3956.  
before Christs  
Nativity, 8.

have I done them? or how can they think it reason, that I who have exposed my self to so many dangers, and undergone so difficult labours for a long time to obtain the kingdome, should not peaceably enjoy the same, and suffer me to be Lord of mine own dominion, and permit me the libertie to leave it unto him who shall deserve such honour in the best performance of a son-like dutie? So that the beholders hereof seeing piety so rewarded, might hereby be the more incited thereunto, especially seeing that without violating the law of nature, it is not lawful to think any such thought: for no man can affect his fathers kingdom; but he doth also desire his fathers death, seeing that it is not permitted men to succeed those in the kingdome who are yet alive. He alleadged moreover, that for his part he had had a care that they should want nothing convenient for a kinde father to provide for princely children, neither ornaments, nor followers, nor delights: that also he had provided for them wives of noble race, and had married one of them unto his sisters daughter; and the other unto *Archelaus* his daughter King of Cappadocia: and which was the greatest matter of all, he had not used the authoritie of a father against them after these their enterprizes, but brought them unto *Cesar* their common benefactor: and that forsaking his own right of a father, who had been injured, or of a King, against whom treason had been wrought, he was now content to debate his matter with them before such a Judge, as well knew how to decide the thing in question according to right and equitie: yet requested he him that the offence of theirs might not be left unpunished, nor be forced to lead the rest of his life still in perpetuall fear: seeing that it was expedient that they should never see light again after such haynous offences, and to escape unpunished, after the violating of all laws of God and nature. *Herod* having with a vehement voice objected these accusations against his sons before *Cesar*; the young men were not able to abstain from tears whilest he was yet speaking, and having ended his speech, they wholly resolved into tears: not for that they were guilty of those impieties laid unto their charge, but for that they were accused by their father, against whom it was not decent to speak freely for themselves, nor expedient to refuse to defend their own cause. Wherein they remained doubtful what to doe, moving the auditors to pitie them by their tears and lamentations, and carefull withall lest it should be thought that their guilty conscience did so trouble them, that they were not able to speak in their own defence, seeing that indeed it was their want of skill and tender yeers, by reason whereof they were so amazed. Which also *Cesar* well perceived, and all that were present were so moved to compassion, that neither their father who was their accuser could long refrain from being moved hereat to compassion.

Alias, chap. 9.  
Alexander and  
Archibulus  
move all that  
were present,  
even their fa-  
ther and accu-  
ser to tears and  
compassion.

#### CHAP. VIII.

of Alexanders defence, and how the two brethren were reconciled unto their father Herod.

Alexander  
speakech in his  
own, and his  
brothers de-  
fence.



Then the young men perceiving both their father and *Cesar* to relent, and they that were present partly to pity them, partly to shed tears of compassion: the one of them named *Alexander*, who was the elder, framing his speech unto his father, began thus to purge himself of the crimes objected against them: My father, how well and friendly minded thou art towards us, this present judgement declareth: for hadst thou determined any heavy sentence against us, thou wouldest not have brought us before him, who is the preserver of us all: for thou mightest being a King, or for thy authoritie over us as a father, have punished us for our offence according to thy power; but in that thou hast brought us to Rome, and made *Cesar* our Judge, it is an argument that thou seekest to save us: for no man brings any one to the Temple whom he purposeth to destroy: which greatly aggravateth our cause, who doe censure our selves unworthy to live, rather then to incurre an opinion of impiety committed against thee such a father. How far more expedient is it to die guiltlesse, then to live suspected of such offences? Wherefore, if truth be our patrone, we shall be happy either by thy own judgement, or for that we have escaped danger: but if calumniation doe prevaile against us, it is superfluous and to no purpose that we live. For what good would it doe us, if we live in continuall suspicion? It is a probable accusation to accuse our yeers, as having affected the kingdome; and our unfortunate mothers calamity maketh it seeme more probable. But consider I beseech thee, if the same crime may not as well be framed against any one whomsoever, as against us. For any King having children by a wife that is now dead, may if it please him suspect them, as practising treason against him their father. But suspicion is not sufficient to prove a man impious and guilty: wherefore bring any one forth that can tell any argument of this crime by us to have been attempted; which may adde credit to this calumniation;

Can



**A** Can any man shew that poyson was prepared by us for you; or that we conspired with any; or that we corrupted any servants with money and gifts; or that we writ any letters against thee? yet may calumination faime every one of these upon no occasion. It is a grievous matter for discord to be in a Princes Court; and the hope of dominion, which your Majesty affirmed to be the reward of piety, doth often impell mens mindes unto hainous offences. But although it be most certain that we cannot be convicted of any crime; yet how can we clear our selves from accusations forged against us, before them that will not hear us? But did we speak some insolent words; yet were they not against thee, O my father (for that had been impiety) but against them who tell all they heare. We bewailed our mothers misfortunes. It is true: but not because she is dead, but because after her death she is evill spoken of by those, who ought not to doe it. We affect the kingdome of our father, he being yet alive. Wherein? Is not that purpose of ours vain and frivolous, we having already been graced with kingly honours? And suppose we were not; yet might we hope for them. But could we expect them by killing of thee, whom both earth and seas would disdain after so execrable an offence? Or could we have expected that the loyaltie of thy subjects, and the laws of our nation would have permitted us, having gotten the Kingdome by murdering our father; to have enjoyed the same, and entred into the holy temple, which thou didst repaire? Or suppose we despoiled them all; yet could any one that murdered thee escape, *Cesar* being living? Thy children by thee begotten are not so impious nor foolish, though more unfortunate then thy estate requires. And seeing thou hast nothing to accuse us of, or nothing to prove any accusation laid unto our charge, how canst thou be perswaded that we are guilty of such inhumane acts? Is it because our mother was put to death? But her death ought rather to have made us more wary then insolent and rash. We could speak more in our own defence, then this, but what need is it to excuse that which was never done? Wherefore we beseech *Cesar* (who is Lord of all, and now our Judge) onely this, that if thou canst, O my father, put away out of thy minde all suspicion of us, to suffer us to live hereafter, how unhappy and unfortunate soever: for what is more miserable then to be rashly accused without cause? But if thou canst not, we living, live without fear of us, let us die condemned by our own censure. For our lives are not so dear unto us, that we desire to keep them to his molestation that bestowed them upon us.

**D** *Cesar* with these words, though before not greatly crediting such accusations and slanders laid against them, was now more moved to beleve that they were guiltlesse, and the rather, for that fixing his eyes upon *Herod*, he perceived him also to be much moved, and all that were present were sorrowfull for the young men: so that all courtiers present thought hardly of the King, for the absurd and frivolous accusation framed against them; and the flower of their age, wherein they were now endangered, moved all mens mindes what they could to assist them: And much more were they incited, after that *Alexander* had ingenuously refuted his fathers accusations, the accused remaining still in the same habit and place, and for grief fixing their eyes upon the ground. At last some hope appeared, so that the King himself seemed to need some excuse, for having so rashly accused his sonnes, without any certain proof of his accusations. At last, *Cesar* having a while deliberated with himself, pronounced that the young men were innocent, and guiltlesse of the crimes laid unto their charge: yet herein they were culpable, in that they had so behaved themselves, that they gave their father occasion herein to suspect them. And as for *Herod*, he requested him to lay aside all suspicion, and to be reconciled to his children. For it was unjustly done of him to beleve such forged accusations against those whom he had begotten, and that one might recompense another in time to come for their former offences, and renew the good will between them in times past, if to abolish all suspicions, either did hereafter shew himself more friendly to other then before. *Cesar* having thus admonished the young men, they prepared themselves to intreat their fathers wonted favour: he not expecting so long, came and embraced each of them one after another, they weeping exceedingly; and all those that were present, both servants and others did the like.

Then giving humble thanks unto *Cesar*, they departed together and *Antipater* with them, counterfeiting himself to congratulate their good hap, for that they were now reconciled unto his father. Within a few daies after, *Herod* gave *Cesar* three hundred talents, who was now bestowing his gifts and presents at Rome, and exercising his liberalitie upon the people. And *Cesar* again bestowed upon him halfe of the revenues out of the mines of the metall in Cyprus; and the other halfe unto the overseer thereof; and gracing him otherwise also, he gave him leave to chuse which of his sonnes he pleased for to succeed him in his Kingdome; or if he had rather to distribute it amongst them all: which *Herod* presently would

The year of the  
world, 3956.  
before the nati-  
vity of Christ, 8.

All men doe  
pity the young  
men. *Cesar* pro-  
nounceth the  
young men  
herein to have  
offended, that  
they gave  
occasion  
of suspicion;  
and he exhort-  
eth the father  
to be reconcil-  
ed to his chil-  
dren.

*Herod* is re-  
conciled to his  
children.

*Antipater*  
friendly doth  
congratulate  
his brethren  
returned into  
his fathers  
favour.  
*Herod* did give  
*Cesar* 300.  
talents.



The year of the world, 3956. before Christ's Nativity, 8.

Cæsar gave Herod halfe his revenues out of the mines of Cyprus. The rebels are conquered.

would have done, but *Cæsar* would not permit him, affirming, that during his life he should keep it all whole and undivided, and his sonnes should be subject unto him.

After this, *Herod* returned again into Judæa, in whose absence the Trachonites that were no small part of his Kingdome, were revolted: yet by the industry of the Captains he left to oversee all in his absence, they were conquered again, and forced to doe as they were commanded. As *Herod* and his sonnes were sailing towards home, arriving at Eleusa a Citie of Cilicia, which is now called Sabaste, he found *Archelaus* there, who was King of Cappadocia. *Archelaus* did courteously entertain *Herod*, and was very joyfull that his sonnes and he were made friends, and that *Alexander* his sonne in law had so well cleered himself and his brother of the crimes laid unto their charge. And so each one bestowing upon the other princely gifts, they departed taking their leave one of the other. After this, *Herod* being newly returned into Judæa, and calling the people together into the Temple, told them all that had past in his absence from them, and the courtesie of *Cæsar*: and told them also of other affairs that he thought meet for them to know; & turning the latter end of his speech unto his sonnes, and exhorting the courtiers and common people to concord, he told them that his sonnes should reign after him, and first of all *Antipater*: and after him his sonnes that he had by *Mariamme*, *Alexander* and *Aristobulus*; in the mean time every one of them should honour him as King and Lord, notwithstanding his old age, which for long experience was the fitter to govern, seeing there was nothing in him wanting to keep both his subjects and children in their obedience; and that the souldiers also if they onely respected him, should live in all happinesse and felicitie without molestation. Having thus spoken, he dismissed the people; some thinking he had spoken according to equitie; others thinking clean contrary: For having now as it were caused an emulation amongst his children, there was as it were already a shew of some mutation.

#### CHAP. IX.

*How Herod having finished Casarea, for joy thereof did celebrate every first yeer certain sports.*

The year of the world, 3957. before Christ's nativity, 7.

Hedio & Rufinus, chap. 5. al. 10.

Casarea is finished. Quinquennale certamen.

Cæsar and Agrippa commend Herods magnanimity. Antipatris is built.

Cypron is built.

The tower and town of Phasaelus is built.

**A**BOUT this time Casarea was finished, the tenth yeer after it was begun to be built, the 28. yeer of *Herods* reign, in the 192. Olympiade. In the dedication hereof there was great pompe and sumptuous preparations: for all musicians were brought thither to strive one with another, who was most excellent in their art; and champions that wrestled being naked and anointed with oyle: there was also a great many that fought with swords, and a great number of savage beasts; and all things else that at such times were used, and in account, either at Rome or in other countries. These sports were also consecrated unto *Cæsar*, and were to be renewed every fifth yeer. All this provision the King at his own cost and charges provided to be brought from any place whatsoever, to shew the greatnesse of his magnificence. *Julia*, *Cæsars* wife also bestowed much of her own to the furnishing hereof, and sent many precious things out of Italy; so that the worth of them all amounted unto five hundredth talents. And a great company being gathered together to behold these sports, he received all Embassadors sent unto him from other nations, to thank him for the benefits he had bestowed on them; and he lodged, feasted and sported them: and being all day long amongst the people to see those sports, at night he received them with banquets, and shewing them his magnificence; and gained great praise and commendations for a worthy King. For, he in all things so provided, that the last was more pleasing and gratefull then the first, and caused him to be more admired. And it is reported that *Cæsar* himself and *Agrippa* often did say, that *Herods* magnanimity was greater then his present revenues could bear, and that he well deserved an Empire, as big as all Syria and Egypt. These sports being ended, he builded another town in a field, called *Captharfab*, chusing for it a watery soyle fit for plants: the Citie was compassed with a river; and he also planted round about it a wood full of most goodly trees. This town he called *Antipatris*, after his fathers name *Antipater*. After which he also builded a castle about *Jericho*, called after his mothers name, *Cypron*, which was very strongly defended, and adorned within with rare and sumptuous edifices. And not forgetting his brother, he dedicated unto him most goodly buildings: for first he built a tower as bigge as *Pharo* in the city, in remembrance of his dead brother, and called it by his name *Phasaelus*, which also was the strongest hold and defence in all the citie. After this, he builded a town neer unto the vally of *Jericho*, as one goes toward the north, whereby the fields that before almost lay desart, were now tilled and inhabited by the townsmen; so that of them it was named *Phasaelus* field.



A field. It were hard to recount all his liberalitie in particular shewed both unto the Cities of Syria and Grecia, and all other places wheresoever he came: for he helped many either by building publike places; or if there were any new works begun, and not finished for want of money, by giving them money to finish them: the chiefeft among all which were, that he builded at his own cost and chargē the temple of *Apollo* at Rhodes; and gave them many talents of silver to build their ships. He also builded the greatest part of the publike houses and places in the Citie by *Actium*, which *Cæsar* built for the Nicopolitanes there inhabiting, & that with his own proper cost & charges. He also for the Antiochians inhabiting the greatest city of Syria, builded porches on each side of the greater street, that goeth quite thorow the midst of the Citie, and doth as it were part it into two; and the street it selfe that lay open, he paved with polished stone: which work was as great a commodity to the inhabitants, as a beauty unto their Citie. He also helped to maintain the sports at *Olympus* with yeerly revenewes, that now for want of maintenance began to decay: so that by his means there were more solemn sacrifices, and all things more sumptuous to please them that came to behold them: for which his liberalitie he was declared perpetuall master and maintainer of those sports. It is admirable to see in one man such diversitie of mindes: for on the one side if we respect his liberality and beneficence towards all men, we must needs say, he was of a most free and bountifull nature; contrariwise, if we consider the injuries and crueltie he shewed against his subjects and dearest friends, we must confesse him to have been a hard man, and intractable, and who passed all bounds of modesty; so that we would think him to have been of two contrary dispositions. But I am otherwise perswaded, and think that both these did proceed from one matter: for because he thirsted after glory and honour, and wholly applied himself therunto, he became liberall wheresoever he was, in hope either to reap present thanks for his labour, or a future remembrance: Wherefore spending above his revenewes for this matter, he was forced to be chargeable unto his subjects: for it was necessary that he that so lavishly bestowed such huge summes of money upon others, should some where get it, though with evill means. Lastly, seeing himself for such like injuries hated of his subjects, he thought it a hard matter to get their good wils, which he could doe no waies else, but by remitting the tribute they paid him. Wherefore he abused the hatred of his people for his own commoditie: for if any one of them did not tolerate that slavery wherein they lived, or did endeavour to shake off the yoke of his dominion, against such he used a marvellous cruelty; and outraged them no lesse, then as if they had been his enemies, neither respecting friendship nor kindred; for that he desired alone to be honoured of all men. And how greedy of honour he was, we may guesse by the honours he did unto *Cæsar*, *Agrippa*, & others of their friends: for he desired to be an example to his subjects, that as he himself honoured men better then himself, so they should all honour him likewise: thereby declaring what thing he did naturally most desire. But the Jews religion doth not permit them licence to honour Potentates, who of necessitie ought to have greater care and respect of right and equitie, then of such officiousnesse toward superiours: for it was disprofit enough unto the Jews, that they could not with statues and Temples obtain the Kings favour, and with like flatteries satisfie the fond appetites of a vain-glorious man. And this seemeth to me to be the reason that *Herod* was unjust, and hard towards his friends, and to those whom he made pertakers of his counsels and enterprizes; and frank and bountifull towards strangers.

The year of the world, 3957. before the nativity of Christ, 7.

Herod built the Temple of Pythius.

The sports of Olympus.

Why Herod was liberall to strangers, and cruel to his own nation.

Herod greedy of honour.

## CHAP. X.

*Of the Embassage of the Cyrenian and Asian Jews unto CÆSAR.*



THE Asian and Cyrenian Jews were greatly afflicted by the citizens of those countries, who having had the same priviledges granted unto them by the ancient Kings that the citizens had, were now greatly injured by the Greeks: as though they carried money out of the country, and were prejudiciall unto the rest of the inhabitants. And the Greeks making no end of these their injuries, they were constrained by Embassadours to complain of them unto *Cæsar*: who wrote unto every Province, that it was his pleasure that the Jews should enjoy like priviledges with the other inhabitants of the country. The copy of which writing we have here set down, that it may the better appeare, how the Roman Emperours of ancient times were affected unto our nation.

Hedio & Rufinus, chap. 10. The Jews of Asia and Cyrene being afflicted by the inhabitants there, send an Embassage to Cæsar, and do obtain of him immunity.



The year of the  
world, 3957.  
before Christs  
natiuity, 7.

*Cæsar Augustus Pont. Max. Trib. potestatis*, thus decreeth. For as much as the Nation of the Jews hath alwaies been trusty unto the Romans, not onely at this day, but also in all former ages, and especially in the time of our father *Cæsar* the Emperour, under *Hircanus* their high Priest: I have ordained, that according to the common sentence of the Senate, they shall live after their countrey laws, under which they lived in the time of *Hircanus* the high Priest of God: and that their Temple shall retain the right of a sanctuary, and that it shall be lawfull for them to send votive money unto Jerusalem by certain persons: and that they shall not be compelled to appeare before any Judge upon their Sabbath daies, or the day before their Sabbaths, after nine of the clock upon the preparation day. And if any one be known to steale the holy books, or holy money laid up in their places appointed for religion, he shall be guiltie of sacriledge: and his goods shall be confiscate unto the treasure of the people of Rome. I also decree for the good will I bear unto all men, that their memoriall or request offered unto me by *C. Marcus Censorinus*, shall together with this my edict be published in that famous place, which all Asia hath dedicated unto my name, to wit, *Argyra*. And if any shall be so hardie as to doe contrary to our decree, he shall be punished extraordinarily. This was engraven in a pillar in *Cæsars* Temple. *Cæsar* wisheth health unto *Norbanus Flaccus*: Let it be lawfull for all Jews wheresoever living, to carry their sacred money unto Jerusalem, according to their ancient custome, and that no man should forbid them so to doe: and this did *Cæsar* write in favour of the Jews.

Agrippa writ  
unto the Rul-  
ers of Ephe-  
sus, in the Jews  
behalf, and to  
Syllanus and  
the Magi-  
strates of Cy-  
renia.

*Agrippa* also wrote in the Jews behalf, as followeth: *Agrippa* wisheth health unto the Magistrates, Senate, and people of Ephesus: I will that the Jews living in Asia keep their sacred money, which according to the custome of their countrey, they are wont to send unto Jerusalem: and if any one shall steale their holy money, that the same person, if he flie to a Sanctuary, shall be violently taken away from thence, as a sacrilegious person, and delivered unto the Jews to be punished. He also wrote unto *Syllanus* the Magistrate, that the Jews might not be constrained upon their Sabbaths to appeare before a Judge. *M. Agrippa* wisheth health to the Cyrenian Magistrates and Senate. The Jews inhabiting amongst you, for whom *Augustus* hath already written unto *Flavius* the President of Libya, and unto other Magistrates of that Province, are not to be hindered from sending their holy money to Jerusalem, as their custome is: and they have now complained unto me, that they are molested by the false accusations of some bad people, and forbidden to doe it under pretence of a certain tribute, which notwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their custome, and free from all such matters: and if in any of your Cities any sacred money of theirs be intercepted, that by certain persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the Jews. Item *C. Norbanus Flaccus* proconsull: Health unto the Magistrates of Sardinia: *Cæsar* hath written unto me, commanding that no man hinder the Jews, according to their custome, to send sacred money unto Jerusalem: wherefore I also write unto you of the same, that you may not be ignorant both of my will and *Cæsars* also. Moreover, *Iulius Antonius* proconsull did also write to this effect: Health unto the Magistrates, Senate and people of Ephesus. The Jews of Asia in the Ides of February, I sitting in the judicall seat at Ephesus, signified unto me that *Cæsar Augustus* and *Agrippa* have permitted them to use their countrey customes, and every one, according as he thinketh good, to contribute his first fruits for religion sake, to be carried without let or hinderance unto the Temple of the most mighty God: and they desired me to ratifie by my consent, that which they had already granted them by the above named Emperours. Wherefore I would have you to know, that I also, according unto *Cæsars* and *Agrippas* decrees and ordinances, doe permit and grant them also to doe all things they please, according unto their countrey customes, forbidding any man to hinder them therein.

Caius Norba-  
nus Flaccus  
writeth in the  
Jews behalf.  
Julius Anto-  
nius proconsull.

I have thought good to annexe these decrees, for that I know that these my writings will come unto the Grecians hands, that I may shew them, that in former ages we were so esteemed of the publike Magistrates, that none were permitted to hinder us from using our countrey rites and ceremonies, and that by their consent we worshipped God in our own religion: which I doe inculcate the oftner, that I may move strange and forraign nations, and take away their hatred conceived against us, which is without all reasonable cause. For no nation doth alwaies use the same customes, but almost whole towne among them doe sometimes alter and differ from the rest; yet is justice equally to be distributed unto all men: which is most profitable, as well to the Greeks as to other barbarous nations, which is greatly observed in our laws; which if we follow and violate not, are able to make all nations love us. Wherefore we request all men not to despise us, for that we differ from them in religion, but favour us



A in that we follow vertue. For this is common to all nations : and without this, mans life cannot stand. But I will now return unto my history.

## CHAP. XI.

How HEROD, having need of money, opened DAVIDS Sepulchre.

The year of the  
world, 3957.  
before Christs  
Nativity, 7.

Hedio & Rufinus, chap. 7.  
al. 7. 12.  
The desire of  
gold.

Herod lost  
two of his men  
in Davids  
Sepulchre.  
Nicholaus the  
historiographer  
reprovd.

Joseph came  
of the Priestly  
line of the A-  
simonians.  
A discord in  
Herods house.

Antipaters  
crafty plotting  
against his  
brethren.

The women  
at discord and  
variance.

Pheroras re-  
fused the kings  
daughter to  
be his wife.

**H**EROD spending lavishly much and many sums of money, both at home and abroad, hearing that *Hircanus* who reigned before him, opened *David's* Sepulchre, and took out of it three thousand talents of silver, and that there was left yet farre more, able to defray any great charges whatsoever, he long time purposed to doe the like. And at this time in the night season accompanied onely with his most trusty friends, being very wary that none of the people should know of it, he entred into the Sepulchre : but he found no money there, as *Hircanus* did ; but he took from thence a great company of precious attires and ornaments of gold ; whereby he was inticed to make a more diligent search : and he sent two of his company for the nonce into the inner part of the Sepulchre, where the bodies of *Salomon* and *David* were intombed ; who were there lost, and as it is reported, fire came out of those secret places and consumed them. Whereat *Herod* being terrified, departed out of it ; and moved with religion to make satisfaction, he builded a most sumptuous monument of white marble, at the entrance into the Sepulchre : of which building *Nicholaus* also a writer of that time, maketh mention ; but he speaketh not how they went into the Sepulchre of *David*, thinking that therein he should not keep decorum ; if he should make mention thereof. Wherein he followed this accustomed order : for his writings were to come to the ears of the King yet living, wherein he did onely curry favour, mentioning onely that, that might redound unto the Kings credit : so that many of his open and wicked pranks, he did either colour under some other pretence, or else all waies possible he endeavoureth to hide them. For he doth as it were tell a tale, of *Herods* cruelty against *Mariamme* and his sonnes ; as though he did thereby deserve credit and praise, accusing her of adulterie, and them as Traitors unto their father : and this he doth clean through his works, too much extolling the Kings good deeds, and too diligently excusing his bad deeds and iniquities. But as I have said, we must pardon him, who did not so much write to leave a memory of things done unto after ages, as to gratifie and please his King. But I, who come of the lineage of the Asmonian Kings, and execute the office of a Priest, account it a shame to lie : and doe intend truely to recount the history of all things that were acted and done, yet with a reverence of the posteritie of that King, who doe also now beare sway and rule ; yet with their pardon and leave, having a greater care to the verity of our history, then to them.

After the Sepulchre was thus violated, *Herods* house began to decay, whether revenge lighting upon that part which was already scarce found, or whether by meere chance such calamitie at that time befell him, as might justly be thought the reward of impiety. For there was a discord in the Court not unlike to civill wars, every one striving against other with hatred and forged accusations : but especially *Antipaters* politick practice against his brethren was to be noted, who intangling them by other mens forged accusations, himself oftentimes seemed to take upon him their defence, that making a shew of good will unto them, he might secretly oppresse them the sooner ; and he did so craftily circumvent his father, that his father deemed him to be his onely conservator. Wherefore the King commended *Ptolomeus* his procurator unto *Antipater* his sonne, and did communicate all his secrets unto his mother, so that all things were done according as they pleased, and they made him displeased with those, against whom they knew the Kings displeasure might redound unto their profit.

But *Mariammes* children did every day stomack the matter more and more, disdaining to give place unto ther inferiour : and for their nobilitie not enduring to be removed from their places, and not to keep their dignitie also, their wives did the like, and *Alexanders* wife *Glaphyra*, who was the daughter of *Archelaus* King of Cappadocia, did greatly envy and disdain *Salome* ; and she also her again, both for the love that she bare unto her husband, and for that she disdained (as women are wont) that her daughter married unto *Aristobulus*, should be in equal honour with her. *Pheroras* also the Kings brother had a hand in this other contention about a private cause of suspicion and hatred. For he fell so farre in love with one of his maides, that he refused the Kings daughter offered unto him, rather making choice of his maid. *Herod* took this in very ill part, seeing his brother (who had received so many benefits at his hands, and was almost his fellow in his Kingdome by his means) not to shew the



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nativity, 7.

like brotherly affection to him again as he then ought, and himselfe to be an unhappy brother. And seeing he could not dissuade him from that madnesse, he married his daughter unto *Phasaelus* his sonne: and afterward thinking that now his brothers minde towards his maide was satisfied, he complaining of his injurious dealing, in repulsing his daughter, offered unto him to wife, he now offered him another of his daughters named *Cypros*. Then *Ptolomeus* advised *Pheroras* not still to contemn his brothers offer, and persist in such folly; telling him it was meere folly therefore to incur the Kings displeasure and hatred, and losse of tranquillitie. *Pheroras* understanding this counsell profitable for him, having been once before injuriously accused, and obtained pardon at the Kings hands, sent away his maide, by whom he now had a sonne, and promised the King to marry this his other daughter, and appointed the thirteenth day after to celebrate his marriage; making a solemn oath unto the King, never after that time to use the company of that woman whom he had put away. The time appointed being expired, he fell so farre in love with the former woman, that he would not stand to his promise, but again accompanied with his maide.

Salome inticed  
her daughter  
to bewray her  
husbands  
secrets.

Then *Herod*, not able any longer to contain himselfe, used many speeches, whereby he evidently shewed his minde to be alienated from his brother. And there were many who taking hereat opportunitie, did by forged calumniationes encrease his alienation: so that now there was no day nor houre past, wherein he did not still heare some new alterations and stirres amongst his dearest friends; whom nature willed to combine themselves to maintain concord and amitie. For *Salome* being now offended at *Mariammes* children, did not permit her daughter married unto *Artistobulus*, one of the young men, to enjoy mutuall love and comfort of her husband, enticing her to bewray her husbands secret talke: and if she heard any small occasions of offence (as often it falleth out) she should the more aggravate them with suspicions, whereby she also learned all their secrets, and made the young woman hate her husband. And she to please her mother, recounted how that often when her husband and *Alexander* were alone, that then they were wont to talke of *Mariamme* their mother, and use reprochfull words against their father; and threatening, that if they ever did obtaine the Kindome, they would make the sonnes of the King, whom he had by other wives, notaries and town clerkes, and so they might reape profit of their learning which they now studied for: and whensoever they saw any of the Kings wives weare any of *Mariammes* apparell, that then they vowed in stead of that attire, to cloath them with sackcloth, and shut them up where they should never see sunne. *Salome* presently told all this to the King: who though he were much grieved hereat, yet he chose rather to seek to amend it, then to punish them: for he was greatly incited against them by suspicion, and every day waxing worfe and worfe, at last he beleevd all the reports of any whomsoever. But he then contented onely sharply to chide his sonnes, and pacified with their excuses and answers, he for that time was quiet.

Herod greatly  
moved against  
*Pheroras*, for  
affirming that  
he was in love  
with *Glaphyra*

But presently the mischief was again set on foot: for *Pheroras* the Kings brother, meeting *Alexander*, who (as we have said) was *Glaphyra* her husband, who was daughter to *Archelaus*: he told him that he heard by *Salome*, that *Herod* was far in love with *Glaphyra*, so that he could not shake off this affection. The young man hearing this, became jealous, and was in a great rage: and now what honour soever or gifts *Herod* for the love of his sonne gave her, *Alexander* did interpret it in the worst sense, being now made jealous by that which he had heard of *Pheroras*; and not able to put up such injuries, as he thought; he went unto his father, and with tears recounted unto him what *Pheroras* had told him. But *Herod* was hereat the more enflamed, not enduring himselfe fallly to be accused of so shamefull a fact, inveighing against the great malice of his friends, who for his great good turns he did them, so rewarded him. And presently sending for *Pheroras*, very sharply began to chide him, saying: O most impious that liveth amongst men! art thou become so ungratefull, either to speak or think such a matter of us? Thinkest thou that I doe not perceive thy drift; that thou speakest not these words unto my sonne to discredit me, but also to the intent by this means thou mightest work some treason against me, and cause me to be poisoned? For who but a good sonne, as this is, would suffer his father, suspected for such a matter, to live, and not to be revenged of him for such offence? Whether dost thou think that thou didst put these speeches into his minde, or by them to his hand to kill his father withall? or what was thy intent, seeing thou hatest both him and his brother, and onely counterfeiting good will toward me, to belie me, and to report that of me, that without impiety could not be thought: get thee hence, thou wretched imp, seeing thou hast thus abused thy brother, who hath well deserved at thy hands; and doe as thou wilt all thy life time, my selfe will endeavour to be better unto my children, then I have been; and neither will I punish them as they deserve, but I will



**A** will honour them above their merits. The King having discharged his choler against his brother *Pheroras*; and he being taken in a manifest fault, answered, that that report was first devised by *Salome*, of whom he heard it: which she (being then present) hearing, beganne to exclaime, saying, it was not her device, and that they all laboured to make the King hate her, and put her to death, being one who did especially wish him well; and what in her lay, seeking his safety, and that now he was in danger of more treason then ever before: for (said she) I was the onely cause that you did put away the woman, whom you so deated after, perswading you to marry the Kings daughter: and this is the cause that you hate me. With these speeches tearing her hair, and striking her brest, she made a shew of incontinency: but this her gesture was a colour to hide her bad intent. So *Pheroras* was left in great perplexitie, not knowing what to say or doe; and finding no pretence to excuse his fact: for on the one side he confessed, that he told it unto *Alexander*, and on the other, he could not make *Herod* beleieve, that he heard it of *Salome*. This contention endured a good while: at last the King being wearied, sent away his brother and his sister: and greatly commending his sonnes moderate minde, and that he had given him intelligence of those speeches, very late in the night, he went to supper.

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Salome excuseth her selfe.

After this contention, *Salome* was hardly thought of, because she was judged to be the authour of this ill report, and the Kings wives wished evil unto her, because they knew her to be of strange qualities and hard to please, and so variable, that according to the time, one while she would professe friendship, and presently after hatred. Wherefore they still had something to informe *Herod* of against her, taking occasion hapning by chance, which was this:

The effect of calumniation.

**C** There was a King of the Arabians, named *Obodas*, a sloathfull man, and one given to idleness: and there was one *Syllaus* that did govern all his affairs; this man was a crafty fellow, and in the prime of his youth, and very beautifull. This *Syllaus* coming unto *Herod* about some businesse, and viewing *Salome*, who then sat at supper with him, began to set his minde upon her: and finding she was a widow, he entred into talke with her: and she finding her brother now not so friendly unto her as before he had been, and also intangled with the beauty of this young man, did not greatly deny to marry him; and many feasts being made at that time, they shewed evident signes of their mutuall consent, and love one unto another. The Kings wives told the King of this in scoffing sort. *Herod* herewith not contented, demanded of *Pheroras* how the matter stood, and willed him at supper time to note if he could espie any tokens of familiaritie betwixt them:

**D** And *Pheroras* told him that by signes and mutuall viewing one another, they sufficiently shewed their intents. After this the Arabian being suspected, departed into his own countrey. But two or three moneths after he came again into Judæa, onely for this purpose, and talked with *Herod* touching this matter, requesting him to let *Salome* be his wife: affirming that that affinitie would be profitable unto him for the traffick between his people and the Arabians, whose Prince he was to be, and did already enjoy a great part of the dominion. *Herod* told all this unto his sister, and asked her if she would marry him; and she answered, she would. Then they requested that *Syllaus* should become a Jew in religion, or else it was not lawfull for him to marry her. He would not condescend hereunto, affirming that he should be stoned to death by his people, if he did it; and so he departed without obtaining his purpose. From that time forth, *Pheroras*,

Syllaus the Arabian desiring Salome to wife, was denied.

**E** & especially the Kings wives accused *Salome* of intemperancie, affirming that she had had the company of the Arabian. Now *Herod* determined to marry his daughter unto *Salomes* sonne, whom *Pheroras* refused for the love of his maid, which son of *Salomes* was her eldest that she had by *Costabarus*; and that to shew his good will toward *Salome* his sister. But he was dissuaded by *Pheroras*, who told him that the young man would never love such a father in law, because of his fathers death, perswading him rather to marry her to his eldest son, who was to succeed him in his Tetrarchy: which he easily perswaded the King unto, and so obtained pardon for his former offence. Wherefore the spousals being changed, the maid was married unto the young man, who had an hundred talents in dowry with her, more then otherwise should have been given with her.

Herod married his daughter to *Pheroras* son.

**F** But all this while the dissension of *Herods* house did not cease, but rather increased, he having a shamefull beginning, and coming to a sorrowfull end. *Herod* had three Eunuches, whom he greatly esteemed for their beauty: one of them was his butler, the other his cook, and the third his chamberlain; whom also he was wont to employ in serious affairs of his kingdome. Some one or other informed the King, that these three Eunuches were corrupted by his sonne *Alexander* with great sums of money, and being upon tortures examined if they had accompanied with him, they confessed all: yet they affirmed that they knew no practice of his attempted against his father. But their torments being increased by *Antipaters*

The sons hated towards their father is bewrayed.

favourites,



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favourites, they were forced to confesse that *Alexander* secretly hated his father, and he exhorted them to forsake *Herod*, who was now good for nothing; who dissembled his age by painting his face to make himself seeme younger then he was, and colouring his head and beard black, which were already grown very white through age: but rather set their mindes upon him, who would in despight of his father enjoy his kingdom due unto him, and that then he would advance them to the highest honors of the Kingdome: for he had not onely title unto it by his birth, but also was now prepared likewise to invade it; and that he had many of the captains, of the souldiers, and many of the Kings friends on his side, who were prepared to doe or endure any thing for his sake.

*Herod* hearing this, fear and anger did invade him, by reason that his sonnes words seemed both contumelious and threatning: and being for both these causes in a rage, he feared some greater matter to be put in practice against him, which he could not suddenly, and having to little warning, avoid; and not daring to make open inquiry, he set secret spies awork, to tell him how all matters stood, himself now mistrusting all men, and accounting it his securitie to mistrust all, even them that deserved it not: and not moderating his suspicious minde, now whosoever was the neereft unto him, was the most suspected, as of most power to injure him. As for others, that were but onely named by his spies, he presently esteemed it his safety to put them to death. Then they of his household, every one being careful to save himself, were one turned against another, every one deeming it his own safety to prevent others, by accusing them unto *Herod*: which done, presently they incited other mens envy against him, and every one of them to desire such measure as they had measured unto others: and thus they also revenged their private quarrels, & presently after, they themselves were taken, and did by other mens means suffer the like, being entrapped in the same trap they set for their enemies. For the King did quickly repent himself, because he had put very many to death, who were not convicted: yet for all that, he was not hereby admonished to beware of the like hereafter; but on his repentance for their death, raged so farre, as to cause him to inflict the same punishment upon the accusers; which he had done upon them. So great trouble and fear then fell upon all the whole Court. He then commanded many of his dearest friends, and them especially whose fidelitie he had beforetimes experienced, not to come in his sight, nor within his court gates. For he did now shake off the friendship between *Andromachus* and *Gemellus* and himself, who were his ancient friends, and oftentimes had gone Embassadours for him, and alwaies been of his counsell, and had been tutors unto his children, in whom he had alwaies reposed more trust then in any others: the one of them, for that his sonne *Demetrius* was familiar with *Alexander*, and *Gemellus*, for that he knew him to wish well unto *Alexander*: for he was one of them who had brought him up, and had abod with him at his being at Rome. And no doubt but he had censured them with some more heavy sentence, had it not been that they were so eminent persons. Wherefore at that time he was contented to have banished them, and deprived them of all their authoritie, to the end, that having disgraced these good men, he might the more freely play the Tyrant.

*Herod* credit-  
eth all tales,  
and so putteth  
many to death  
unjustly.

*Hedio* & *Ruf-*  
*finus*, chap. 8.  
*Herod* denieth  
to be familiar  
with *Andro-*  
*machus* and  
*Gemellus*.

*Antipater* the  
cause of all  
mischief.

Many were  
tortured and  
examined for  
*Alexanders*  
cause.

*Antipater* was the cause of all this mischief, who from the first time that he perceived his father to be fearfull and suspicious, still after that joyned with him as counsellor, and as it were increased his rage and crueltie; and then he gallantly played his part, endeavouring, that whosoever would resist him, should be made away. Wherefore *Andromachus* and the rest of his friends being now banished the Court, the King presently tortured all that he imagined any way to favour *Alexander*, to see if they were guilty, or if they knew of any treason to be practised against him: but they knowing nothing to inform him of, died amidst their torments. Where he so much more tortured others, for that contrary to his opinion, he found not so much as an evill thought against him; *Antipater* craftily interpreting it, that they had rather in torments conceale the truth, then to shew themselves not truely to their masters and friends: wherefore many being taken, he caused them to be tortured to get something out of some of them. At last one amongst the rest, not able to endure those torments imposed upon him, said; that he had often heard *Alexander* say, so often as any one commended his goodly stature, or skilfull shooting, and the rest of his vertues, that these qualities nature bestowed upon him rather then other benefits; for his father for envy hereat was offended: so that when he talked with him, he did upon purpose draw his body together, lest his father should perceive the talenesse of his stature; and that when he went a hunting with him, he upon purpose did misse the mark he could have hit, because he knew his father could not endure that he should be commended. And whilest these words were considered, and pondred, and his torments intermitted, he again accused *Alexander* to have conspired with his brother *Aristobulus*, to kill his father when he was hunting, and then to flie with speed unto Rome,

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**A** Rome, and begge the kingdome of *Cesar*. There were also found some of this young mans letters written unto his brother, complaining of the injurious dealing of his father, who had given certain grounds unto *Antipater*, the yeerly revenues whereof amounted unto two hundredth talents. Then *Herod* thinking himself to have probabilitie enough, his former suspicion was now confirmed, and so he took *Alexander* and cast him in prison: and again he began to rage, notwithstanding that himself did scarcely belevee the informations against him: neither could he himself devise any cause wherefore they should seek to work treason against him. And those complaints seemed childish: neither was it probable that having openly killed his father, he would afterwards have gone to Rome. Wherefore endeavouring to finde some stronger argument of his sonnes impiety, and because he would not be thought rashly to have committed his sonne to prison, he caused the most noble and eminent of all *Alexanders* well-willers to be tortured, and they confessing no such matter as he expected, he put them to death.

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*Alexander*, being in prison, his friends were tortured. One accused *Alexander* to have sent letters to Rome against his father.

Whilest thus all the Court did resound with fear, torments, and contentions, a certain man accused *Alexander* to have sent letters to his friends at Rome, to entreat them to cause him to be sent for by *Cesar* thither, that he might accuse his father of certain conspiracies against *Cesar*, and how he more esteemed the friendship of *Mitridates* King of the Parthians, then the friendship of the Romans: affirming also, that he had poyson ready prepared at Ascalon. *Herod* hearing this, was comforted by the parasites about him, as having not done any thing rashly, and so he gave now full credit unto all: yet the poyson was diligently sought for, but could not be found. *Alexander* being now oppressed with this calamitie, he yet took courage, and because he would more incite his fathers displeasure against him, he did not deny it: perhaps meaning to make his father ashamed of himself, for giving credit so easily unto forged tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little books, and sent them unto his father, telling him that it was needlesse to use any more torments, for indeed treason was intended against him, and that *Pheroras* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were forced him to lie with her; and that all of them aymed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Ptolomus* and *Sapinnus* of this conspiracie, who were more faithfull unto their King, then all others: so that now these men, who before were most friendly one to another, began like mad men to rage one against another: and punishment so hastily pursued every one, that they had no leisure given them to speak in their own defence: neither was their punishment deferred till their cause was tried, & the truth known, that some were bound and imprisoned, other some presently put to death, other laughed in their sleeves to see that day, yet discontented for that any delay was used for their punishment: so that the Kings Court was now greatly defaced with sorrow, and heavinesse, wherewith the wonted felicitie thereof was destroyed. *Herod* himself amidst these calamities, could not but be weary of his life, who not daring to trust himself in any bodies hand, he was tormented with a daily and hourly fear of some untimely death, that would befall him: and many times perswaded himself, that he did see his sonnes before him with a drawn sword, ready to kill him; and this was his cogitation night and day, so that herewith he almost ranne mad.

*Alexander* confesseth the treason, and who had a hand in it.

*Herod* was so troubled with the contention in his house, that he was weary of his life.

## CHAP. XII.

*How Archelaus King of Cappadocia reconciled Alexander unto his father.*

**W**hilest *Herod* was thus troubled in his minde, *Archelaus* King of Cappadocia carefull for his daughter, and the young man his sonne in law, and pitying his friend *Herod* entangled in such calamities; he thought it his duty to make a journey unto him. And finding him so affected as it was reported unto him before his coming, he thought it an unfit way to argue him of too much credulity and rashnesse, perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles. Wherefore he counterfeited indignation against the young man, approving all the Kings actions for good, affirming that he would break the band of wedlock between his daughter and *Alexander*, and that if she knew of the conspiracy, and did not inform the King thereof, himself would punish her. Then *Herod*, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: and now with just confide-

*Hedio* & *Rufinus*, chap. 9. al. 13. *Archelaus* the King of Cappadocia saith much displeasure against *Alexander* his sonne in law, and so reconciled *Herod* unto him.



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Archelaus laid the fault of Alexanders offence upon others, and especially upon Pheroras.

Pheroras confessed himself to be author of all mischief, and obtained pardon of his brother.

Herod accompanied Archelaus unto Antioch.

consideration weighing what he had done, by little and little, he began to have a fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young man, he grew to be very angry thereat: but when Archelaus also began to accuse him, then Herods heart relented, and he with tears besought Archelaus not to yeeld too much to anger, nor for the young mans offence break off the marriage. Then Archelaus perceiving him to relent, began to turn the matter against Herods friends, as the causers of all this mischief, who had corrupted the young man, who of himself was void of malice, and especially he aggravated the matter against Pheroras the Kings brother. Pheroras having now incurd the Kings displeasure, perceived that none could so soon reconcile him unto the King, as Archelaus; wherefore clothed in black, and making other signes as though he despaired of his life, he went unto him, who did not deny to help him what he could: yet he told him that it was no easie matter for him to pacifie the King so highly offended, perswading him rather himself to go unto the King his brother, and crave pardon of him; confessing himself to have been cause of all this mischief, by which confession of his the Kings wrath would be greatly appeased, and so he also should have better occasion to entreat for him. Pheroras followed his counsell, which fell out happily for them both: for the young man, contrary to any ones expectation, was freed from all his troubles, and Archelaus made Pheroras and Herod friends; and he himself having now gotten great friendship of the King in those his adverse and troublous times of his, he returned joyfully into Cappadocia, being rewarded with rich gifts, and being accounted of as Herods chiefeft friend. They also agreed amongst themselves, that Herod should go to Rome, because he had already written unto Caesar, concerning this matter: and they both went together unto Antiochia, and there Herod reconciled Titus the President of Syria unto Archelaus, and so he returned into Judæa.

### CHAP. XIII.

#### How the Trachonites revolted.

The year of the world, 3958. before Christs nativity, 6.

The cause of the Arabian warre.

Caesar gave Trachonitis to Herod. Alias cha. 14.

Herods captains subdue the rebels in Arabia.

The theeves taken and punished.

Alias cha. 15.

Herod demanded the theeves to be delivered unto him, and the money he had lent to be repaid.

W Hilest Herod going to Rome was absent from his kingdome, the Arabian warres began, hereby taking an occasion: The inhabitants of Trachon, whose countrey Caesar taking from Zenodorus, gave it unto Herod, being forbidden and hindred from stealing, were now forced to frame themselves to live like husbandmen in more civilitie then before: but this kinde of life pleased them not; neither did their countrey yeeld fruits worth their labours; yet at first Herod compelling them thereunto, they abstained from injuring the inhabitants bordering upon them, which did greatly redound unto Herods credit, by whose diligence they were brought unto it. But when Herod was sailed into Italy to accuse Alexander, and to commend Antipater unto Caesar, the Trachonites hearing a bruit of his death, revolted and turned to their accustomed robberies: Yet were they at that time again subdued in the Kings absence by the captains that he left at home; and fourtie of the chiefeft of the theeves amongst them being taken, the rest terrified by their example left their own countrey, and fled into Arabia, where Syllaus received them, in revenge that he could not obtain Salome for his wife; and receiving of him a strong hold to dwell in, they did not onely make incursions, and rob and spoil the borders of Judæa, but also of Coelosyria, and drave away the preys they got, into the place allotted them; Syllaus protecting them and their villanies. Herod returning from Rome, found that his people were greatly endamaged by these theeves: and seeing he could not subdue them, by reason the Arabians did protect them, not enduring that injurie, and entering into Trachon, he killed all their families: whereby they were so much the more enraged against his countrey, for they had a law amongst them, whereby they were commanded to revenge the death of their families, and so contemning all dangers, they came and wasted all Herods countrey with continuall incursions. Then the King complained hereof unto Saturninus and Volumnius then Presidents sent thither by Caesar, requesting that he might have the theeves to punish them. They hearing this news, with as much speed as they might, gathered their forces together, and making themselves stronger then they were before, with sudden incursions wasted all where they came, destroying both the fields and villages, and killing all they could finde; so that now this resembled a warre, rather then a robbery: for now they were a thousand in number. Wherefore Herod required these theeves and robbers to be delivered unto him, and required the debt that Obodas ought him, for Herod had lent Obodas threescore talents, and sent them unto him by Syllaus, and now the time was expired wherein the money was to be repayed. But Syllaus, who had taken all the rule from Obodas, and himself now governed all, denied that those theeves were in Arabia, and deferred the payment of the money: so that



A that now this matter was debated on before *Saturninus* and *Volumnius* then Presidents of Syria. At last it was by them determined, that within thirtie dayes, the money due to *Herod* should be repayed, and the runawaies of both countries delivered each to other. But there was no one Arabian that either had fled unto *Herod* for any offence committed nor for any other cause: but the Arabians were convicted to receive the theeves that fled from *Herod*.

## CHAP. XIII.

*How HEROD went into Arabia with an army.*

B **W**HEN the day was come that was appointed, *Syllens* not minded to stand unto the agreement made, went in the mean time to Rome: But *Herod* exacted his money, and the theeves to be restored unto him, *Saturninus* and *Volumnius* permitting him with force of arms to persecute those obstinate people: so he levying an armie, went into Arabia, in three dayes space going as farre as ordinarily men are wont to march in seven, and coming unto the Castle wherein the theeves kept, at the first onser he took it and destroyed it, being called *Repta*, and did no other harm unto the inhabitant. And a captain of the Arabians, named *Nacebus*, came to succour the theeves, and so fought with *Herods* armie, in which battell a few of *Herods* men were slain, but of the Arabians were slain five and twentie, with their Generall, and the rest were put to flight. Being thus revenged upon the theeves, he led three thousand Idumæans into *Trachon* to keep the inhabitants from robbing, and sent letters unto the Roman Governors, who abode in *Phoenicia*, that he had onely used the authority which they gave him against the rebellious Arabians that resisted him, and nothing else: which afterward also, they making enquire, they found true.

## CHAP. XV.

*How SYLLÆUS accused HEROD unto CAESAR.*

D **U**T then were messengers hastily sent unto *Syllens* at Rome, and informed him otherwise, aggravating every thing according to their fashion. *Syllens* being new before insinuated into *Caesars* acquaintance, by chance was then also about the Palace, and hearing these news, he presently changed his apparell, and cloathing himself in black, he went in this maner unto *Caesar*, informing him how Arabia was afflicted with warres, and that the whole kingdome was waisted by *Herod*, who had entered into the countrey with an army, and with tears complained that 2000. and 500. of the Arabian nobility were slain, and amongst them his friend and kinsman *Nacebus*, and great riches were taken away, which were laid up at *Repta*, and that all this was done in contempt of *Obodes* who had no army ready, nor a fit Captain for his forces, he being not there. *Syllens* having thus spoken, adding moreover, that he would not have come to Rome, but that he was perswaded that *Caesar* would have had a care of the common peace, and tranquillity of his subjects, and that had he been at home, *Herod* to his cost should have violated that peace: *Caesar* hereat was greatly moved, and enquired of some of *Herods* friends, who were then present, and of certain men that were lately come out of Syria also, whether *Herod* had led an army out of the limits of his own kingdome. Which they not denying, and *Caesar* not vouchsafing to hear the cause why, his displeasure against *Herod* was greatly increased, so that he writ threatening letters unto him, telling him that hitherto he had used him as a friend, but hereafter he would use him as a subject; which also *Syllens* signified unto the Arabians. By which letters of his they were made proud, and would neither render unto him the theeves that were escaped, nor restore the money he lent their King, nor pay him rent for the pasture ground that they hired of him; bolstering themselves herewith, that the King had offended *Caesar*. Moreover, the *Trachonites* hearing this, rebelled against the garrison of the Idumæans, and joyning with the Arabian theeves, who waisted their countrey, not so much respecting their own gain as their revenge and particular profit, they did many mischiefes, and exercised great crueltie against them. *Herod* did put up all injuries, and durst not once mutter, *Caesar* being offended at him; for the which cause he was not so courageous nor valiant as before. For first of all, *Caesar* would not admit his Embassadors, whom he sent to plead his cause before *Caesar*, and *Herod* again sending other Embassadors, *Caesar* sent them back again, their businesse undone.

Wherefore *Herod* being in this perplexity, greatly feared *Syllens*, who being now at Rome,

did

The year of the world, 3958. before the nativity of Christ, 6.

*Saturninus* and *Volumnius*, the Rulers of Syria, do reconcile *Herod* and the Arabians.

*Herod* by the permission of *Saturninus* & *Volumnius*, entered into Arabia with an army, and destroyed the castle called

*Repta*. *Nacebus* with 25. Arabians slain.

*Herod* carried 3000 Idumæans into *Trachon*.

*Herod* & *Rufinus*, chap. 10. al. 16. *Syllens* accused *Herod* unto *Caesar*.

The Arabians and *Trachonites*, understanding that *Caesar* was offended with *Herod*, rejoyce thereat.



The year of the world, 3960. before Christs nativity, 4.

Cæsar offendeth with Herod. Obodas dying, Eneas succeeded him in the Arabian kingdom. Cæsar would not give audience to the Arabian Embassadors.

Herod sent Nicholas Damascene to Cæsar.

did easily perswade *Cæsar* any thing; for that *Cæsar* was now very credulous; and *Syllens* ayimed at some greater matter. For *Obodas* dying, *Eneas* succeeded him in the kingdom of Arabia, who changing his name, called himself *Aretas*: whom *Syllens* by forged calumniation did seek to depose from the crown, and usurp the kingdom unto himself, giving great summes of money unto the courtiers, and promising great summes unto *Cæsar*; whom he now perceived to be angry against *Aretas*, for that without his consent he presumed to take upon him the government of the kingdom. But at last he also sent letters and gifts unto *Cæsar*, and amongst the rest a crown of gold worth many talents, and in those letters he accused *Syllens*, who as an impious and disloyall servant, had poysoned his king *Obodas*; in whose life-time he had also invaded the government of the kingdom, committing adultery with the Arabians wives, getting together other mens money, thereby to obtain the kingdom. *Cæsar* would not permit these Embassadors to have audience; but refusing their gifts, suffered them to depart without obtaining that they came for. In the mean time the affairs of Judæa and Arabia every day became worse and worse, every one seeking to trouble the estate of both kingdomes, and no man endeavouring to quiet them. For the king of Arabia was not yet established in his kingdom, and therefore could not controul his subjects. And *Herod* feared that if he did defend himself, he should so much the more incite *Cæsar* against him; and so was forced to put up all injuries that were done unto him; and finding no end of his miseries, he finally determined to send again to Rome Embassadors, to see if by the help of his friends, *Cæsar* might be perswaded to think better of him, and so committed that Embassage unto *Nicholaus* of Damasco, and sent him to Rome.

# CHAP. XVI.

Of *Eurycles* his calumniation against *Herods* sonnes.

Hedio & Rufinus, chap. 11. al. 17. Eurycles a Lacedemonian insinuateth himself into Herods familiarity. Eurycles insinuated himself into Alexanders friendship.



T this time the dissention of *Herods* house was much increased; and although at all other times his Court was never void of suspicion, which is a pernicious evil to kings and Princes, yet at that time especially this mischief was in his principall vigor and force. For one *Eurycles* a Lacedemonian and a noble man of his country, but having a turbulent wit given over to flattery and pleasure, yet cunningly dissembling both vices, coming unto *Herod* and giving him gifts, and receiving greater gifts at his hands, was by him courteously entertained; and familiarly conversing with him, brought it so to passe that he was received amongst his especiall friends. This *Eurycles* lodged at *Antipaters* house, being also familiar with *Alexander* for their often meeting one another: for he said that *Archelaus* king of Cappadocia and himself was great friends, and therefore he counterfeited himself to reverence *Glaphyra* very much; and all men judging him indifferent unto all parties, he diligently noted whatsoever past, and every word that was spoken, seeking by all means he could, matter to gratifie others by carrying of tales; and with such flattering fair speeches he insinuated himself into every mans friendship; that he seemed as *Alexanders* sole trusty friend, and to use other men as it behoved a friend. And by this his deceit, he so insinuated himself into *Alexanders* favour, that the young man thought him to be his onely friend, unto whom he might impart his secrets; so that *Alexander* opened unto him his grief, for that his father was something alienated from him, and recounted unto him his mothers misfortune, and that *Antipater* had now gotten all authoritie and dignitie from him and his brother, and was the onely man that could do all; and that these injuries were no longer tolerable, their father being now incited against them, that now he would neither admit them unto his counsels, nor banquets. And he committed his griefs (as he then thought) into his friends bosome. But *Eurycles* told *Antipater* all, affirming that though it nothing concerned him, yet he could not but speak of it for the greatness of the danger then imminent, willing him to beware of *Alexander*, who did not stick openly to shew what minde he bare, but did as it were manifestly shew that he desired to make away his father. Which done, he received of *Antipater* most rich gifts, as pledges of his good will towards him; and finally he was by him perswaded to relate his news himself unto *Herod*. The king lent a greedy care whilest he recounted *Alexanders* malice; and was so moved with the circumstances of his speeches, that he conceived a deadly hatred against his sonne, which also without further delay he did make manifest: for he rewarded *Eurycles* for his pains with fiftie talents. Which he having received, went unto *Archelaus*, and talking and speaking well of *Alexander*, recounted unto him in what stead he had stood him in reconciling him unto his father: and receiving of him also a summe of money, he departed before his malice was discovered; and returned into his country, and using the like shifts

Eurycles observing all Alexanders words & actions, related them to Antipater and Herod. Eurycles by craft got money of Archelaus.

there



A there also, he was finally by his countrey men banished from Lacedemonia. Furthermore, Herod not content now, as before he was, to hear onely that which was told him of *Alexander* and *Aristobulus*, did now himself also conceive a proper hatred against them, himself observing all things, and making diligent inquiry though no man accused them, and permitting all men to speak what they list against them. And amongst the rest, *Evaranus* of Cous had conspired with *Alexander*, and he seemed now to hear no talk more willingly then this, and such like. But then greater misfortunes then all the rest befell the young men; false accusations never ceasing to be forged against them, and every one as it were, striving to accuse them of some crime or other unto the King, pretending the care they bare of his safetie. Herod had two champions, *Iucundus* and *Tyrannus*; both acceptable and gratefull unto him, for their strength and tall stature and bignesse of body: these two for some offence were banished the Court, and received into *Alexanders* service, and placed amongst his stipendiary horsemen, and for that they were very active, he bestowed many gifts and much money upon them. Whereat the King presently conceiving suspicion, began to torture them, and after many torments they confessed that *Alexander* had hired them to kill Herod as he was a hunting wilde beasts: for so it might easily be bruited abroad, that he falling off his horse, fell upon his own lance, and so was slain: which once before had almost happened unto him. They also declared unto him, that certain gold was hidden and buried in the stable: and they also accused Herods chief Huntsman, that at *Alexanders* command he had given *Alexanders* servants the kings lances and his armour. After them the Prefect of the castle of Alexandrium, was taken and examined upon tortures, and it was objected against him, that he promised to receive them into the Castle, and to deliver unto them the Kings treasure there. But he denying it, his own sonne affirmed all to be true, and brought forth letters to testifie the same, resembling *Alexanders* hand, written to this effect: So soon as by Gods assistance we have done that which we intend to do, we will presently come unto you: be careful therefore, that according to your promise you do receive us into your Castle. Herod having had a view of these Letters, did now without any hesitation beleieve, that indeed some treacherous practise was plotted against him by his sonnes. But *Alexander* affirmed, that *Diophantus* the scribe had counterfeited his hand, and that the Letter was *Antipaters* device. For *Diophantus* was accounted cunning in such matters, and afterward being taken with the like, he was therefore put to death. And the king produced them that had been tortured at Jericho before the people to accuse his sonnes, where they were stoned to death, and the people hereat moved, would also have killed *Alexander* and *Aristobulus* with the same death. But Herod, by the means of *Ptolomeus* and *Pheroras* did restrain them, and commanded the young men to be cast into prison, and there to be kept so streight that no man was admitted unto them; but many spies were set, who should narrowly mark all their actions and words: and now they were accounted as condemned men, both by other mens opinions, and also by their own. One of them, to wit, *Aristobulus*, for grief inviting his aunt, and mother in law to compassionate his present calamitie, and to hate him that was the author hereof, affirmed that she also was in great danger, being accused, in hope to marry with *Syllanus*, to have signified unto him by Letters all that past in Herods Court. Which words the woman presently came and recounted unto her brother Herod. The king no longer able to bridle his furie, commanded them both to be bound and kept in severall places one from another, and each of them to write what they had plotted against their father: and being thus commanded, they wrote that they neither prepared treason, nor yet thought of any treason against him, onely they purposed to flie, because they perceived that they could no longer live here, because they were so suspected and in continuall care. At that time a Prince of Cappadocia came Embassadour from *Archelaus*, named *Mela*, who was one of the greatest Lords of the countrey: and Herod willing to shew his sonnes malice, he sent for *Alexander* out of prison, commanding him to recount how and after what order, or whither they meant to flie: he answered unto *Archelaus*, who had also promised them to send them to Rome; but that they had no further intent or purpose to effect any unlawfull practise against their father, and that all other accusations were false. And that he requested that *Tyrannus* and the rest might have been better examined; but *Antipater* prevented that, who by his own forged rumours spread amongst the people, did cause them to hasten their deaths. Which being said, Herod commanded both him and *Mela* to be led unto *Glaphyra*, that she might be asked whether she were any way privy to the conspiracie against Herod: and coming unto her, the woman seeing her husband bound, presently tore her hair, and being amazed, with great compassion, cried out amain. The young mans cheeks were also bedewed with tears, so that a long time after, those that were present amazed and moved to compassion at this miserable

The year of the world, 3960. before the nativity of Christ, 4.

Hedio & Rufinus, chap. 10. Herod doth give care unto the accusers of Alexander & Aristobulus. Iucundus and Tyrannus confess that Alexander did sollicite them to kill Herod as he was a hunting.

How Alexander writ unto the captain of Alexandrium to receive him.

Diophantus the scribe doth counterfeite other mens hands. Alexander and Aristobulus are imprisoned: and Aristobulus warneth his mother in law.

Alexander confelleth to Herod, that he purposed to flie to Archelaus. Mela Embassadour of Archelaus, King of Cappadocia

Glaphyra Alexanders wife is demanded if she knew of any treason against Herod.



The year of the  
world, 3960.  
before Christi  
nativity, 4.

miserable sight, could neither speak nor do the Kings command. At last *Protemus*, to whose charge *Alexander* was committed, willing him to speak whether his wife was privy to his intent: he answered, How could it be otherwise, who is dearer unto me then mine own life, being mother of her and my children? then she answered, crying out aloud, that she was privy to nothing that was any harm; yet (quoth she) if it will avail you any thing, or help to save your life, I am ready to tell any lie whatsoever seeing I must die, and will deny nothing you would have me to say. *Alexander* answered, Neither did I purpose any impiety against my father, as some suppose, who ought not to think so: neither dost thou know of any one: this thou knowest, that thou and I purposed to flie unto *Archelaus* thy father, and that he promised to convey us to Rome, which she also affirmed.

Archelaus ex-  
cuseth himself  
to Herod.  
Cæsar and  
Herod made  
friends.

*Herod* new thinking that *Archelaus* was convicted of evill will towards him, delivered letters unto *Olympus* and *Volumnius*, commanding them in the way as they went, to passe by Eleusa a town of Cilicia, and deliver certain letters unto *Archelaus* himself to the same effect: and that from thence they should go to Rome; and if so be when they came there they found that *Cæsar* had been reconciled unto him by *Nicholaus* his means, that then they should also deliver certain letters unto him, declaring all that was past between him and his sonnes, and the proofs alleadged to convince the young men. *Archelaus* writ again unto *Herod*, that indeed he would have entertained the young men, for fear that any greater mischance should befall them or their father, by reason of the suspicion against them; yet was he not minded to send them to *Cæsar*, nor to have confirmed them in any malicious course. The messengers coming to Rome, found *Cæsar* reconciled to *Herod*, and delivered the letters unto him. For *Nicholaus* his embassage was to this effect: So soon as he came unto Rome and had entred the Palace, beside the charge he had given him, he did also undertake to accuse *Syllaus*. For he perceived the Arabians at variaunce amongst themselves, and that some of them had declared all *Syllaus* his bad practises, and that by his means and procurement many of *Obodas* kinsmen were murthered, as his adversaries manifestly proved, by certain of his letters which they intercepted.

Hedio & Ruf-  
finus, chap. 12.  
al. 18.  
Nicholaus ac-  
cuseth Syllaus,  
and excuseth  
Herod.

Now *Nicholaus* desirous to reconcile *Herod* unto *Cæsar*, omitted not this occasion by chance offered him; for he well knew that if he began with the Kings defence, he should then finde a hard and heavy Judge against him; but if he began to accuse *Syllaus*, he should finde also fit occasion to plead his Kings cause. Wherefore *Nicholaus* taking upon him to prove the accusation against him at the day appointed, he accompanied with the king *Arctas* Embassadours, accused *Syllaus* as a murtherer of his Lord and King, and many other Arabians; and that he had borrowed much money to trouble the peace of the Common-wealth; and that he had corrupted many women, and honest matrons both at Rome and in Arabia. He added hereunto a most grievous crime, to wit, that he by his lies and false reports had deceived *Cæsar*, whom in all things he had misinformed concerning that which *Herod* had done. Which when he once mentioned, *Cæsar* commanded him to omit the rest; and onely to recount the matter concerning *Herod*, whether *Herod* did not enter into Arabia with an army, and did slay two thousand and five hundred men, and carry away captives and robbe and spoil the countrey? *Nicholaus* answered, that to these demands himself was able to answer, that *Herod* did none of these, or at least very little hereof, which he did recount; and that he did not deserve any displeasure. *Cæsar*, contrary to his expectation, hearing this, began to give diligent eare to what *Nicholaus* said: and hereupon *Nicholaus* recounted unto *Cæsar*, how *Herod* had lent five hundred talents, and that he had a writing in pawn, wherein he was permitted after the day appointed, if then it were not repayed him again, to prey upon all the whole countrey, and satisfie himself: and that this was no hostile invasion, but according to law and equitie, a requiring of his right and debt due unto him. And that this was not rashly done, though by the writing he was so permitted to do, but by the consent of *Saturninus* and *Volumnius* Presidents of Syria, in whose presence *Syllaus* swore by *Cæsars* good fortune at Berytum, that within thirtie dayes after both the debt and also certain fugitives from the King, should be restored unto him, and that *Syllaus* performed none of these: and so *Herod* went again unto the Presidents, and they permitted him to go and take pledges for his money; and that so by their permission he went into Arabia. And this (quoth he) is the warre that his adversaries have so tragically exaggerated, and yet (quoth he) how can it be called a warre? seeing that it was done by the consent of the Presidents, and that by covenant after perjurie, wherewith both other gods and also *Cæsars* name was violated. It now (quoth he) remaineth that I speak something concerning the captives. There were fourtie theeves of Trachon, and afterward more that fled from *Herod* for fear of punishment, and fled unto Arabia, whom *Syllaus* protected and succoured to the injurie of all men, and

A narration of  
the Arabian  
warres, and the  
borrowed mo-  
ney.

The theeves of  
Trachon.



**A** and gave them ground to inhabit; and was partaker of their preys; notwithstanding that by his foresaid oath, he was bound to restore them together with the borrowed money; neither can he name any man beside them taken in Arabia, and carried away captive; and some of them also escaped. This his forged tale concerning the captives being thus refuted, hear, O Sovereign *Cæsar*, the lying invention, which to provoke thee to wrath, himself devised. For I am well able to affirm this, that when the Arabian army assaulted us, and one or two of our men were slain, then at last *Herod* forced to make resistance, he slew *Natebus*, and with him five and twenty, and no more: for every one of which *Syllaus* falsely recounted unto *Cæsar* a hundred, and so told him that two thousand and five hundred were slain. *Cæsar* hereat greatly moved, with an angry countenance looking upon *Syllaus*, he asked him how many Arabians were slain in the fight? He amazed and knowing not what to reply, answered, that he erred in the number. Presently *Cæsar* commanded the writings to be read, containing the conditions between them, & the writings of the Presidents, & the letters of the Cities containing the complaints of the robberies. And so the matter was brought to passe, that *Cæsar* was reconciled unto *Herod*, and condemned *Syllaus* to die; and repenting himself to have written so threatening letters unto *Herod*, he objected that also unto *Syllaus*, affirming, that by his false informations he had caused him to passe the limits of friendship, in using his friend so hardly. And so he sent *Syllaus* into his countrey, that after he had satisfied his creditors, he might be punished according to the sentence. But he still continued angry with *Arctas*, for that without his authoritie he had usurped the crown and kingdome, and he was minded also to bestow Arabia upon *Herod*: but the letters which *Herod* sent him changed his minde. For *Olympus* and *Volumnius*, so soon as they understood that *Cæsars* wrath towards *Herod* was pacified, presently they delivered unto him the letters as they were commanded: wherein were contained the arguments whereby his sonnes were convicted of treason against him. Which *Cæsar* having read, he thought it not convenient to trouble the old man (infortunate with his sonnes) with another kingdome; and so he admitted *Arctas* Embassadors: and chiding them that their King had rashly usurped the kingdome without his authoritie and knowledge, not expecting his pleasure, he received their gifts, and confirmed him in the kingdome by his authoritie. This done, being now reconciled unto *Herod*, he writ unto him that he was sorrowfull for him, that had such children; and that he should, if they had attempted any treason against him, punish them as men that sought to murder their father: for he gave him free and full authoritie, but if they onely attempted to slie, he should also be sufficed with a lesse punishment. Wherefore he counselled him to call a Consistory at Berytum; and together with the Roman Presidents, and *Archelaus* King of Cappadocia, and the rest of his friends, and the nobilitie thereabout, according as they should advise him, so to do. And this was the effect of *Cæsars* letters.

## CHAP. XVII.

*How HERODS sonnes were condemned in the councill at Berytum.*

**E** *HEROD* receiving this letter, rejoyced above measure, both for that he had again obtained *Cæsars* favour; and also for that *Cæsar* had given him full authoritie to do what he pleased unto his sonnes. And yet I know not how it came to passe, that he who in his prosperitie was a hard father, yet did shew himself not rash in putting his sonnes to death: and now his estate being better then it was, and he recovering his wonted assurance, he now began a new hatred. Wherefore by letters he called together all those whom *Cæsar* appointed, onely *Archelaus* excepted, either for that he hated the man, or else for that he feared he would have withstood that his purpose: and when they were all come together, as well the Presidents as the rest who were called out of divers cities, he would not bring his sonnes into the councill, but kept them in a village of the Sidonians, named *Platan*, not farre distant from the citie, to the intent, that if they were called for, he might bring them forth. Then *Herod* himself alone entring into the councill before an hundred and fiftie men there assembled for that purpose, began to accuse his sonnes before them, and used a speech not onely pitifull for his own calamities, but also little becoming a father. For he was very vehement and unheedy in inveighing against their offence, neither did he sufficiently expresse his minde, shewing many signes of fury, and anger; neither did he deliver in writing any proofs of the accusations unto the Judges: but undecently himself alleaged there the father against the sonne; himself also reading before them certain letters written by them, wherein was contained no impietie nor treason, but onely a consultation to flie away, and certain hard speeches whereby they shewed themselves offended.

R r

Which

The year of the world, 3960. before the nativity of Christ, 4.

*Syllaus* condemned to die. *Cæsar* was purposed to give the kingdome of Arabia to *Herod*, and was altered by *Herods* letters.

The year of the world, 3961. before Christ's Nativity, 3.

*Herod* & *Rufinus*, chap. 13. *Arctas* Embassadors unto *Cæsar*. *Cæsar* allowed *Herod* to punish malefactors.

*Herod* assembled all that *Cæsar* willed, except *Archelaus*.

*Herod* accused his sonnes.



The year of the  
world, 3961.  
before Christs na-  
tivity, 3.

Saturninus  
doth pro-  
nounce an in-  
different sen-  
tence.  
Volumnius &  
other of He-  
rods friends  
pronounce  
Herods sonnes  
to be beheaded  
Herod asked of  
Nicholaus  
what his  
friends at  
Rome thought  
of his sonnes.

Tyro speaketh  
to Herod, and  
not observing  
modesty, he &  
the Captains  
were impris-  
oned.

Which when he came unto, he exclaimed as though hereby they confessed their treache-  
rous practises, greatly exaggerating the matter, and protesting that he had rather die then  
hear such speeches. Lastly, affirming that both nature and *Cæsar* permitted him authoritie  
against them; and his countrey laws so commanded, that if any one being accused, his father  
or mother should lay their hands upon his head, and the standers by must presently stone him  
to death: which though he might easly do in his own countrey & kingdome; yet he thought  
good also to expect their censures. Yet he came unto them, not for that they were to judge  
his sonnes, who were taken in a manifest crime, but that by this occasion they might adde  
their suffrages to the just indignation of a father offended, and that they might leave an ex-  
ample unto all posteritie, that such treasons ought not to be left unpunished. The King ha-  
ving thus spoken, and not permitting the young men to be brought unto their answer, all  
seeing what the King intended, and that there was now no hope to reconcile the young men  
unto their father, or save their lives, they all confirmed his authority. And first of all *Satar-  
ninus*, one that had been Consull, and had been graced with many honours, pronounced an  
indifferent sentence, limited with circumstances, to wit, that he condemned *Herods* sonnes,  
yet not to die: for (quoth he) my self have sonnes, and I would not adde this calamitie to  
*Herods* misfortune past. After him also his three sonnes, who were their fathers Legats, pro-  
nounced the same sentence. But *Volumnius* pronounced, that they had deserved death, who  
were so impious towards their father, whose sentence after him the most part followed: so  
that it seemed that they were now ordained to be put to death. Presently *Herod* carried them  
with him to Tyre, where he met *Nicholaus*, who was now there arrived, returning from  
Rome: unto whom the King first recounting what was done at Berytum, he asked of him,  
what his friends at Rome thought of his sonnes. He answered, that they judged the young  
mens intents impious, and that they also judged that they ought to be bound and impris-  
oned; and then after due consideration, if it were so thought expedient, to be put to death,  
lest the King might be thought rather to have given place unto his choler then unto reason:  
yet if it might so please him, they thought it best to acquit them; lest otherwise he do that  
which hereafter he may repent when it is too late. And this was the opinion of most of his  
friends at Rome. Then the King along time pondred these his words, and made no reply,  
but commanded him to sail along in his company. At his arrivall at *Cæsarea* all men were  
carefull what should become of his sonnes, expecting an end of that tragedy, for they greatly  
feared that by reason of the old discord he would now cut them off; yet notwithstanding  
they were sorrowfull for them: yet it was dangerous either to speak rashly, or to hear any  
thing spoken freely concerning them, but in their hearts compassionating them, they con-  
cealed their griefs. Onely one amongst all the rest, an ancient souldier of the Kings named  
*Tyro*, others dissembling their grief, spake freely what he thought: this *Tyro* had a sonne of  
*Alexanders* age, and beloved of him, whom *Alexander* much accounted of. This fellow many  
times amidst the multitudes exclaimed, that truth and equitie was now banished from out of  
the world, and that in their stead, malice and untruth reigned: whereby there was such a mist  
and a fog caused over the whole world, that no man could see his own errors. This his free  
speech though it was not without danger, yet all men herat were moved; for that he had  
some reason to shew his fortitude in so dangerous a time, and every one was willing to hear  
his speech: and though themselves for fear were silent, yet did they not reprehend him for  
speaking freely. For the expectation of the event of so great mischief was able to have wrest-  
ed from every one of them words of commiseration. *Tyro* with great audacity also came un-  
to the King, and besought him that he might talk with him alone: which the King granting,  
he used these words with great lamentation: I can no longer, O my King, suppress this my  
grief, which causeth me so boldly to speak, though with my own perill; yet if it please thee  
my King, that which I intend to speak shall be for thine advantage.

Where now my Lord are thy wits? where is that thy courageous minde ever hitherto able  
to march all difficult businesses whatsoever? how hapneth it that thou hast so few friends and  
kindred? for I account not them kinsmen or friends, that permit such wickednesse and ha-  
tred in thy Court, which earst was most happy and fortunate. And what art thou unto thy  
self? wilt thou not look and see what is done? wilt thou put to death the two yong men born  
unto thee by the Queen thy wife, who abound in all vertue; and commit thy self now in thy  
old age unto one onely sonne, who nourisheth impious hopes and designs? and to thy kin-  
dred, who by thy own censure have often deserved death? Doeest thou not perceive that the  
people keeping themselves quiet and still, do both condemne the error of thy friends, and  
also pitie and compassionate the two young men? Moreover, all thy souldiers & the captains  
themselves have compassion on them, and curse the authors of this infortunat calamitie.

The



**A** The King at first took these words of *Tyro* in good part, as being admonished of the perfidious dealing of them about him, and his own calamity. But *Tyro* immodestly and souldier-like urging the King, and for his own simplicitie not able to discern what fitted that time, the King at last thought this rather a turbulent upbraiding him, then a friendly admonition: and asking who those Captains and souldiers were, he commanded them all and *Tyro* also to be bound and kept in prison. Then one *Triptho* the Kings Barber, taking hereat occasion, told the King that *Tyro* had often solicited him, as he shaved the King, to cut his throat with his razor, promising him for a recompence great rewards, & that he should be one of *Alexanders* chief friends. Having spoken these words, the King commanded him to be apprehended, and the Barber, and *Tyro* and his sonne to be tortured. *Tyro* his sonne seeing his father in most miserable torments, and that he still persisted in them (and by the Kings displeasure, conjecturing that there was no hope of life) told them that tortured his father, that he would confesse all the truth, conditionally that his father and himself might be no more tormented: and having his request granted, he told them that it was agreed, that *Tyro* with his own hand should have killed the King: for he could get opportunity to come unto the King when no man else was with him, and so he would kill him, & for *Alexanders* sake endure any torments whatsoever. This spoken, he delivered himself and his father from further tortures: but it is uncertain whether the tale he told was true, or whether he devised it to free them both from torments. Then *Herod* now laying all doubt aside (if before he were in any) thought what death his sonnes should die, and leaving no place to repentance and mercy, he hastned to execute his purpose: and producing 300. captains, and *Tyro* and his sonne, and the Barber his accuser, he accused them all before the people, and the people throwing any thing that came to their hands at them, they slew them every one. And *Alexander* and *Aristobulus* was carried unto *Sebaste*, and there by their fathers command were strangled: and their bodies carried by night into the castle *Alexandrium*, where their grandfather by their mothers side, and many of their progenitors lay buried. But perhaps some will nothing marvell, that a hatred so long a breeding should in the end so prevail, that it overcame naturall affection. But one may justly doubt whether the fault were in the young men, who exasperated by a hard father so long time, fell into such hatred of him: or whether it is to be imputed unto his unkindnes and immoderate desire of honour and rule, who could not abide any to be his equal, but rather chusing to do all at his own pleasure: Or rather unto fortune, whose power the wisest living is not able to resist. Wherefore I am perswaded, Fortune hath predestinated all humane actions so, that they must have a necessarie event. And this inevitable force we call fate or fatall destinie, for that there is nothing which it effecteth not. But it sufficeth briefly to have touched this high matter, which is of it self very difficult, which attributeth something unto our actions, and examineth the causes of the variety of our actions, which speculation is already comprized in the two volumes of our law. Furthermore, touching the young mens fault, we may accuse their youthfull arrogancy, and their free king-like pride, who did give too great eare to their fathers accusers, and for that they were unjust searchers into his life and actions, and that they maliciously suspected him, and could not rule their tongues: but hereby gave double occasion unto their adversaries, and matter unto those tale-bearers that sought to get the Kings favour. But their fathers shamefull fault cannot be excused, who suffered himself so to be over-ruled with passion, that he put them to death that were begotten of his own body, without any proof or argument of the crimes laid unto their charge: yea two young men of excellent feature of body, not onely beloved of their own nation, but also of strangers, not slothfull in hunting, and commendable in military affairs, and eloquent in civill discourses. For in all these things they were excellent, and especially *Alexander* the eldest of them. It had been enough for him, suppose he had condemned them, either to have kept them in perpetual prison, or banished them into some farre countrey, seeing that he was assured of the Roman power, under whose protection he neither needed to have feared invasion, nor secret treason against him. For so soon to put them to death, onely to satisfie his own furious wil, what else doth it betoken, but only an impious liberty casting off all fatherly humanity and kindnesse? especially, seeing that he was aged, whose yeers could neither plead ignorance, nor that he was deceived. For neither was he the more excused by the delay he used: nay, it had been lesse offence, if amazed with some sudden news, he had been incited to so hainous an offence, but after so long delay and deliberation at last to effect such a matter, betokens a bloody minde and obdurate in wickednesse, as he well shewed himself afterward to have, not sparing the rest, whom before he held most dear: who though they were lesse to be pried in that they justly suffered, yet was it an argument of his like cruelty, in that he abstained not from their deaths also: but we will speak hereof hereafter.

The year of the world, 3961. before the nativity of Christ, 3.

*Tyro* is by his son and a Barber accused to have practised treason against the king.

*Tyro* with 300. Captains are accused before the people and slain. *Alexander* & *Aristobulus* strangled at *Sebaste*, and buried in *Alexandrium*.

The cause of these calamities was destiny and Gods providence.

Wherein *Alexander* and *Aristobulus* offended. *Herods* shamefull error nor to be excused.



# THE SEVENTEENTH BOOK OF THE ANTIQUITIES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the seventeenth book.

- 1 *Of Antipaters malice, who was Herods sonne.*
- 2 *Of Zamaris the Babylonian Jew.*
- 3 *Of Antipaters treacherous practises against Herod his father.*
- 4 *How Herod sent Antipater unto Cæsar.*
- 5 *Of Pheroras death.*
- 6 *How Pheroras wife was accused for intending to poyson the King, and how Herod knew Antipaters practises against him.*
- 7 *How Antipater was condemned to die, and imprisoned.*
- 8 *Of Herods sicknesse, and the sedition amongst the Jews.*
- 9 *Of Antipaters death.*
- 10 *Of Herods death, his testament and funrall.*
- 11 *How the people began a sedition against Archelaus.*
- 12 *Of the sedition of the Jews against Sabinus, and how Varus punished the authors thereof.*
- 13 *How Cæsar ratified Herods testament.*
- 14 *Of the false Alexander.*
- 15 *How Archelaus being again accused, was banished unto Vienna.*

## CHAP. I.

*Of ANTIPATERS malice, who was HERODS sonne.*

The year of the  
world, 3961.  
before Christs na-  
tivity, 3.

Hedio & Ruf-  
fius, chap. 1.  
Antipater, af-  
ter he had  
made away his  
brothers, grew  
hatefull both  
to the souldiers  
& the people.  
Antipater go-  
verned the  
kingdome with  
his father.



**A**FTER that *Antipater* had made away his brothers through the extreme impietie & unbridled furie, wherewith *Herod* their father was incensed & whetted against them, yet incontinently obtained he not that which undoubtedly he hoped for. For being delivered and discharged of that fear he conceived, lest his brethren should be partakers with him in the kingdome, he found a difficult and dangerous matter for himself to finde the means how he might obtain the kingdome: so strange and hainous a hatred had all the nation conceived against him. On the other side, in shewing himself proud and loftie, he more and more whetted and increased that hatred which the souldiers had fore-conceived against him, in whom notwithstanding, the securitie of the kingdome consisted, if it should fortune so to fall out that the people should attempt any alteration. All which mischiefs were begotten by his own finnes, and the unnaturall murder of his brothers. Nathelesse he governed the kingdome with his father, living in no lesse authoritie then himself: *Herod* also reposed more confidence in him even in those things, for which he was worthe to lose his head. For the King conceived that in confirmation of his good affection towards him, *Antipater* had accused his brethren, as under resolution to continue his father in securitie, and not for any hatred he bore as well unto them, as to his father; though indeed he hated them for his fathers sake, being transported with fury. But all these were but as so many subtill stratagems to insinuate himself into *Herods* counsels and favours: and these did he craftily make use of, to cut off the occasion lest any should prevent or accuse him of that which he pretended to do, and that *Herod* might be deprived of all means and maner of relief, if so be *Antipater* should bend his forces against him. For the treason he complotted against his brothers, proceeded from the hatred he bare unto his father: but at that time he was the more egged on to prosecute his intended purposes, without any delay or procrastination. For if *Herod* should happen to die, it was a matter most assured that the kingdome should be his; and should his life continue any longer time, and the

Antipater  
witheth his  
fathers death.



**A** the practise *Antipater* went about should be discovered, seeing himself environed with these dangers, he should be enforced to make his father his enemy. For which cause he used very great bountie and liberalitie to all those that were about his father: and through the great largesse he bestowed upon them, he strangled and extinguished that hatred which all of them bare unto him: and above all things he continued himself in credit with those friends, which *Herod* had at Rome, by sending them divers presents, and namely to *Saturninus*, who was Governor of Syria. He hoped also by bribes and rewards to draw his fathers brother into his faction, and to corrupt the Kings sister also, who was married to one of the Kings most esteemed friends in Court. Furthermore, he was a subtil and politike man in entertaining those men with colourable and cloaking shew of friendship, with whom he conversed, and to draw himself into credit with them: contrariwise, he was sufficiently practised to dissemble his malice and discontents, which he had conceived against any man. Notwithstanding all this, he could not deceive *Salome* his aunt, who of long time before had founded his inclination, and who was not so simple as to suffer her self to be deceived; but had already by all cunning means that might be, prevented his malice, although she had a daughter married unto his uncle, by the mothers side. This daughter was first of all wedded to *Aristobulus*, and afterwards by *Antipaters* means espoused to his uncle. For *Callias* her husbands sonne had married the other. But neither could this affinitie colour the matter so much, but that his malice was discovered; neither could that former consanguinity extinguish the deserved hatred conceived against him. *Herod* constrained *Salome* (who through amorous passion had thought to have married her self to *Syllaus* the Arabian) to marry with *Alexas*, and that by the mediation and perswasion of *Iulias* *Cesars* wife, who advised *Salome* not to refuse that marriage, for fear lest he should prove her utter enemy; for that *Herod* had made an oath, that if *Salome* condescended not to marry *Alexas*, he would never make account of her: For which cause she followed *Iulias* advice, who was *Cesars* wife, and counselled her also to her profit and preferment.

The year of the world, 3961. before the nativity of Christ, 3.

*Antipater* spared no cost to winne his fathers friends,

*Antipater* could not deceive his aunt.

*Herod* compelled *Salome* to marry *Alexas*.

At the same time *Herod* sent his daughter to King *Archelaus*, who had been married to *Alexander*, presenting him a dowrie out of his own treasury, lest there should any difference arise between them, and he himself most carefully brought up his sonnes children. For *Alexander* had two sonnes by *Glaphyra*, and *Aristobulus* begat on *Bernice*, *Salomes* daughter, three sonnes and two daughters. These sometimes would he present and commend unto his friends, and bewailing the misfortune of his sonnes, would beseech God that no such ill fortune might befall their children, but rather that they might increase in vertue, and acknowledge their education and bringing up, with all dutifull respects unto their parents. He provided them also each of them with a wife, at such time as they were ready for marriage, namely, the daughter of *Pheroras* for the eldest of *Alexanders* sonnes; and the daughter of *Antipater* for *Aristobulus* eldest sonne: and one of *Aristobulus* daughters was married to *Antipaters* sonne; and the other he espoused to *Herod* his own sonne, whom he had begotten of the daughter of the high Priest. For it is lawfull in our countrey; and according to our custome, to have divers wives at one time. The King procured these marriages through the compassion he had of those Orphelins, thinking by these mutuall alliances to cause *Antipater* to be their friend. But *Antipater* conceived no lesse hatred toward the children, then he had done malice towards their father. For the care that *Herod* had of them, increased his hatred, in that he pretended to be the greatest among the brethren; and he especially feared lest when they should grow to mans estate, they would resist his power, being assisted by king *Archelaus*, as his sonnes in law; and *Pheroras* who was a Tetrarch should do the like, for that he had married his sonne to *Alexanders* daughter. And so much the more was he incited, because all the people had compassion of these Orphans, and had conceived a hatred against him, who never ceased to expresse his malice against his brethren. He therefore devised all the means that were possible to disannull the decrees which his father had resolved upon to this effect, being very loath that they should ever live to be partners with him in the kingdom. So that at last *Herod* condescended to *Antipaters* demand, which was, that he might marry *Aristobulus* daughter, and his sonne he espoused to *Pheroras* daughter: and thus were the promised and forementioned marriages wholly cut off; yea even against *Herods* former decree. At that time *Herod* had nine wives, namely, *Antipaters* mother; the high Priests daughter, by whom he had a sonne that bare his name, and a daughter of his brothers, and a cousin of his own; by whom he had no children. He had another wife also, that by nation was a Samaritane, by whom he had two sonnes, *Antipas*, and *Archelaus*; and a daughter called *Olimpias*, who was afterwards married to *Ioseph* the Kings cousin. As for *Archelaus* and *Antipas*, they were brought up at Rome, with a certain private friend of his. Moreover, he

*Glaphyra* sometimes *Alexanders* wife is sent back to *Archelaus* king of Cappadocia: *Hedio* & *Rufinus*, chap. 1. *Herod* bringeth up his sons children.

*Antipater* hateth his brothers children.

*Antipater* laboureth his father to break off the marriages he intended.

*Herods* nine wives.



*The year of the world, 3961. before Christs nativity, 3.*  
 espoused one that was called *Cleopatra*, that was born in Jerusalem, by whom he had *Herod* *G* and *Philip*, which *Philip* was brought up at Rome. By *Pallas* he had *Phasaelus*: by *Phedra* and *Helvia* he had two daughters, *Roxana* and *Salome*. As touching his eldest daughters, *Alexanders* sisters by the mothers side, whom *Pheroras* had refused to take in marriage, he matcht the one with *Antipater* his sisters sonne, and the other he wedded to *Phasaelus* his brothers sonne, and this was *Herods* progeny.

## CHAP. II.

## Of ZAMARIS the Babylonian Jew.

Herod buildeth a Castle in the region of the Trachonites, and maketh Zamaris the Jew that came from Babylon Governour therein.

**A**fter this, intending to assure his estate in the country of Trachonite, he resolved to build a borough of the bignesse of a City in the midst of the countrey, as well to warrantize his country, as to be in better readinesse to repulse his enemies, and to repulse them with more expedition. And having intelligence that a certain Jew was come from Babylon with five hundred Archers on horseback, and about one hundred of his kinsmen, and had adventured to passe Euphrates, and was in the country adjoining to Antioch neer unto Daphne in Syria, where *Saturnine* General of the Roman army had given him a Castle, called Valatha to inhabit, he sent for him and his followers, promising to give him both lands and Lordships in the signiory of Batanea, which confineth on Trachonite, intending that he should make head against those that would assail him, and promising him that both his land and his souldiers should be exempt from all tributes, and payments of customes. This Babylonian Jew was induced by these offers of his to come, and take possession of the place, where he builded a borough, called Bathyra. This man opposing himself against the Trachonites, defended them of the country, and those Jews that came from Babylon to Jerusalem to offer sacrifice, from all incursions and robberies of the Trachonites: and divers that observed the religion of the Jews, resorted unto him from all places, so that this country was very well peopled, by reason of the enfranchisement of the tribute, which continued during *Herods* life time.

But *Philip*, who succeeded him, exacted afterward some small tribute of them, and that but for a little while. But *Agrippa* the great, and his sonne of the same name, vexed them very grievously with taxations, yet permitted them to enjoy their liberty, whose successours the Romans imposed many grievous tributes upon them, yet continued their freedome, of whom hereafter we will more particularly and largely discourse in due place, and in proceesse of my history. Now this Jew *Zamaris*, to whom *Herod* had given the possession of his country, died, after he had lived virtuously, and left a virtuous off-spring behinde him, amongst whom was *Iacim* renowned for his dexteritie on horseback, who with his troupe of horse was of the King of Babylons guard. This *Iacim* died when he was very old, and left his son *Philip* to succeed him, a man valiant in arms, and addicted to all sorts of vertue, as much as any one that hath been renowned in writing: for which cause King *Agrippa* loved him and put his trust in him, and committed the trust and traying of his souldiers unto him, who led them also forth if any occasion of service was proffered.

Jacim & Philip, the sonnes of Zamaris.

## CHAP. III.

## ANTIPATER conspireth against HEROD.

Hedio & Rufinus, chap. 3.

**A**fter the estate and affairs of *Herod* were thus disposed, all mens eyes were fixed upon *Antipater*, after that *Herod* had permitted him to intend his particular profit. This permission was granted him under the hope that his father had, that he would behave himself faithfully, and affectionately towards him: but he abused his authority more audaciously then could be expected, for he traiterously coloured his conceived malice, and easily drew his father to beleve him in whatsoever he said. He was feared by all men, not onely for his force and authority, but for his subtilties and policies. But above all the rest, *Pheroras* respected him most, and was in like manner as greatly esteemed by him. For *Antipater* had circumvented him by the means of certain women, who favoured his faction: for *Pheroras* was commanded by his wife, his mother and sister in law, notwithstanding that he hated them, by reason of the outrage they had offered to his daughters who were virgins, nathelesse he was enforced to dissemble all things, because he could do nothing but that they were alwayes round about him, and had such materie of his affairs, that they wrought him to perform whatsoever they pleased. To these likewise was *Antipater* neerly tied,

Pheroras deceived by women.



A tied, both of himself and by his mother: for these foure women were of one minde and affection in all things, and spake as it were by one mouth: yet was *Pheroras* at odds with *Antipater* upon some slight mislikes, and she that wrought this debate betwixt them, was the Kings sister, who had of long time espied all their drifts, knowing well, that their mutuall friendship tended to the overthrow of *Herod*: neither refused she to expresse what her opinion was therein. And they knowing well that the King disliked this their inward familiarity, and that he was privie to that which they pretended, which was his utter ruine, resolved between themselves to refrain their publike familiaritie, and to make a shew that they were at odds one with another: to which intent they reproached one another, especially at such time as they were either in *Herods* presence, or there was any one with them, who (as they thought) would certifie him thereof. But in secret they intermitted not their accustomed friendship, and continued their intercourses with more privie affabilitie; and such was their ordinary demeanour and behaviour: yet was not *Salome* ignorant hereof, neither when they first devised this drift, neither afterwards when they put it execution: for she diligently noted all things, & aggravated the same in their reports to her brother, whom she informed of their secret assemblies and banquetting, urging their secret consultations, which (as we said) had no other issue but his ruine, except upon their discovery he sought to repress them in time. Further, that for the present they behaved themselves like enemies in outward shew, and all their speeches tended to disgrace one another; but that in secret they were friends, and that in private they entertained their amitie, and promised each other their mutuall assistance to strengthen themselves against those to whom they were loth their friendship should be discovered. These things observed, she with all diligence signified the same unto her brother, who of himself already had many probabilities thereof. But he durst not make shew thereof, because he knew that his sister was a woman too much addicted to reproachfull accusation. There was amongst the Jews a sect of people that were called Pharisees, who were too much addicted to self opinion, and boasted themselves to be the exactest observers of the law in all the countrey, to whom these women were very much addicted, as to those who were much beloved of God, as as in outward appearance they made shew for. These were such as durst oppose themselves against Kings, full of fraud, arrogancy, and rebellion, presuming to raise war upon their motions, and to rebell and offend their Princes at their pleasures: whereas therefore all the nation of the Jews had sworn to be faithful to *Cesar*, and to the estate of the King, these onely refused to take oath, and of this sect there were to the number of 6000. For which cause the King having imposed an amercement upon them, *Pheroras* wife paid it for them; for which cause they pretending to gratifie her, and being esteemed for such as were skilfull in foretelling such things as were to come, by reason of their often communication with God, foretold her that God had decreed to bring the kingdome of *Herod* and his posteritie to an end, and would bring to passe that the crown should descend to *Pheroras* and his sons. *Salome* had got an inkling hereof, and had told *Herod* no lesse: and how they likewise corrupted every one of his Courtiers, for which cause he put those to death amongst the Pharisees, who were the principall authors of this advice, and with them also the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the goodliest men of that time. He afterwards cut off all those amongst his household servants, who were of the Pharisees faction: For *Bagoas* was bewitched with that hope by them, that he suffered himself to be called the father and benefactor of the King, who should be established according to their prediction, and have the government of all things, and should be strengthened by marriages, and descent of his lawfull and naturall children.

The year of the world, 3561.  
 before Christs  
 Nativity, 3.

Salome discovered to Herod the conspiracies of the Ladies and others.

The Pharisees subtil and arrogant.

The Pharisees would not sweare obedience, but were fined. *Pheroras* wife payeth their fine, for which benefit they promise her the kingdome. *Bagoas*, *Carus* and others are put to death by Herod.

Hedio & Rufinus, chap. 4. Herod accuseth *Pheroras* wife, and com-mandeth him to put her away.

But after that *Herod* had punished those amongst the Pharisees, who were convicted to have been of the conspiracie, he assembled a councill of his friends, before whom he accused *Pheroras* wife, and ripped up the outrages that was done unto his daughters, as it hath been declared, ascribing the same to the pride of this woman, objecting it for a crime against her, for thereby she had injured his honour. Besides this, he accused her that she had offered purpose kind up mutinies, and by all means possible both in word and in effect, contrary to all law of nature, she stirred up debate betwixt him and his brother, and that the fine that he had imposed upon his adversaries, was satisfied at her charge: so that no jot of that conspiracie was contrived without her privitie and consent. For which causes (said he) brother *Pheroras*, it shall not be amisse for you of your own accord to drive such a wretched woman from you, before you be requested, and the sentence be pronounced against her; otherwise she will be the cause to kindle a warre betwixt you and me. For if at this present you will continue the friendship and brotherhood betwixt you and me, separate your self from her: in so doing I will account you for my brother, and you shall lose nothing by the affection which



The year of the  
world, 3961.  
before Christs  
nativity, 3.

Pheroras refu-  
seth to put a  
way his wife.  
Herod inter-  
dicteth Phe-  
roras and An-  
tipater their  
privie meet-  
ings, and for-  
biddeth the  
Ladies no  
lesse.

I beare unto you. For the bond of brotherly love cannot continue safe and unviolated, unlesse you put her away. Now although *Pheroras* was moved with the importance and waight of this discourse; yet said he, that for the love he bare unto his wife, he would forget nothing of that duty which consanguinitie required at his hands in regard of his brother: but that he had rather die then live without her company, whom he loved more dearly then his life. *Herod*, although he took this answer of his brothers for a most grievous injurie, yet forbore he to discover his displeasure towards him: he onely forbad *Antipater* and his mother, and in like maner *Pheroras*, to frequent the one with the other any more. He commanded the women likewise that they should give over their familiar entertainments the one with the other, which all of them promised to performe. Yet this notwithstanding upon fit opportunities and occasions, they visited one another, and *Antipater* and *Pheroras* feasted one another by night. The report also went that *Antipater* had the company of *Pheroras* wife, and that his mother was the means and minister of their privie meetings.

## CHAP. IIII.

## HEROD sendeth ANTIPATER unto CAESAR.

Herod sendeth  
Antipater to  
Caesar.



Antipater ac-  
cuseth Syllau-  
us, at Rome  
before Caesar.  
Aretas accu-  
seth Syllaus,  
for killing  
Probatus and  
others.

A traitor that  
sought the  
kings death, is  
apprehended.

**A**NTIPATER suspecting his fathers dislikes, and fearing lest his hatred should by increase bring him into hazard, he wrote unto his friends in Rome, requiring them to write their letters unto *Herod*, requesting him to send *Antipater* unto *Caesar*, with all expedition as was possible. Which being brought to passe, *Herod* sent him thither with divers royall presents, and gave him his testament and will with him; wherein he had bequeathed the Kingdome to *Antipater*. And if it should happen that *Antipater* should die before him, then bequeathed he the same to his sonne *Herod*, whom he had by the high Priests daughter. About the same time *Syllaus* the Arabian repaired to Rome, notwithstanding he had neglected those things that *Caesar* had given him in charge. Him did *Antipater* accuse before *Caesar*, for the same defaults wherewith he was charged by *Nicholaus*. *Syllaus* also was accused by *Aretas*, for murdering divers of the best account in the Citie of Petra, contrary to his minde: amongst the which was *Sohemus* (a man of much vertue and honour) and *Phabatus*, *Caesars* servant; of which crimes *Syllaus* was accused upon that occasion which ensueth: There was a certain man of Corinthus, who was one of the Kings guard, and such a one as he put very great trust in: him did *Syllaus* perswade by store of money and bribes, to kill *Herod*; which he promised to performe. *Phabatus* made privie to *Syllaus* minde, he presently told it to the King, who caused him to be apprehended and tortured; who confessed the whole matter. He laid hands also on two Arabians, perswaded by this Corinthians confession; one of which was a man of command in his countrey, and the other was *Syllaus* chiefe friend. They being examined, confessed that they came thither to solcite and egge forward with many exhortations the Corinthian to execute the murder, and to assist him if he stood in need of them. Which being fully approved by *Herod* before *Saturnine*, he sent them to Rome; more amply to be proceeded against; and so to be punished.

## CHAP. V.

## PHERORAS death.

An oath so-  
lemnly ob-  
served.



Pheroras in his  
sickness is vi-  
sited by He-  
rod, and being  
dead, is honour-  
ably buried  
by him.

**H**EROD perceiving that his brother *Pheroras* did constantly continue his affection towards his wife, he commanded him to retire himself into his own dominion: whereupon he willingly departed to his Terrarchy, protesting by many solemne oathes, that he would never more return into the Citie, unlesse he were assured that *Herod* was dead. Not long after it hapned, that the King falling sick, he was sent for to receive certain secret instructions, as from the mouth of a dying man; but *Pheroras* would not obey him in regard of his oath. This notwithstanding, *Herod* dealt more kindly with him, and continued his love and affection towards him: for he came unto *Pheroras* as soon as he heard of his first sickness, and being unsent for also; and after he was deceased, he sent his body to Jerusalem, and honourably intombed him in that place, and grievously lamented his death. This was the beginning of *Antipaters* mis-haps, who at that time was departed to Rome. For it was Gods pleasure that at last he should be punished for the murder of his brethren. This matter will I discourse of at large, that it may serve for an example unto many Kings, how they ought to practise and follow vertue in all their actions.



## CHAP. VI.

Pheroras wife is accused, and Herod is advertised of  
Antipaters conspiracies.

The year of the  
world, 3961.  
before Christs  
Nativity, 3.

Herod & Ruf-  
finus, chap. 1.  
Pheroras fre-  
men accuse his  
wife for poi-  
soning him.

Herod tortu-  
reth the La-  
dies bondwo-  
men, and sou-  
deth out An-  
tipaters and  
their secrets.

Herod thrust-  
eth Doris  
Antipaters  
mother out of  
his palace.  
Antipater the  
Samaritan, de-  
clareth how  
Antipater the  
Kings sonne  
had provided  
poysen for his  
father.

**A**fter Pheroras death, two of his freemen, who were Taphnites by birth, and such as Pheroras in his lifetime both inly trusted, and dearly loved, came unto Herod, requiring him not to suffer his brothers death to passe unpunished, but to make diligent enquire of that unfortunate and unexpected misadventure. Herod lent a willing eare to their suite, perceiving that the matters they importuned him

**B**in, were likely and very credible. Whereupon they told him, that Pheroras, the day before his unexpected sicknesse, had suppt with his wife, and that having received an unaccustomed poysen with his meat, he was dead. That this poysen had been brought thither by a woman of Arabia, who in her speech protested that it was some potion to increase love, but in effect it was to bring Pheroras to his end. For the women of Arabia amongst all others are skilfull in poisons, and are great forcerers, and she that was charged with this fact, was esteemed a great friend and favourer of Syllanus best beloved. That Pheroras mother and his wives sister went into those quarters upon purpose to buy that poysen, and returned back, and brought this woman with them the day before the supper. The King moved by these words of theirs, tortured both those maid-servants of theirs, who were there bondwomen, as also certain other of their free servants. Now when the fact could not be extorted, by reason that none of them confessed the same; at length, she that was last of all put to her triall, overcome by the pains she endured, said nought else, but that she prayed God that Antipaters mother might feel the like torments, fith she was the cause of all those mischiefs which they endured.

These words of hers made Herod the more eager and inquisitive, so that by force of tortures he wrought out all the secrets of these women, their banquets, their secret assemblies, and those very words that Herod had spoken apart betwixt his son and himself, which had been reported unto the women that Pheroras entertained: namely, that he would give him one hundredth talents, provided he would use no conference with Pheroras. Moreover, they reckoned up the hatred that Antipater bare unto his father, the complaints that he made unto his mother, of the too long life and continuance of his father: for that in regard of himselfe he was already waxen old; so that although the Kingdome should fall into his hands presently, yet could he receive but very little contentment thereby. Moreover he alleadged, that divers brothers and brothers children were brought up together with him, so that he might not securely hope for any thing, for that already if he should fortune to die, the Kingdome was to descend not to his sonne, but to his brother: besides this, he was accustomed to accuse the King of divers cruelties committed by him, and of that murder which he executed upon the persons of his children. That for fear lest he should practise his tyranny against those that remained, Antipater had found out the device to be summoned to Rome, and Pheroras withdrew himself into his Tetrarchy.

**E**These words, which as he knew had reference to that which his sister had often informed him of, were not by him held incredible; so that being pressed with the malice of Antipater, he sequestred Doris his mother from his presence, spoiling her before her departure of all her jewels which were valued at many talents: and from that time forward he shewed himselfe more favourable towards those women of Pheroras household. But nothing did more when Herods displeasure against Antipater, then did a certain Samaritan, who was also called Antipater, who had the ordering of the affairs of Antipater the Kings sonne. For he being brought in question and tortured, declared among other things, that Antipater had mixed a mortall poysen, and delivered the same to Pheroras his uncle, commanding him to practise the kings death in his absence, and by that means least suspected. That this poysen was brought out of Egypt by one called Antiphibus, Antipaters friend. That it was sent to Pheroras by one called Theudion, Antipaters mothers brother. That this poysen was kept by Pheroras wife, and was committed by her husband to her custody. She being examined by the King hereupon, confessed no lesse, and hastning forth as if she intended to fetch the same, she cast her selfe down headlong from the top of the house: yet did she not murder herselfe, because she fell upon her feet. Now after she was recovered out of her swoone, and the King had promised all securitie both to her self and her family, if so be she would discover the truth; and contrariwise threatened her with extreme torments, if she obstinately continued in concealing these treasons, she swore she would discover all things according as they were acted,

and



The year of the  
world, 3962.  
before Christs  
nativity, 3.

Pheroras wife  
confelleth that  
she hath the  
poyson, and  
caits her self  
down head-  
long from the  
roote.

and as many men thought at that time, she told nothing but the truth. That poyson (said she) was brought by *Antipholus* out of Egypt, and bought there by the means of a brother of his, who was a Physician. After this, *Theudion* brought it to our house: and I having received it from *Pheroras* hands, kept the same, but bought by your son *Antipater* to poyson you that are his father. Now therefore after that my husband fell sick, and you in kindnesse came to visit and comfort him, he being moved with compassion, and conquered by your brotherly kindnesse, by your good affection and loving care in giving order for his health, called me unto him, and said: O wife, *Antipater* hath circumvented me, whilest by his pestilent counsels and poysoning practices he desireth to cut off his father, and deprive me of a kinde brother. Now therefore, sith as I perceive there is no part of my brothers loving and naturall affection diminished towards me, wherewith he was wont to entertain me, and that my latestt hour of life approacheth, God forbid, that being ready to sleepe with my forefathers, I should present them with a ghost soiled and sweltered in my brothers blood: Dispatch therefore, and burn this poyson before mine eyes. Hereupon said she, I presently brought it forth according as my husband commanded me, and burnt the greatest part of the poyson, and the rest I reserved, that if after my husbands death your Grace should use me unkindly, it might serve me to escape those extremities that would betide me.

The year of the  
world, 3962.  
before Christs  
nativity, 2.

The king put-  
teth away his  
wife, & blots  
his son out of  
his testament.  
He degradeth  
Simon, and en-  
stateth *Matthias*  
in the  
Priesthood.  
*Archelaus* and  
*Philip* are ac-  
cused by *Antipaters* means.

After she had spoken thus, she brought forth before them all the poyson, and the boxe wherein it was kept. After her, another of *Antipholus* brothers, and the mother to them both, confessed no lesse, being constrained thereunto by force and violence of torture, and acknowledged the box. The Kings wife also, who was the daughter of the high Priest, was accused for confederacie and concealment of all these treasons. For which cause *Herod* put her away from him, and razed his sonnes name out of his testament, wherein he had bequeathed him the kingdome after his decease. He displaced also his father in law *Simon* the son of *Boethus* from the Priesthood, and placed *Matthias* the son of *Theophilus*, who was born in Jerusalem, in his stead. In the mean space *Bathillus*, *Antipaters* freeman returned from Rome, who being tortured, confessed that he brought a poyson with him to deliver it to *Antipaters* mother, and *Pheroras*, to the end that if the first poyson were not effectually enough to dispatch the King, they might make use of this other, to cut him off speedily. There came letters also to *Herods* hands from his friends in Rome, written and devised by *Antipaters* means, to accuse *Archelaus* and *Philip*, for very often they had refreshed the memory of *Alexander* and *Aristobulus* death, contrived by their father, and for that they lamented the miserable fate of them, who were innocently betrayed, and that now also they themselves were called back into their countrey for no other cause, but upon their arrivall to be made partakers of their brothers miserable destiny. These things did *Antipaters* friends certifie *Herod* of, in that by many and mighty presents he wrought them thereunto. He himself also wrote unto his father colourably, after a maner excusing the young men, and imputing their words to their indiscretion and young yeers. Mean-while, he busied himselfe in accusing *Syllanus*, and courted the chiefeest Romans, buying divers ornaments and jewels to present them with, to the value of two hundredth talents. And it is to be wondred at, that so great matters being brought on foot against him, seven moneths at least before his return into the countrey of Judaea, that no inkling thereof came unto his ears. But the cause partly was, the diligent search and watch that was kept upon the high-waies, and partly the hatred that all men had conceived against *Antipater*. For there was not any that would put themselves in hazard to procure his securitie.

#### CHAP. XVII.

#### ANTIPATER is condemned, and cast into prison.

Hedio & Ruf-  
inus, chap. 6.  
*Herod* writeth  
friendly letters  
to *Antipater*,  
and calleth  
him home  
from Rome.

**H**EROD concealing his displeasure, answered *Antipater* his sons letters (wherein he gave him to understand, that as soon as he had dispatched his affairs as it behoved him, he should return) charging him to hasten homeward, for fear least during his absence, some unexpected inconvenience might betide him. He likewise after a temperate maner, complained unto him of his mother, promising notwithstanding to remit the fault upon his return, and by all means he made shew unto him of much kindnesse, fearing lest he, apprehending any suspicion, should deferre to hasten his return homeward, and lingering too long at Rome, should contrive some traiterous stratageme, to the prejudice of himself, and the overthrow of his kingdome. These letters did *Antipater* receive in Cilicia, and already had he received others at Tarentum, by whom he understood of *Pheroras* his uncles



uncles death, whereat he was sore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murdered his father, according as he had promised him. As soon as he came to *Celenderis* a City of *Cilicia*, he grew doubtfull whether he should return or no, and grievously was he distracted by his mothers disgraces, who was banished from the court. Sundry also were the opinions of his friends in this behalfe: for some of them counselled him to stay, and expect the event of these troubles in some place: other some, on the other side, advised him to delay no longer his return into his countrey, for that upon his arrivall he might easily satisfie all those objections and accusations that were enforced against him, because his accusers had nought else to strengthen their cause with, but his absence. This latter advice liked him best, so that he betook himself to sea, and at last arrived in the port of *Sebast*, so called, and builded by *Herod*, to his great charge in honour of *Cesar*.

And now already it manifestly appeared that *Antipater* was upon his downfall: For no man came out to salure him, no man entertained him, as they did upon his departure, when as all of them accompanied him with prayers and happy acclamations: but contrariwise they boldly and openly spake against him, and bitterly cursed him, telling him that he was justly punished for the wickednesse he had committed against his brothers.

About the same time *Quintilius Varus*, who was sent to succeed *Saturnine* in the government of *Syria*, was at *Jerusalem*, and drew thither at that instant upon *Herods* request, to assist him with his counsels in his present and weighty occasions. Now whilest these two sate and consulted together, *Antipater* came in before any man expected him, and in that purple garment and royaltie that he was accustomed to use, entered the Palace. The guard of the gates suffered him to enter in, but they excluded all those that were with him. This first of all affrighted and appauled his spirits, in that he already perceived into what calamitie he was fallen; and now also when he drew neer his father, he thrust him from him, accusing him of the murder of his brethren, and reproaching him with that intent he had to poyson him, telling him that the next day *Varus* should both heare and judge all his misdemeanours.

He altogether amated at the greatnesse of that unexpected mischiefe, which he both heard and saw, departed presently from them wholly amazed, and in the way met with his mother and his wife (which was *Antigonus* daughter, who had been King of the Jews before *Herod*) by whom he was advertised of all that which had hapned, and for that cause more diligently prepared himself for his triall. The next day *Varus* and *Herod* sate in judgement, accompanied by their friends on both sides; thither also were cited the Kings kinred and his sister *Salome*, and certain others, who could discover his secret practices, some of which had been torured, and namely *Antipaters* mothers servants, who a little before his arrivall, had been apprehended with a letter to this effect: That he should take heed that he returned not into the countrey, because his father was made privie to all his practices, and that for the present he had no other refuge but onely to *Cesar*, and to take care likewise lest he should fall into his fathers hands.

Hereupon *Antipater* humbling himself on his knees before the King his father, besought him not to condemn him before his cause were heard, but to suspend his judgement untill such time as he had heard his justifications. But *Herod*, after he had commanded him to withdraw himselfe into the midst of the court and assembly, deplored his infelicitee in begetting such children, and bewailed his mishap, that in his old age he was reserved for an *Antipater*. After this he reckoned up the cares he had spent in their education and institution, and how bountifully he had bestowed upon him as much riches as he required: he furthermore alleadged, that none of all these favours could preserve him from falling into the lapse of the losse of his life by their policy, to the intent that they might injuriously possesse the kingdome, before either the law of nature, or the will of their father, or their own rights could challenge the same. But above all the rest, he wondred at *Antipater*, with what hope he could possibly be puffed up to attempt so audacious and wicked an enterprize. For by his Testament he had made him the heir of his kingdome, and in his life time also had made him equall partaker of his dignitie, glory and power: that he received annually fifty talents of revenue, and to furnish his voyage for Rome, had three hundred talents given him. Moreover, he accused him for his slanderous accusations against his murdered and slaughtered brothers: who if they had been wicked, why did he imitate them? but if they were innocent, why without cause produced he his slanderous accusations against those, who were his naturall brethren? For in his own respect he had never found any thing against them, but by his report: neither had he given sentence against them, but by *Antipaters* advice, who for the present were absolved by him, because he was become the heire of their patricide. In uttering

The year of the world, 3962.  
before Christs  
Nativity, 2.

Celenderis in  
Cilicia.

Sebast a haven  
builded by  
Herod in ho-  
nour of Cesar.  
Antipater up-  
on his return  
is saluted by  
no man.

Quintilius  
Varus, gover-  
nour of Syria.

Herod calleth  
his sonne in  
question be-  
fore Quinti-  
lius Varus.

Antipater ac-  
cused by He-  
rod.



The year of the  
world, 3962.  
before Christi  
nativity, 2.

Antipaters  
answer to his  
fathers ob-  
jection.

tering these words he began to weep, being unable to urge his griefes any further; for which cause he besought *Nicholaus Damascene*, who was his dear friend, and conversed ordinarily with him, and was privie to all that which had passed, to prosecute the rest that appertained to the inquest and approbation of his crime.

But *Antipater* turning himself towards his father, began to justifie himself, urging the same testimonies and favours that his father had shewed unto him, and the honours he had received at his hands, which he would never have shewed him, if he had been unworthy of the same, and had not by his vertue deserved these favours. He alleadged also, that by his vertue he had prevented all that which might have hapned, and that where the cause required his labour or diligence, he dispatched all things with his own industry, that it was unlikely that he, who had delivered his father from those treasons, which were intended against him by other men, should himself attempt the like: and as farre from probabilitie that he should goe about to extinguish that vertue (whereof even untill that day he had given testimony) to the end that alwaies hereafter he might be defamed for such an indignitie. For long before this time he was named and intituled to succeed him, and to enjoy those very honours whereof already he pertook no small part; whereby he protested that it was unlikely, that he, who might enjoy the halfe of all that his father had, in all securitie, vertue and honour, should desire the whole with infamy and danger; yea and with incertitude to obtain the same; considering in especiall, that the punishment which had befallen his brothers (whom he had both disclosed and accused at such time as they were hidden) was procured by him, who, if he had listied, might have concealed them in secret, and whose wickednesse toward their father (after it was approved) he himself had revenged upon them: neither (as he said) repented he himself of that which he had done: for that action of his might be an argument to approve how incorruptly he loved his father. And as touching that which he had dealt in at Rome, *Cesar* himself was witnes thereof, who could be no more deceived then God himself: whereof those letters bore record, which were written by him; which in equity should be of no lesse force, then the flanders of those who sought to set them at oddes: the most part of which objections and reproaches had been comploted and devised by his enemies, who have had the leisure to pursue the same during his absence, which they could not have performed in his presence. Finally, he avowed, that all those confessions were false which were extorted by torture, in that it ordinarily falleth out, that such as are put to the triall, confesse many things by force of torment that are untrue, to satisfie them that put them thereto: briefly without all favor, he offered himself to the rack in justification of his innocency. Upon these his protestations, all the council and assistants were confounded. For all of them had great compassion of *Antipater*, who was wholly drowned in his tears; so that his very enemies began to pity him. And *Herod* himself made it appeare, that he seemed in some sort to be altered in his opinion: notwithstanding he endeavoured to conceale the same.

*Nicholaus* Da-  
mascene pro-  
secuteth the  
Kings accusa-  
tion.

But *Nicholaus*, according as he was requested, prosecuted that accusation which the King had begun, urging all things to the uttermost, and producing all the witnesses, and those manifest proofes, that were gathered from their examinations that were tortured. In especiall, he amply discoursed of the Kings vertue, which he had fatherly expressed in the education and instruction of his children, for which he had been so unkindly and unnaturally requited. Moreover, that his first childrens foolish rashnesse was not so much to be wondred at, for that being young, they had been corrupted by the malice of their counsellors, and had blotted out of their hearts all the laws of nature, rather through ambition of rule, then desire of riches: But that *Antipaters* boldnesse was both wonderfull and wicked, who more cruel then the cruellest beasts (who toward their benefactors acknowledge each good turn) was nothing mollified by his fathers so great indulgence; not terrified by his brothers calamitie, but must needs emulate them in their crueltie. And thou thy self (said he) O *Antipater*, wert the Judge of their attempted treasons, by thy inquisition they were indited, thou didst execute the justice against them being convicted. Neither doe we disallow that thou didst prosecute them with just indignation, but rather admire thee for that thou imitatest their intemperance: and we easily gather that those acts of thine were not attempted for thy fathers securitie, but intended for thy brothers overthrow, that by detesting their malice, thou mightest inavigate thy self into the allowance and good liking of their father and thine, that afterwards thou mightest more cunningly and securely bring him to his end, which at length thou hast attempted to perform. For whilest thou adjudgest thy guilty brothers to death, and sparest their confederates, thou makest it manifest in all mens eyes, that thou art in good liking with them, whose assistance thou mightest hereafter use in oppressing thy father.

Thou



- A** Thou hast therefore taken a double pleasure worthy thy manners, the one openly as if rejoicing and glorying, that by thy brothers death thou hast atchieved a matter of honour: the other secretly, with endeavouring by greater wickednesse, but more secret fraud, to make an end of thy father; the revenger of whose injuries thou pretendest to be. For if thou hadst truly detested their malice, thou hadst never esteemed the same to be worthy of thy imitation: For thou hadst not cut them off for committing such capitall offences, as were answerable unto thine, but for that they had a more just and rightfull title to succeed in the kingdome then thou hast. And thou hast thought good to mix the murder of thy father with the slaughtered bodies of thy brothers, for fear lest thou shouldest be suddenly convinced in thy conspiracies against them, and to the end that the punishment that thou well deserveest to suffer, should light upon thy infortunate father, projecting with your self such a parricide, and so rare and hainous a murder, that to this day the like thereof hath not been heard of amongst men. For thou being his sonne hast practised these treasons, not onely against thy father, but against him that loved thee above measure, and did thee good beyond hope, with whom thou hast actuall participation of the government of the kingdome, and who had appointed thee his heire in the same, being no waies hindred, either for the present, or in times past, to participate the pleasure of soveraigntie, and being assured of the hope of succession both by the will and writings of thy father. But you have measured the course of your affairs, not according to *Herods* vertue, but according to your own appetite and malice, intending to deprive such a father of his part, who granted you the whole, and seeking in effect to murder him, whom in words you pretended heretofore to protect from injurie. And not content of your self to practise these treacheries, you have poisoned your mother also with no lesse corruption, and in stead of love that should have been amongst brethren, you have filled your family with mutinies and hatreds: And after and besides all these things, thou hast been so audacious, as to call thy father beast, being of thy self more malignant then those beasts which are most venomous, using thine own venom against thy dearest friends, & such as have best deserved at thy hands, strengthening thy self with his guard, and divers treacheries both of men and women against one old man, as if thy cursed minde alone were not sufficient to satisfie thy hatred. And now after so many men and women, slaves and free-men tortured for thy cause, after the open and manifest testimonies of thy parties in the conspiracy, thou art so impudent as yet to contradict the truth: and thou that lately hopedst to deprive thy father of his life, doest now as much as in thee lyeth, endeavour to abolish that law that was instituted against malefactors in thy kind, herewithall *Varrus* equitie, and all whatsoever justice is in the world. Doest thou therefore accuse them of falsehood, who were examined in torments, to the end thou mightest endanger their credit, who were the preferers of thy fathers life? Shall we beleieve thee more then them in their torments? wilt thou not (*O Varrus*) deliver the King from the injuries of those, who are his own flesh and blood? wilt thou not put this wicked beast to death, who hath murdered his brothers, to pretend a love towards his father, and who hath at last been discovered to be the most mortall enemy of them all, to the intent that at one instant he might establish the kingdome in himselfe? Thou knowest that Parricide is no private crime, but a publike injurie to life and nature, which is no lesse loathsome in the thought, then it is in the act: which whoso punisheth not, is of himselfe guilty of an injurie offered to our common mother nature.

The year of the  
world, 3962.  
before the nati-  
vity of Christ, 2.

Parricide that  
publike injurie  
of life and  
nature.

After these speeches, he annexed certain points as touching *Antipaters* mother, which through feminine frailty had been blabbed out by her, to wit, that she had asked counsell of soothsayers and diviners, to whom the kingdome should befall: and that she had offered sacrifices, and made prayers for the death of the King. And moreover, he declared what lascivious pranks *Antipater* had plaied with *Pheroas* women, in banquetting and amorous and wanton dalliances. The informations likewise that were presented by such as were tortured, with sundrie testimonies of divers men, some suborned; the other found out to be incontinently produced and confirmed. For each man seeing that *Antipater* was exposed to the accusations of those men, who had the government in their hands, and that the good fortune that had long time accompanied him, had openly delivered him into the hands of his enemies, they manifestly discovered the insatiable hatred which they had conceived against him, whereas beforetime the fear that they had of him inforced them to be silent: yet was he not so much burdened with other mens hatreds, as with his own wickednesse, namely, his deadly hatred against his father, his breach of amitie amongst his brethren, whereby he filled the Kings household with seditions and murders, of some comploted, and acted by other some; neither giving place to hatred according to justice, nor to amitie according to good affection,



the year of the  
world, 3961.  
before Christs na-  
tivity, 2.

Antipater ac-  
cused by all  
men.

Varus giveth  
Antipater li-  
cenceso justi-  
fie himself.  
Antipater stri-  
veth by his  
protestations,  
and invocati-  
ons of God to  
justifie him-  
self.

The poyson is  
ministred to a  
condemned  
man, and it  
killeth him.  
Hedio & Ruf-  
sinus, chap. 7.

Herod impris-  
oned his son,  
and sent Em-  
bassadours to  
Cesar to cer-  
tifie his abuses.  
Antiphilus  
letter to An-  
tipater.

Acemes letters  
to Antipater.

affection, but according as it might stand with his profit. Which for that divers men perceived long before that time, they judged of events according as they had reason, and the rather because that being void of hatred, they spake but their opinions. And whereas heretofore they had cried with a loud voice against him, at such time as they were shut up; at this time when they were deprived of their fear, they declared all things, that they knew. And whereas there were divers produced of the mischiefs committed by him, yet seemed there nothing to be fained, for that the accusers neither spake in favour of the King, neither concealed any thing for fear of perill, but condemned all *Antipaters* wicked actions, and judged him worthy of death and punishment, not so much for his fathers securitie as of his own demerit. Neither did they onely accuse him, who were by justice tied thereunto, but divers voluntary witnesses also brought in their evidence; so that although he was a very cunning dissembler, and colourer of his lies, and most impudent in their assertions, yet durst he not once open his mouth or mutter against the same.

As soon as *Nicholas* had finished his discourse and accusations, *Varus* commanded *Antipater* to answer to those crimes that were objected against him, if he had any thing to alleadge, that he was not guilty of those forfeits or hainous crimes that were laid unto his charge. For of himselfe he desired nothing more, and knew well that *Herod* his father desired no lesse, then that he should justifie himselfe, and maintain his innocency. But he humbling himself upon his face, and lowly bending his body to the ground, besought God, who was the searcher of all hearts, to approve his innocencie by some eminent sign, how he had never attempted any thing to his fathers prejudice. For this is the custome of all wicked men, that as often as they attempt any hainous act, they engage themselves in all wickednesse, without any respect of Gods justice, & when as by their misdeeds, they are fallen into perill, then call they God to their mindes, by whose invocation and testimony they desire to be delivered, making a shew that they commit all things to his determination. The like whereof in this time hapned in *Antipater*: who, whereas beforetime he disposed all his actions in such fort, as if there had been no God that had the over sway of human affairs; at such time as justice overtook him, and he was disurnished of the benefit of the law, had his recourse to Gods power, alleading that he was reserved by God to this end, that he might diligently intend his fathers safety. Hereupon *Varus*, when as by often questionings he could wrest nothing from him, but that he onely cried upon God, seeing that otherwise there would be no end of these debates, he commanded the poyson to be brought forth before them all, that he might make experience of what force it was: which being presently brought unto him, and ministred to one that was condemned to die, it presently killed the man. Which done, he arose and departed out of the counsell, & the next day went unto Antioch, where for the most part he was wont to have his residence, for that it was the chief city of the Assyrians. But *Herod* presently commanded his son to be put in bonds, no man knowing what talk had been between him and *Varus* upon his departure, but all mens opinion was that the King did nothing in imprisoning him, but by his counsell. When as therefore he had fast bound him, he sent unto *Cesar*, and wrote his letters unto him, as touching *Antipater*, sending certain appointed messengers, who by word of mouth might certifie him of his cursed trea-

sons. At the very same time there was a letter intercepted, sent by *Antiphilus* to *Antipater*, which *Antiphilus* remained in Egypt: which letter being opened by the King, was written to this effect: I have sent you *Acmes* letter, hazarding thereby mine own life: for you know that I am in danger of the displeasure of two mighty families, if I should be discovered. As for your self, berthink you well of your affairs in this respect. Such were the contents of this letter. The King made diligent search for others also, but he could finde none: for *Antiphilus* servant, who had brought that which was read, denied that he had any other. But while the King was in this doubt, one of his servants and friends perceived that the inside of the messengers under-coat was newly sewed: for he had two garments the one upon the other: and conjecturing that the letters might be hid in the fould thereof, as indeed they were, he ripped the same, and found them. The tenour whereof was this: *Acme* to *Antipater*, Health: I have written the letters to your father, according as you gave me instructions, and I have counterfeited the copy of my letter, as if it had been sent by *Salome* my mistris. I assure my self, that when he hath read the same, he will punish *Salome* as one that hath practised treason against him. But that letter that was supposed to have been written by *Salome* to *Acme*, was of *Antipaters* invention, and written in *Salomes* name, according to his invention, and in *Acmes* style. The contents were these: *Acme* to King *Herod*, Health: Whereas I have an especial care



A care, that nothing be concealed from thee that concerneth thy securitie, having found a letter of *Salomes* written against thee unto my Lady, I have not without danger taken the copy thereof, and sent it unto you, in which she required that she might have licence to marry *Sylens*. Teare this copy, lest through the knowledge of the same, I grow in danger of my life. Now in that which she had written to *Antipater*, she had discovered that she had written these words to *Herod*, according to that commandement he had given her, as if *Salome* had conspired to work some treason against him. She sent also the copy of those counterfeited letters in the name of *Salome*, and sent them unto her mistress to work treason.

The year of the world, 3962. before the nativity of Christ, 2.

Acemes letters to Herod.

This *Acme* was a Jew born, and chambermaid to *Julia*, *Cæsars* wife, and did that which is above written for the love which she bare to *Antipater*, whom he had hired by great sums of money, to the end, that she should assist him to execute the mischief, which he practised against his father and against his aunt. *Herod* made almost desperate by the great mischiefs of *Antipater*, was stirred up on the sudden to shorten his daies, for that he was the onely means that stirred up these great tempests of sedition in his kingdome, and who not onely practised against his father and his aunt, but against his sister also; and had in like sort corrupted *Cæsars* family, *Salome* also incensed him the more, beating her breasts and offering her selfe to all deaths, if any such like matter might be duely proved against her. For which cause *Herod* sent for *Antipater*, commanding him to speak freely all that which he had to say without fear. But he having not one word to answer for his defence, *Herod* said unto him: Since that on all sides thou art convicted, and surprized in thy wickednesse, delay not, but discover those that are of thy confederacie. Whereupon he laid all the fault upon *Antipater*, and named none other. At that time *Herod* being wounded by extreme grief, would have sent *Antipater* to Rome unto *Cæsar*, that he might receive his judgement from him, but afterwards he feared lest by the interest of his friends he should escape the danger, for which cause he kept him bound and fettered in prison, as he had done before: And in the mean while sent certain messengers with letters to *Cæsar*, to accuse his son, and to declare where *Acme* had been his confederate, producing the copy of the letters. These Embassadors therefore resorted to Rome, instructed in those things they were to answer to those interrogatories that should be offered them, and with them he sent these letters.

Herod entreated with hatred against his sonne.

Antipater layeth all the fault upon Antipater.

## CHAP. VIII.

## HERODS sicknesse and the sedition amongst the Jews.

Mean-while *Herod* fell sick, and made his will, and appointed his youngest son to succede him in the Kingdome, for that through *Antipaters* instigations he had conceived a hatred against *Archelaus* and *Philip*. He sent also 1000. talents unto *Cæsar*, and 500. to his wife, and to his children, friends and freemen. He bestowed also money, rents, & lands upon his own children: he gave his sister *Salome* an ample possession, for that she had alwaies persevered in loving him, and had never offended him. And having lost all hope of recovery, for that he was about 70. years old, he became very tutchie and froward in whatsoever his affairs. The cause hereof was, that opinion he had conceived, that he waxed contemptible, and that the whole nation took pleasure in those mis-haps which befotuned him: which some of those who were favoured by the people, made him the rather beleeve upon this occasion which ensueth: Amongst those that were most learned amongst the Jews, *Iudas* the son of *Saripheus*, and *Matthias* the son of *Margalothus*, the most excellent interpreters of the laws and ordinances of the country (and for this cause were in greatest estimation among the people, by reason that they instructed and trained up the youth; for all those that desired to obtain vertue, spent all their time with them) understanding that the Kings sicknes was dangerous, they incensed the younger sort, counselling them to overthrow all those works that the King had caused to be made, contrary to the law and custome of the country; to the end, that they fighting for piety, might obtain the reward that attendeth the same. For in that the King had enterprized and done many things contrary to the law, divers unaccustomed miseries had befallen him, and namely that sicknesse wherewith he was detained. For *Herod* had done divers things contrary to the ancient law, against which *Iudas* and *Matthias* exclaimed openly. For he had erected over the portall of the great Temple, an Eagle of gold of great value. Now the law prohibiteth that they, who pretend to live according to the same, should in any sort erect any image, or represent any figures of living creatures whatsoever. For this cause these doctors counsellled them to pull down that Eagle: telling them, that although the matter seemed

Hedio & Rufinus, chap. 8. Herod falling sick maketh his Will, and leaveth the succession of his kingdome with his other goods to his friends and kinsfolke. Herod impatient in his old age and wondrous wayward.

The year of the world, 3963. after Christs nativity, 1.

A golden Eagle upon the greatest gate of the temple.



the year of the  
worlds, 3963.  
After Christs na-  
tivity, 1.

Contempt of  
death.

The young  
men pulling  
down the gol-  
den Eagle,  
hew it in pieces  
with their  
axes.  
Judas and  
Matthias with  
fourty other  
young men  
being brought  
to the Kings  
presence, justi-  
fie their acti-  
ons with joy,  
and the King  
sendeth them  
bound to  
Jericho.

Herod assem-  
bleth the go-  
vernours of  
the Jews, and  
expostulateth  
with them  
about this  
commotion.

Matthias de-  
prived of the  
high priest-  
hood, and Jo-  
zaris assigned  
his place.  
Joseph Ellemi  
for one day  
high Priest.  
Matthias and  
Judas burned.

The Eclipses

to want no perill, yet ought they rather to prefer an honest death before a pleasant life, if so be it be employed for the defence of their countrey laws and religion. For in so doing, they should obtain immortall praise for the present, and a memorable and eternall glory in time to come; neither that they should protract the execution thereof for fear of danger, since death was a thing that might not be avoided; so that since by the generall course of nature, they must needs die, it should become them bravely to forsake their lives with praise and honour in embracing vertue. For to die in the execution of some noble exploit (which cannot be achieved without hazard of danger) their children should be richly rewarded with the fruits thereof, and their other parents that should outlive them (of what sex soever) should reap the fruits of that glory which was honorably achieved by them. In these or such like words encouraged they the young men.

About that time there was a rumour spread, that the King was dead, which gave very great furtherance to the Doctors resolution. For at high noon they went up into the temple, they pulled and hewed down the Eagle with their axes, in the sight and assembly of a great number of people that were in the temple. Now when the tydings hereof came unto the ears of the Kings Captain, he fearing lest some further and more farall tumult might be raised, drew out a strong company of souldiers with him, to repulse those that were assembled to hew down the Eagle: and charging the rude and disarmed multitude, who were gathered together, he easily slew and dispersed the most; as for those fourty young men that valiantly addressed themselves to resist, he apprehended them, and with them the authours of sedition *Judas* and *Matthias*, who thought scorn to submit themselves, and led them to the King; who demanding of them how they durst deface the sacred image? they answered, that long before that time they had resolved it, and that now according as they had resolved, they had like valiant men performed the same. For we (said they) maintain the honour of God and the doctrine of our law, whereof we are disciples: neither ought you to admire that with contempt of your ordinances we have preferred the laws of our forefathers, which *Moses* hath left us in writing, according as he was suggested and taught them by God: neither doe we refuse any death or punishment which thou shalt inflict upon us, being assured in our consciences, that we suffer not for our impiety, but piety sake. Thus spake they all of them, continuing the like constant boldnesse in their answers, as they had shewed in their actions, being also ready, constantly to endure any punishment for that which they had attempted. Hereupon the King commanded them to be bound, and sent them to Jericho: then calling before him those principall Jews, who had the government under him; and being brought into their assembly upon his pallat, by reason of his weaknesse, he recited unto them the numberlesse travels he had endured for their sakes: in like maner, how upon his great charges he had repaired and reedified the Temple: whereas the Asmoneans for the space of 125. years wherein they reigned, could not perform such a building in the honour of God. Moreover, he signified unto them, how he had adorned the same with precious gifts, for which he hoped that after his death his memory and glory should survive. After this, he expostulated with them for what cause they abstained not from offering him that outrage during his life time? And why at noon daies and in the sight of all the people, they had laid hands on those presents which he had dedicated unto God, and had taken those things away violently which though in words they appertained to him, yet in the effect if the act were well examined, they had taken from God. The Governours suspecting his cruelty, and fearing lest his unbridled passion should urge him further, by which means they might be assured of some severe punishment, answered him: that those things were not done by their consents, and that in their opinion the injurie ought not to be let slip without punishment. At that time *Herod* shewed himself more favourable towards the rest, but he caused *Matthias* to be deprived of the Priesthood, as one in part who had been the cause of that which had hapned; and in his place substituted *Iozar* one of his wives brethren. During the Priesthood of this *Matthias* it happened also, that another high Priest was elected that very day, wherein the Jews did usually celebrate their fast. For *Matthias* the night before the day of the fast, seemed in his dream to have had the company of his wife; and whereas for this cause he was unfit to offer the divine sacrifice, he had *Joseph* the sonne of *Ellemus*, appointed him to be his assister and substitute, by reason of his alliance. *Herod* therefore deposed *Matthias*: and as touching the other *Matthias*, who had moved this trouble, both he and his companions were by his commandement consumed with fire.

This very night the moon was eclipsed, and *Herods* sicknesse grew more vehement. For God punished those finnes which he had committed. For he was inflamed with a lent or slow fire, which to the outward sense seemed not so vehement, but inwardly searched & afflicted all



**A** all his entrails: he had also a ravenous and unnaturall appetite to his meat, which might no waies be satisfied. Besides that, he had an ulcer in his bowels with a strange and furious collick. His feet were swoln with moist and shining flegme, and his stomach was no lesse affected also. His members rotted and were full of crawling worms, with a filthy and no lesse troublesome Priapisme, accompanied with an intolerable stench: besides all this, he had a strong convulsion of his nerves, and shortnesse of breath. For which cause it was a generall opinion amongst holy men, and such as had the knowledge of prophetic, that the King was thus punished for his infinite impieties and sinnes committed against the Majestie of God. And although he was tormented with an unsupportable sicknesse, yet had he hope to escape: and for that cause he sent for Physicians from all places, and refused none of those remedies which they thought behovefull for him. He therefore past over Jordan and went into the hot bathes of Calliroes, the waters whereof are potable, besides other vertues they have against all other kinde of sicknesse: this water dischargeth it self into the lake called Asphaltite. Being there, it was thought good by his Physicians, that he should refresh himself in those waters: There being set by them into a bathing tub filled with oyle, he waxed so sick, that they held him for dead. Whereupon all his household servants wept and grievously lamented; and all his familiar friends cried out and bewailing him, with their great noise caused him to come to himself: and seeing himself wholly out of hope to escape, he gave order that there should a distribution be made to every souldier the summe of fifty drachmes, and he offered great presents to their Captains and his friends. Afterwards he returned to Jericho, where a melancholy humour possessed him, which made him unsociable, and displeased against all men; so that seeing that he must needs die, he bethought him of this facinorouse action that followeth. For the noblest men amongst the nation of the Jews, resorting unto him from all parts (upon his commandement under the expresse penaltie of losse of life, to whosoever should neglect the same) the King shewed himself to be displeased, as well against those whom he thought guilty, as against them who had given him no occasion of discontent. For he caused them to be shut up in a place called the Hippodrome, which was the tilt-yard to runne horses in, and sent for his sister *Salome*, & *Alexas* her husband, telling them that his end was at hand, for that his griefes did incessantly torment him: which as he said, he ought to bear patiently, because it was an end that should happen to all men. But that which most grieved him was, that he saw himself deprived of those mournings and lamentations, which a King deserved. For he was not to seek of the Jews affections, neither how his death was desired and longed for by them, since that in his life time they presumed so farre as to revolt, and dishonour and deface those gifts, which he had bestowed upon the Commonwealth. It therefore behoved them to afford him some solace in that his bitter anguish, for that if they refused not to performe that which he had contrived in his minde, the lamentation of his death should be magnificent, and as great as any King ever had: and the pleasure and laughter that might accompany his death, should be abated by their sorrow, who should unfainedly lament for the whole nation. He therefore willed them, that at such time as he should give up the ghost, they should cause the Hippodrome to be invironed by his souldiers, as yet unadvertised of his death (which he would not have published before this execution were ended) and to command them to shoot their arrows at those that were shut up therein. And that when they had slain them all after this maner, they should make him triumph and rejoyce in a double joy; first, for that in his death his commandement should be ratified by effect: secondly, for that he should be honoured by a memorable lamentation. Thus weeping, he besought his kinsfolk for the love they bare unto him, and for the faith they bare unto God, that they should not suffer him to die frustrate of this last honour: and they protested that they would not transgresse any point of this his commandement. Hereby a man may conjecture what his nature was, who took pleasure in these above-named impieties, and who through the desire he had of long life, hath after this sort dealt with those of his blood: and it may be conjectured by these his last commandements, that he had nothing in him that favoured any humanitie: for that departing out of the world, he had such a minde, that all the nation and all such as were most affectionate towards him, should be driven to sorrow and desolation; commanding that in every house one should be slain, yea such as had not in any sort offended him, and were not accused of any misdeed committed against any other: whereas they that have any vertue, finding themselves at that state, have been accustomed to lay aside the hatred which they have before time borne unto their enemies.

The year, of the world, 3963. after the nativity of Christ, 1.

Herod & Rufinus, chap. 9. Herods horrible sicknesse.

The hot bathes of Calliroes that flow into the lake Asphaltite.

Herod bestoweth a distribution among his souldiers. Herod commandeth that the noblest of the Jews should be slain after his death.



The year of the  
world, 3963.  
after Christs na-  
tivity, 1.

Letters are  
sent from  
Rome, that  
Acme was ex-  
ecuted by Ce-  
sars command,  
and that he  
had authority  
to use Antipa-  
ter at his plea-  
sure.  
Herod calling  
for a knife and  
an apple in-  
tendeth to stab  
himself.  
Achiab with-  
holdeth his  
hand.  
Antipater  
thinking his  
father to be  
dead, dealeth  
with his kee-  
per for his de-  
livery, which  
Herod hearing  
of, command-  
eth him to be  
slain.

Hedio & Ru-  
finus, chap. 10.  
Herods will is  
changed.

His legacy to  
Cesar and Ju-  
lia his wife.

Herods death.

Herods muta-  
ble and strange  
fortune.  
Salome and  
Alexas after  
the Kings  
death, dismiss  
the Jews that  
were shut up  
in the Hippo-  
drome.

# CHAP. IX.

## ANTIPATERS death.

**W**Hilest he delivered these instructions to his kindred, he received letters from those Embassadors which he had sent from Rome unto *Cesar*: the effect whereof was, that *Acme* was put to death by *Cesars* command, who was displeased with her for that she had been of *Antipaters* conspiracy, who was remitted to *Herods* pleasure like a King and father to use him, as best pleased him; either to exile and banish him; or if it so pleased him, to put him to death. *Herod* receiving these news, recovered his spirits a little through the pleasure he received in the contents of those letters, both of *Acmes* death, as of the power that was granted him to punish his son. But being assailed afresh with grievous dolours, and urged with a desire to eate, he called for an apple and a knife: for before-time he was accustomed to pare his apples himself, and to cut a little; and afterwards to eate it: when as therefore he had gotten hold of the knife, he looked round about him, determining to give himself a mortall wound therewith, and had surely done it, had not *Achiab* his nephew hastily stept within him, and staid his hand, and called for assistance. At that time the sorrow and lamentation was renewed in all the Palace, as if the King had been already dead: and *Antipater* certainly beleieving that his father was departed; began to hope (and confirmed no lesse in his words) that being delivered out of prison, he should obtain the possession of the kingdome without any difficultie: and devised with the Jaylor as touching his deliv-  
rance, offering him great presents both in hand and hereafter, as if there had been no other question but of that. But so farre was the Jaylor from obeying that which *Antipater* deman-  
ded, that he went and certified the King what his intent was, and what offers he made him: *Herod*, who had already conceived a sinister opinion of his sonne, hearing what the Jaylor had said, began to exclaime, and to beat his head, although he was at the uttermost gaspe: and lifting himself up upon his elbows, he commanded that one of his guard should present-  
ly haste and kill him; and that done, he should be buried in the Castle of *Hircanion* without any honour.

# CHAP. X.

## HERODS Will, Death, and Buriall.

**A**fter this, having changed his minde, he made a new Testament. For he appointed *Antipas* Tetrarch of Galilee and of *Peraa*, whereas before that he had institu-  
ted him for his successor in the Kingdome. He created *Archelaus* King; he gave the Provinces of Gaulonites, Trachonites, Batanea and Paneade to *Philip* his sonne, and *Archelaus* brother by the mothers side, to be Tetrarch over those places. He gave his sister *Salome Tammia*, *Azot* and *Phasalis*, with fifty thousand crowts of gold. He provided also for his other kinsmen, all whom he left rich in money, which he gave them, and renews which he assigned them. He gave *Casta* ten millions of drachmes in silver, amounting to the summe of eleven hundred thousand francs, besides a great quan-  
tity of gold & silver plate, and of precious moveables. To *Julia Cesars* wife, and to certain o-  
thers, he bequeathed five millions of drachmes, amounting to five hundred thousand francs, or thereabout. After he had in this manner disposed all things, some five daies after he had caused *Antipater* to be executed, he departed this life: having reigned after *An-  
vigonus* death, for the space of thirty and foure yeers, and thirty and seven yeers after he was  
elected and approved King by the Romans: a man without respect cruell, and severe to-  
wards all men; slave to his wrath; Lord of the lawes: yet so favoured by fortune, as no man  
more, for from a private man he became a King, and being environed with many perils, he  
alwaies happily escaped, and he lived also a very long time. And as touching his family and  
children, in this also in his own opinion was he happy, in that he overcame his enemies and  
adversaries: but in my opinion, he was most unfortunate.

But before the Kings death was thorowly known, *Salome* and *Alexas* discharged those that were locked up in the Hippodrome, and sent every one of them home unto his own house, telling them that the King commanded them to depart and follow their household affairs, and till their land: wherein they performed a most noble action, and benefited the whole nation with an especial good turn. After the Kings death was bruted abroad, *Salome* and *Alexas* caused all the men of warre to be assembled in the Amphitheater in Jericho, and first



**A** first of all they caused *Herods* letters to be read, which were addressed to the souldiers, in which he gave them thanks for the fidelity and good will which they had expressed towards him, praying them to continue the same to *Archelaus* his sonne, whom he had appointed to be their King after him. That done, *Protonoy*, to whom the King had committed the custody of his seal, recited his testament, which was to take no effect, except that *Cesar* approved the same. Thereupon all of them began to applaud and honour *Archelaus* for their king. The men of warre flocked about him in troups, accompanied with their Captains, promising him to serve him with no lesse will and affection, then they had done his father, praying God to yeeld him his assistance.

**B** At that time also the Kings hearse was prepared, and *Archelaus* gave order that his obsequies should be most royally performed, and bestowed all the furniture that was requisite for that funeral and princely interment. He was carried out in a gilded litter, distinguished with divers precious stones, the cover thereof was of azure colour. The dead body was apparelled in a purple raiment, having a Diadem upon his head, over which there was set a crown of gold, and a scepter was couched in his right hand. About this litter marched a great number of his children and kinsfolk, and after them followed the men of warre, disposed in bands and troups, according to the maners of every nation. The first of these were the Archers of his guard: after them went the Thracians: and lastly, marched the Germans, and Galatians, all of them in their warlike habiliments and discipline. After them followed all the army, marching in order in like manner as when they were addressed to battell, each one under his Corporall and Captain. Next these followed five hundred of his household servants, bearing perfumes, and all these in this equipage marched to the castle *Herodion*, distant some eight stades or furlongs off. For there was he intombed, according to the tenour of his testament.

**C** Thus died *Herod*. *Archelaus* continued his mourning for seven dayes space in honour of his father. (For the law of the country ordaineth no lesse.) And after he had feasted the people, and laid aside his mourning apparell, he ascended up into the Temple. All the way as he went, all the people with shouts and acclamations, cried, God save the King, and with praises and praises honoured him to their uttermost, and he being conducted up to a high station and state, which was made for the purpose, and placed in a throne that was embellished with gold, entertained the people very graciously, taking pleasure in their acclamations and congratulations that they bestowed upon him. He gave them thanks also, for that they had blotted out of their remembrance the injuries that his father had done unto them, protesting in his own behalf, that he would enforce himself to requite their kindnesse, with an intire affection. He likewise told them, that for the present he accepted not the stile of King, because the honour was bequeathed him with this condition, that *Cesar* should ratifie his fathers testament. For this cause, although the souldiers that were in *Jericho* enforced themselves to set the Diadem upon his head, yet would he not accept that uncertain honour, because it was not resolved whether *Cesar*, who was the principall party in the gift, would grant him the government or no.

**D** He alledged likewise, that if his affairs succeeded according to his desire, he would not, according as his honour commanded him, forget their love, or leave their good affection unrequited. And that in the mean-while, he would enforce himself by all means to further those things that concerned them, and entertain them with more kindnesse then his father had done. But they, according as it is the custome of the common people, thinking that those that enter into such dignities, declare and open their minds at the first day, the more *Archelaus* spake kindly and courteously unto them, the more they applauded him, and presented him with divers petitions, for certain grants and donations from him. Some of them cried out unto him, that he should cut off some part of their taxes and tallages, which they paid annually. Other some cried upon him, to deliver those prisoners that were committed by *Herod*, of whom divers had pined a long time in prison: Others instantly urged him to cut off those tributes which had been imposed by him upon bargains and sales, which was to pay the half of the bargain. Whereunto *Archelaus* did not in any sort contradict, striving to the uttermost of his power to please the people, for that he knew full well that their good affection would be no small advantage toward him in the confirmation of his kingdome. That done, he sacrificed unto God, and afterward fell to banquetting and entertainment of his friends.

The year of the world, 3963. after Christ Nativity, 1.

Hedio & Rufinus, chap. 11. Herods thanks giving to his army, and testament read and Archelaus is applauded by the people. Alias, chap. 12. Herods corps is buried with great pomp & solemnity in Herodion. The Germans and French, served under Herod.

Archelaus banquetted the people.

Archelaus promises that with *Cesar*s approbation, he will carefully intend the desires and profits of the people.



## CHAP. XII

## The people mutine against ARCHELAUS.

The year of the  
world, 3963.  
after Christs  
nativity, 1.

Hedio & Ruf-  
inus, chap. 12.  
al. 13.

The seditious  
people bewail  
Matthias, and  
those that were  
executed with  
them.

They would  
be revenged on  
Herods friends  
and would de-  
pose the high  
Priest.

The year of the  
world, 3964.  
after Christs  
Nativity, 2.



MEAN-while, certain men among the Jews that were desirous of innovation, in their private conventicles bewailed *Matthias* and his confederates, whom *Herod* had put to death, and condemned for razing and defacing the golden Eagle: for that incontinently after their decease, they had neither been publicly honoured, nor lamented for, by reason of the fear that the people had conceived of *Herod*. For which cause at that time they required with lamentations and great cries, that their obsequies might be solemnized; and as if the dead bodies had received some contemnation by their tears and tempest of exclaims, they uttered many hainous and disgracefull speeches against *Herod*; and assembling themselves together, they required *Archelaus* to do them justice against those, that during *Herods* life were in authoritie; and especially they demanded, that the high Priest, who was advanced by his father, should be deposed, and that another more lawfull and upright might be placed in his stead, to offer and exercise the high Priests place. Now, though *Archelaus* was sore displeased at these their violent proceedings, yet notwithstanding, he conformed himself to their good likings, in that he was with all expedition to repair unto Rome, to understand and attend *Cæsars* pleasure. He therefore called for the Generall of his army, willing him to perswade them not to seek a revenge for those men, who were dead, notwithstanding they were their friends, because whatsoever was done, was done according to law; and that no inquiry might be made thereof, except to the great prejudice of his reputation, and hazard of his state, in regard of the uncertaintie of the time: that it was more expedient for him to study for the maintenance of peace, untill such time as being established in the kingdome by *Cæsars* consent, he should return back again unto them, and that then he would consult with them for the common profit, according to their just demands, wishing them for the present to contain themselves, and to take heed lest they stirred up sedition.

When he had thus instructed his Generall, he sent him unto them. But they cried out with a loud voice, and would not suffer him to speak: but for fear of danger and death, they put him to silence. And if any other were so forward as to speak unto them, and perswade them to some moderation, and to alter their sinister resolutions, he was also in danger: for that they had this perswasion, that all things ought rather to be ordred according to their pleasures, then by the authoritie of their superiours: supposing that although during *Herods* lifetime they had been deprived of their dearest friends, it should be now a matter unworthie their courages, after his death to be cut off from their priviledge to demand their revenge. For they were transported with their own opinions, and held all that for lawfull and upright, which was in any sort conformable to their pleasures, without foreseeing the danger that might happen thereby: so much were they pleased to be revenged on those, whom they reputed to be their enemies. Now, whereas divers were sent by *Archelaus*, to consult with them; and divers came unto them, not as messengers from him, but as friends and lovers of peace, of their own motion, with an intent to pacifie them, they would not permit any of them to speak; and through their rage there arose a great tumult, which had grown to a further extremitie, if a greater number of people had joyned themselves with them.

Sedition at the  
feast of the  
Paschever.

At that time fell the feast of unleavened bread, which is called Pascha, which is a memoriall of their deliverance out of Egypt, at which time all men do most willingly present their sacrifices, and a greater number of beasts are slain at that feast, then at any other time. To this solemnitie also an infinite number of people assembled from all parts, to honour God: whereby the seditious (supposing that they had gotten fit opportunitie) lamented *Judas* and *Matthias*, who were the Expositors of the Law, and kept themselves within the Temple, whither they had gathered good store of victuals, which they were not ashamed impudently to beg for. But *Archelaus*, fearing lest their rage should produce some more grievous effect of mischief, sent out a band of armed men, with a Captain, and a Regiment of a thousand men, to repress their head-long furie, before the rest of the people were infected with their follies; and to bring them likewise unto him, whom they found to be the forwardest in that commotion. Against those the seditious cried out, with great clamours, and incensed the people against them, so that all of them rushed in upon the men of warre, and slew divers of them. The rest of them escaped with their Captain, yet not without divers wounds. That done, they which were within the Temple, returned again to their divine service.

Now



**A** Now *Archelaus* supposing that his whole fortune was endangered, except he repressed the rage of the multitude, he sent out all his footmen with a certain number of horsemen, to prevent lest they that were without should yeeld assistance to those, who had taken up their lodging in the Temple, and to put those to the sword, who having escaped the violence of the footmen, supposed themselves to be in securitie. These horsemen slew about three thousand men, the rest retired themselves into the mountains that were neer adjoyning. Hereupon *Archelaus* made proclamation, that each one should repair unto his own house. For which cause they departed and abandoned the feast, for fear of greater mischief; notwithstanding they had spleen enough, as it is the ordinarie custome of the ignorant multitude.

The year of the world, 3964. after Christs Nativity, 2.

Three thousand Jews slain.

After this, *Archelaus* accompanied with his mother, betook himself to sea, and led with him *Nicholas* and *Ptolomey*, with divers other his friends, committing the government of all his household and kingdome to his brother *Philip*: with him also departed *Salome Herods* sister, leading with her her children. There went also divers other of his kindred, who said that they would all of them labour for *Archelaus*, that he might obtain the kingdome, but in effect it was to contradict him with all his power: and in especiall, to urge that against him with great vehemency, that was done in the Temple. *Sabinus*, *Cæsars* Viceroy in Syria, posting into Jewry to take charge of *Herods* money, met with *Archelaus* in *Cæsarea*. But *Varus* arriving in the mean-while, detained him from finishing that voyage; for *Archelaus* had sent for him to come thither by *Ptolomey*, and *Sabinus* willing to do *Varus* a pleasure, would not seize the fortresse of Jewry; neither sealed up *Herods* treasures, but left them in *Archelaus* possession, untill such time as *Cæsar* had given order for the estate; and after he had made this promise, he stayed in *Cæsarea*.

*Archelaus* repairs to Rome and many of his faction follow him.

Hedio & Rufinus, chap. 13. al. 14.

After *Archelaus* had set sail towards Rome, and *Varus* was departed for Antioch; *Sabinus* went to Jerusalem, where he seized the Kings palace: and calling before him the Kings Agents, and the Captains of his garriisons, he required them to deliver up their Castles into his hands. But they, according as *Archelaus* had commanded them, continued the possession in their accustomed maner, according to the Kings direction, pretending to keep the same in *Cæsars* behalf. At the same time, *Antipas Herods* sonne travelled to Rome likewise, under the hope to be elected King, in regard of *Salomes* promises; and for that he better deserved the same then *Archelaus*, considering that in the first testament, which should be of more force then the later, he had been appointed King. He led his mother also with him, and *Ptolomey* the brother of *Nicholas*, who had been one of *Herods* most esteemed friends, and was well affected to further and set forward his title. But especially he was stirred up to seek the kingdome by *Ireneus*, a man very eloquent, and to whose charge in regard of his sufficiency, the affairs of the kingdome had been committed. For which cause, although he were perswaded to give over the kingdome unto his elder brother, who was confirmed in the kingdome by his fathers testament, yet would he not give care thereunto. But *Antipas* no sooner arrived in Rome, but all kinsfolk revolted from *Archelaus*, unto him, not so much for the love they bate him, as for hatred they had conceived against *Archelaus*: and above all, for the desire they had to recover their liberty, and to draw themselves under a Roman Government. For they thought that if there were any contradiction, that *Antipas*, for whom they endeavoured to procure the royalty, should be more profitable unto them then *Archelaus*. *Sabinus* also by his letters accused *Archelaus* to *Cæsar*: but *Archelaus* by *Ptolomey* exhibited unto *Cæsar* a supplication containing his right and title to the kingdome, his fathers testaments, and the account of the money which *Herod* his father had sealed up, together with his ring, and expected the issue.

*Sabinus* repairs to Jerusalem, with an intent to seize *Herods* treasures and castles.

*Antipas* under hope to recover the kingdome, saileth to Rome.

But when he had read these letters, and those which *Varus* and *Sabinus* had sent him, and understood what summes of money he had left, and what the annuall renew was, and how *Antipas* challenged the kingdome, and appropriated it to himself, according as his letters made mention: he assembled all his friends to have their advice thereupon. Amongst them was *Caius* the sonne of *Agrippa* and his daughter *Iulia*, adopted by him, whom he caused to sit in the chiefeest place: which done, he commanded the assistants to speak what they would touching this matter. At that *Antipater Salomes* sonne, a man very eloquent, and a great adversary to *Archelaus*, spake first, saying, That it was a mockery for him at that time to speak of the kingdome, considering that before *Cæsar* had granted it him, he had already seized the forces of the state, when as upon a festivall day he had slain so many: who although they had deserved that punishment, yet ought the justice thereof to have been reserved to a lawfull power, and not to have been usurped by him, either being King with *Cæsars* prejudice, whose authority he had contemned; or by being a private man, which was a greater oversight.

*Antipater*, *Salomes* son, accuseth *Archelaus* before *Augustus Cæsar*.



The year of the  
world, 3964.  
after Christs  
nativity, 2.

fight. For which cause he undeservedly at this time hoped for his approbation, whom already as much as in him lay, he had deprived of the title and authority of his allowance. Moreover, he objected against him, that of his own authority he had changed certain chieftains of the army, and that he had seated himself in the royall throne, and like a King had determined certain causes, and had granted certain demands of the people: finally, that he had left nothing undone, which he might have performed, had *Cæsar* confirmed his title. He alleged also, that they who were inclosed in the Hippodrome, were dismissed by him, and divers other acts, partly true, partly probable in regard of the ambition of young men, who desirous to govern, do ordinarily commit such things: besides this, his neglect in mourning for his father, and withall, his rare banquets all night long at that very time his father died; whereat the people began to mutine, seeing the final regard he had of his fathers death, from whom he had received so great goods and honors. How all the day long he made a shew of his sorrow and tears in his pavillion, but all the night took pleasures like a King; and being such, if *Cæsar* should grant him the kingdome, he would behave himself no lesse unkindly towards him, then he had done towards his most kinde father. That it was no lesse then a heinous crime in him, to delight himself with songs and dances at his fathers death, as if he had been his enemy: That he now came to *Cæsars* presence, to the intent to obtain the kingdome by his consent, whereas already he had behaved himself no otherwise then if he had already been established King by his authority. But most of all he exaggerated the slaughter he had committed in the Temple, and the impiety perpetrated so neer to the feast of Easter, at which time divers both strangers and citizens had been slaughtered after the maner of sacrifices, and the Temple filled with carcasses, not by a stranger, but by him, who under the colour of religion desireth the government of the kingdome, to the end he might satisfie the injustice of his nature, in exercising each way his tyranny towards all men: for which cause his father never thought, nor ever dreamt to substitute him King in his place. For he knew both his life and disposition, and by his former testament (and that of greatest force) had ordained his adversary *Antipater* to be King. For he had been allotted the kingdome by his father, not when his minde was dead before his body, but when both his judgement was sound, and his body in health. Yea although at that time *Archelaus* father had such a conceit of him, as in his later testament and bequest he pretendeth; yet that he had already declared what kinde of King he was like to be, who contemned *Cæsars* authority in confirming the kingdome, and being as yet a private man, doubted not to murder the citizens in the Temple. This said, *Antipater* (to give greater credit to his words, bringing divers of his kindred as witnesses of that he had said) ended his Oration.

Nicholas excuseth *Archelaus*.

Whereupon *Nicholas* arose, and alledged in *Archelaus* behalf as touching the slaughter, that it was to be imputed to their impiety, who could not be restrained from their tumults and uprores, before *Archelaus* was enforced to appease them by force; alledging that they were so much the more guilty, for that they had not onely exercised their malice, but also had enforced others to attempt so hainous a revenge against them: for their insolency seemed in appearance to concern *Archelaus*, yet in a fort their contumacy pertained to *Cæsars* ruin. For those that had been sent by him to appease and redresse their sedition, were against all law and right charged and slain by them, without respect of God, or regard of the solemne feast: whose defence *Antipater* was not ashamed of, without respect of equity, so that he might satisfie that hatred which he bare unto *Archelaus*. That therefore it was their fault, who first of all abstained not from injury, but whetted those swords, which were drawn in maintenance of the peace, against their own bosomes. He enforced all other things also, whereof they had accused *Archelaus*, against themselves, saying that none of these things were done without their consents: and that the offence was not so grievous, as they intended it should be esteemed, to the end they might discredit *Archelaus*. So great a desire was in them to hurt their kinsman, a man both well respected, and affected by his father, as also kinde and officious towards them in all things that concerned them. As for the testament, that it was made by the King when he was in perfect estate of minde and body, and of greater force then the former, because the authority and confirmation thereof was ascribed to *Cæsar* the Sovereigne of the world.

Further, that *Cæsar* would not imitate them in that wrong they did unto *Herod*, who (being during his life-time bountifullly graced by him, by many benefits) do now after his death, go about to violate his last and truest testament: but that rather like a friend and confederate he would confirm his will, who like his faithfull and sworn welwiller had committed all things to his trust. For that there must needs be a great difference between their malice and *Cæsars* vertue and faith, which was renowned thorow the whole world. For which cause he would not



not judge his decree to be inconsiderately past, who left his succession to his well-deserving sonne, and referred all things to his trust. For that it was unlikely that he should erre in the choice of his successor, who had so discreetly submitted all things to *Cæsars* judgement. After this maner *Nicholas* also finished his discourse. Hereupon *Cæsar* courteously raised *Archelaus*, who lay prostrate and humbled before his feet, telling him that he was most worthy to be King, by giving an apparant testimonie, that he was constant in his resolutions; pretending that he would do nothing but that which should be answerable to *Herods* testament, and *Archelaus* profit; and seeing the young man was confirmed in some good hope with this his promise, he determined nothing more for that time: but dismissing the councill, he debated with himself, whether he should ratifie the kingdome to *Archelaus* onely, or divide it amongst *Herods* kindred, especially since all men had need of his assistance.

The year of the world, 3964. after Christs Nativity, 2.

*Cæsar* pronounceth *Archelaus* to be worthy of the kingdome. Herod & Rufinus, chap. 14.

## CHAP. XII.

*The Jews mutiny against Sabinus, and how Varus punisheth the author of the sedition.*

**B**UT before *Cæsar* had determined any thing certainly in this behalf, *Marthalce Archelaus* mother died of a sicknes, and *Varus* the President of the Jews in Syria, had sent letters, which certified the Emperour of the rebellion of the Jews. For after *Archelaus* departure, all the nation were in an uprore. To pacifie which, *Varus* resorted thither, and punished the authors of the same: and after he had in this sort appeased all things, he returned to Antioch, leaving a regiment of souldiers in Jerusalem to restrain the factious innovations amongst the Jews: yet prevailed he nothing by this his policie. For as soon as *Varus* was departed, *Sabinus*, who intended *Cæsars* affairs, remaining in that place, grievously burthened the Jews, trusting to that power that was left him, and supposing that he was already enabled to withstand the multitude. For he armed divers souldiers, and made use of them to oppresse the Jews, and to provoke them to sedition. For he inforced himself to surprize their fortresses, and forcibly to make search after the Kings treasures, for his private lucre and covetousnesse sake. When as therefore the feast of Whitsonide was come (which is one of our festivals) divers thousands from all parts repaired to Jerusalem, not onely for religion sake, but also for despite and hatred they had conceived against those violences and injuries, which *Sabinus* had offered them. And not onely were those of Judæa grievously offended (but divers also resorted out of Galilee and Idumæa, from Jericho and the cities situate on the other side of Jordan, desiring all of them to be revenged on *Sabinus*. And dividing their camp into three bands after this maner, and one part of them took up the Hippodrome; and of the other two the one seized the southern quarter of the Temple, and the other the Eastern, and the third which was in the Hippodrome, were planted to the westward, where the Kings Palace stood; and thus prepared they all things that were necessarie to set upon the Romans whom they had besieged on all sides. At that time *Sabinus* fearing their number, and resolution, who were resolved either to die or to overcome, sent present letters unto *Varus*, requiring him with all expedition to send him a supply, because the regiment that was left by him, was in great danger; and must needs utterly perish without his speedy rescous: as for himself he withdrew into the tower and dungeon of the castle Phasaelus, which was a fortress which was builded and so called in honour of *Herods* brother, who was slain by the Parthians; and from the top thereof made a signe to the Romans, that they should sally out upon the Jews; being afraid to trust himself to his own friends, and supposing that the rest ought to expose their lives to danger in maintenance of his safety. The Romans having made this sally, there arose a desperate skirmish, wherein the Romans divers wayes had the upper hand; yet were not the Jews any wayes discomforted, notwithstanding they had lost many men; but wheeled about so long, till at last they seized the outward galleries, and those that encompassed the Temple, and in that place there was a hot assault: for they flung down stones with their hands and slings, and there were certain archers mixed amongst them; who in that they had recovered a place of advantage, grievously gauled the Romans which were below, in that they had no means to avoid their shot, but were in such sort exposed thereunto, as their enemies had the better. And with this disadvantage fought the Romans a long time, till at length fore aggrieved at this their present indignitie, they secretly fired the galleries and porches, without any discoverie of those that were therein: which fire brought thither by many, and fed with such matter, as would speedily flame, incontinently took hold of the roof, because the roof was covered with pitch and wax, and gilded upon the wax; so that these great and excellent buildings were burnt down to nothing in a moment, and they that were resorted thither, were all of them consumed before they were aware. For

*Marthalce Archelaus* mother dieth. *Varus* pacifieth the seditions at Jerusalem.

Alias, chap. 15. *Sabinus* avarice raiseth a great sedition in Jerusalem, at the feast of Pentecost.

A most bloody battell fought betwixt the Romans and Jews neer unto the temple.

Divers Jews are slain and burned in the roof of the porches.

some



The year of the  
world, 3964.  
after Christi  
nativity, 2.

A great part  
of the sacred  
treasure taken  
away by the  
souldiers.  
The palace be-  
sieged by the  
Jews.

Rufus & Gra-  
tus, Captains  
of Herods ar-  
mie, joyn with  
the Romans.

Medio & Ruf-  
sians, chap. 15.  
Divers tumults  
in Jewry.  
Two thousand  
of Herods  
souldiers assail  
the Kings  
people.  
Judas Ezechi-  
as sonne the  
archchief.

Simon Herods  
servant.

Should have  
been killed  
by Simon.

Gratus onffit  
with Simon.  
Simon be-  
headed.  
The Jews al-  
most enraged  
in rebellion.  
Athronges  
strong in body  
and goodly in  
stature, attem-  
preth royall  
dignitie.

some of them fell with the roof of the galleries; other some shot at and slain by those that stood round about; other some despairing of their lives, and amazed at the mischief, either cast themselves into the fire, or slew themselves with their own swords; and all those that retired under hope to save themselves by that way they ascended, were encountered by the Romans, who slew them all in that they were discouraged and disarmed, though furiously desperate: so that not one of them that ascended the porches escaped with life. Afterward, the Romans thrusting forward one another by those wayes, where the fire was slaked, entred the treasure house where the sacred money was kept, by which means a great part thereof was stolne away by the souldiers, and *Sabinus* to all mens knowledge carried away four hundred talents. But the Jews being afflicted with a double calamitie, first of all with the losse of their friends in that fight: and lastly, with the spoil of the treasury; yet assembled they a troop of the most valiantest souldiers, and besieged the palace, threatening to burn the same, with *Sabinus* and all other the Romans that were therein, except they speedily departed; and in so doing, they promised both them and *Sabinus* all assurance and securitie: whereby it came to passe, that divers of them that were in the palace, issued out and submitted themselves unto them. But *Rufus* and *Gratus* having three thousand of those valiant souldiers under their charge, who had served *Herod*, joynd themselves with the Romans. The like did those horsemen which followed *Rufus*, who in like maner submitted themselves to their direction: yet for all this, the Jews continued and intended their siege, undermining the walls, and exhorting their adversaries to depart, and not to exempt them of their libertie, which they had long time enjoyed under their predecessors. *Sabinus* was willing to depart from thence with his souldiers; yet durst he not trust them in regard of their former attempt, and he suspected overmuch the over-liberall offer his enemies had made him: but neglected the same, because he expected *Varnus*.

At the same time infinite other troubles were raised in divers other places of Judaea, according as each man either was incensed with a desire of gain, or a will to revenge. For 2000. men of warre (who had sometime served under *Herod*, and being at that time cashiered, lived at home) assembling themselves together assailed those of the Kings faction, who made head against them, under the conduct of *Herods* nephew *Acabius*: who never daring to encounter them in a place of equal advantage, in that they were old souldiers, & well exercised in warre, defended himself, in that he held and kept himself as neer as he could in the mountains and places of advantage. Moreover, *Judas* the sonne of *Ezechias* the archchief, whom *Herod* overcame with so much difficultie, at *Sephoris* a city of Galilee, gathering unto him a band of desperate men, made incursions upon the Kings dominions. And having taken all those arms and weapons, which he might recover in that place, he armed from the first to the last all those souldiers that were with him: he took away all that money which was reserved for the King, in that place: and affrighting the inhabitants round about him, he spoiled all those with whomsoever he met; aspiring to the kingdome, and affecting the same, not by lawfull means, of which he was unskilfull, but by a libertie to do injurie.

Whilest these troubles ranged in every place, *Simon* also, who had been one of *Herods* servants, and both for his shape, stature and strength, was esteemed amongst all men, undertook the kingdome: and being attended by a mightie armie, and proclaimed King by them, who were a wicked and unbridled multitude, and perswading himself, that he was worthy to be King above any other, he first of all set fire on the palace in *Jericho*, and spoiled all that which was therein. He burnt also divers other royall palaces, belonging to the King, which were in divers places of the countrey, giving them free licence, who were his followers in the action, to bear away the prey that remained: and farre more licentious pranks had he played, had not his practises been speedily and wisely prevented. For *Gratus*, who with the Kings souldiers had coupled himself with the Romans, and gathered all the forces that he had, went out against this *Simon*. And after a fierce battell, they on the other side of *Jordan*, were put to flight; and fighting rather under courage then military discipline, they were overcome. And whilest *Simon* in traversing a valley sought to save himself by flight, *Gratus* met with him, and cut off his head.

About the same time also, the royall palace of *Amatha*, that was fast by *Jordan*, was burnt by men of as bad disposition as *Simon* was. And thus thorow the whole nation reigned this raging rebellion, for that the countrey had no King, who by his vertue might govern and moderate the people, for that the strangers, who were sent to repress these mutinies, did rather incense them through their violence and avarice. For a certain obscure and base man (neither esteemed for vertue, nor worthy regard for his riches, but being a shepheard utterly unknown beforetime, and onely famous for his huge stature and strength) called *Athronges*, was



**A** was so audacious to aspire to royall dignitie, and took pleasure to offer violence, setting light by his life, and exposing himself to all hazards for the onely unbridled affection he bare to sovereignty. He had four brothers of as goodly stature as himself, who were esteemed for men of valour and execution, whereby they imagined they had the means offered them to occupie the kingdom. Each one of these had the command over a company. For a great company of people resorted daily unto them; the charge of whom was committed unto his brethren, at such time as any occasion of warre was offered, and he in the meane while wearing the Diadem on his head, ordered, counsell'd, and commanded all things. The power of this Gallant endured a long time, who was not called King for nought: for he disposed all things according to his own pleasure, and both he and his brethren were flesht with the slaughter of the Romans; and those of the Kings side, whom he hated alike; these, by reason of the insolence they had used during *Herods* life-time: the other, in regard of those injuries, which lately they supposed themselves to have received by them. This hatred of theirs daily increased more and more, and there was no man that could escape their hands, both in respect of the gain they sought, as for the custome they had to shed blood. They therefore at that time set upon the Romans, and surprized them on the sudden neer to Emmaus, at such time as they carried victuals and munition unto their camp, and having enclosed the Centurion *Arius* with fourtie of their most valiant footmen, they shot him thorow with their darts. The rest that expected nothing lesse then life, were saved by *Gratus*, who came in upon them with the Kings souldiers: whereupon leaving the dead bodies, they retired. Continuing their warre after this maner a long time, according as occasion was offered, they had done much mischief to the Romans, and farre more injurie to the Nation of the Jews. Finally, they were surprized; the one in an encounter betwixt them and *Gratus*, the other in fighting against *Ptolemy*. The eldest was taken by *Archelaus*, and the last being dismayed with the accidents, and seeing no means to escape (for besides his other mishaps, his souldiers were afflicted with sicknesse) he with the rest upon *Archelaus* faith and oath submitted himself unto him. But this was done some little while after.

The year of the world, 3965. before the nativity of Christ, 3

Athronges & his brethren taken.

At this time was all Judæa full of robberies, and as many seditious assemblies as drew together, so many Kings were there elected, who were raised to the utter ruin of the commonweal. Amongst the rest, the Romans were they that finaried least, but the murthers were executed against those that were out of the countrey. But *Varus* understanding by *Sabinus* letters, in what dangers they were, and fearing the utter overthrow of his third legion, he took with him the two other (for to the uttermost, in Syria there were but three) and with the assistance of the Kings and Tetrarchs he hastened into Jewry, to relieve those that were besieged, commanding those that were sent out before he dislodged, to meet him at Ptolemais, and passing by the citie of the Berythians, he received a thousand, and five hundred souldiers at their hands, to attend him in his warre. *Aretas* also, who was Lord of Petra, drawing himself into confederacie with the Romans in regard of that hatred he bare toward *Herod*, sent him horsemen and footmen. When all these forces were assembled at Ptolemais, he delivered a part thereof to his sonne, and one of his friends; commanding them to make warre upon the Galileans, who bordered upon that Citie; who entering that region, and putting all those to flight, whosoever durst make head against him, he took Sephoris, and selling the inhabitants under the speare, he consumed the Citie with fire. *Varus* himself marching towards Samaria with his army, violenced not the Citie, in that he knew it was free from the contagion of the seditious, but he pitched his camp in a certain village, which was *Ptolemies* possession called *Arus*. The same did the Arabians burn, revenging themselves on *Herods* friend for his sake, and marching onward, the Arabians spoiled also another village called Sampho, and for that it was strongly fortified burned the same. Besides, in that journey nothing escaped their hands, but they put all to fire and sword. For both Emmaus was burned by *Varus* command, and in revenge of his souldiers that were slain in that place, it was left desolate and void of inhabitants. From thence drawing neer to Jerusalem, those Jews that besieged the legion of that side, upon the sudden view and approach of the army of the Romans, fearfully fled, giving over that siege which they intended. But those Jews of Jerusalem, being grievously reproved by *Varus*, alleadged in their excuse, that the people in regard of the feast were assembled in that place, and that the warre was not begun by their consent, but undertaken by their boldnesse who resorted thither from divers places, and that they were so farre off from assailing the Romans, as they rather seemed to be besieged by them. And long before this, *Joseph* King *Herods* nephew, *Gratus* and *Rufus*, with their souldiers were gone out to meet *Varus*, and those Romans that had sustained the siege, had done no lesse.

Herod & Rufinus, chap. 16.

Arus burned by the Arabians. Sampho and Emmaus, burned. Varus repaired to Jerusalem, and delivered the legion that was besieged.



The year of the  
world, 3965.  
before Christs na-  
tivity, 3.

The punish-  
ment of the  
conspirators.

Herod & Rul-  
finus, chap. 16.  
al. 17.

The year of the  
world, 3966.  
before Christs  
Nativity, 4.

The embat-  
sage of the  
Jews to Rome.  
Archelaus and  
the Embassa-  
dors of the  
Jews appear  
before Caesar.  
Philip Herods  
sonne.

The Embassa-  
dors of the  
Jews rip up  
Herods and  
Archelaus ini-  
quities.

But as touching *Sabinus*, he would not appear in *Varus* presence, by stealing away privily out of the Citie, he fled unto the seaward. Then *Varus* sending a part of his army thorow the whole region, sought out the authors of this sedition, and those that were noted men in the action; some of which, who were most guiltie, were punished: the rest were delivered. Now of those that were punished for this occasion, there were about two thousand crucified; and that done, seeing that this army stood him in little stead, he dismissed them. For divers disorders and outrages, contrary to *Varus* expresse command, were acted by his souldiers, who sought after nothing more then to increase their means by other mens miseries. And hearing that ten thousand Jews were assembled together, he hastened to apprehend them: but they not daring to hazard their fortune in a fight with him, by *Achiab* advice submitted themselves. But *Varus* having pardoned the people for that their rebellion, sent all those that were the ringleaders thereof to *Cesar*, who discharged divers of them. But he chastised certain of *Herods* allies, and such as bare arms with them: for that neither in regard of kindred, nor respect of justice, they had abstained from rebellious insurrection. After that *Varus* had in this sort appeased all the troubles in Jewry, and left the first legion in garrison in Jerusalem, he returned to Antioch.

But *Archelaus* was crossed in Rome by another occurrent that arose upon this occasion: Certain Embassadors of the Jews resorted thither by *Varus* permission, requiring that it might be lawfull for them to live according to their own laws: these presented themselves, to the number of fifty, and were backt by eight thousand Jews that inhabited the citie. And when as *Cesar* had assembled the council of his friends, and chiefest citizens in *Apolloes* temple, which he had builded to his mighty charge, thither resorted the Embassadors, who were followed by a troupe of Jews; and *Archelaus* also attended by his friends. But the Kings kindred neither stood by *Archelaus* in regard of the hate they bare him, and yet disdained they to assist the Embassadors, for that they were ashamed in *Cesars* presence to oppose themselves against their neere friend and kinsman. *Philip* also was present at that time, who by *Varus* perswasion resorted thither out of Syria, especially to the intent to pleade for his brother, to whom *Varus* wished all good fortune: besides that, hoping not a little, that if the Jews should obtain the liberty to live according to their lawes, it might come to passe that the kingdom being divided amongst *Herods* children, he might also light on some part thereof. After therefore the Embassadors of the Jews had obtained licence to propose their demands, pretending with themselves wholly to extinguish the royalty: they began to rip up *Herods* disgraces, alleading how onely in name he had been a King, whereas otherwise he had used all the tyrannous practices that the wickedest person could have invented toward the destruction of his nation; and that not content with these, he had of his own head practised and invented new. Neither that it needed them to reckon up how many he had deprived of life, when as the estate of those that were alive was far more desperate; whom he not onely affrighted with perpetual terror and severity, but also with injurious hands had not abstained from their goods. By which means it came to passe, that he not onely builded, but beautified forrain cities inhabited by forrain nations, to the end he might the rather utterly spoil those by exaction, which were situated and seated in his own Countrey: and that he enforced his nation to extreme povertie, which he received in most happy estate, whilest he spoiled those nobles of their estates, who upon weak probabilities were condemned to die, or granting them life, deprived them of their possessions. Furthermore, whereas yearly tributes were imposed on every one; yet severally was the ravenous and covetous desires of his friends and courtiers to be satisfied, yea and of his servants also, who had the authoritie to exact these things, that by this means they might redeeme their injurious vexations. As for the deflouring of virgins, and the scornfull betraying of a matrons chastitie, they covered them under silence, for that it is a great comfort to those that suffer such outrage, if their disgraces be but known to a few. In brieft, that *Herod* had in no other sort governed, then as if the government of them had been committed to a most savage beast. For which cause, whereas in times past that nation had been afflicted with many calamities and murders, yet that there is no example extant amongst their monuments of antiquitie, that may be compared with their present calamitie under *Herod*. For which cause upon just respects they had with one consent named *Archelaus* their King, supposing that whatsoever King might befall them, he would alwayes demean himself more affably then *Herod* had done, and that to honour *Archelaus* they had mourned with him for his father, to gratifie him in other things, to the intent they might tie his good affection unto them: But he without delay and all at once had made manifest to the whole nation, what opinion they were to conceive of him, notwithstanding that as yet he was not confirmed king (for that it lay in *Cesars* hands



- A** hands to bequeath it, yea or no) and as if he had been afraid lest he should assuredly be acknowledged for his fathers sonne, he had shewed an example of his vertue, moderation and good government, that he would use towards his subjects; by the first act which he hath committed, not onely against God, but also against men. For in the Temple it self he hath caused three thousand of his own countrey men to be slain. And how can he chuse but be justly hated, who besides his other cruelties, objecteth against us the crime of rebellion and mutiny? The effect of their request therefore was this, that they might not any more be governed by a King, nor any such like government, but that they might be annexed unto Syria, and submit themselves unto their governours that should be sent thither: That in so doing it should truly appear whether they were seditious, and addicted to changes, or whether they would live in peace at such time as they had favourable governours. After the Jews had spoken to this effect, *Nicholas* discharged the Kings of those accusations that were objected against them, and namely *Herod*, who (as he said) had never been accused all his life-time; and that it was no reason that they who justly accusing him, might have caused him to be punished during his life-time, should now addresse their accusations against him after he was dead. And as touching those things that were objected concerning *Archelaus* actions, it ought to be imputed to their insolence, for that engaging themselves in matters contrary to law, and having begun to murder those who sought to appease the tumult, they accused such as had kept them in obedience. Besides this, he objected against them, that they were addicted to alterations, and took pleasure to stirre up seditions, for that they knew not what thing it was to obey justice and the laws, and that there was no nation in the world so head-strong as that of the Jews; for that they would have the upper hand over all. Thus spake *Nicholas*.

The year of the world, 3966. after the nativity of Christ, 4

*Nicholas* ex-cuseth *Herod* and *Archelaus*.

## CHAP. XIII.

*CAESAR* confirms *HERODS* testament, and appointeth his children to be his successors.

- D** *W*HEN *Caesar* had heard these things, he dismissed the assembly. But some few daies after, he desirous to make an end of this matter, declared *Archelaus* not King, but Lord of half that government that appertained to *Herod*, promising him to bestow a royall dignitie upon him, if so be he behaved himself vertuously, according as it became him. As for the other moitie, he divided it between two, giving a severall part thereof to each of *Herods* sonnes, *Philip* and *Antipas*, who debated with his brother *Archelaus* for the whole kingdom. The same *Antipas* also had the countrey on the other side of *Jordan*, and *Galilee*, with two hundred talents of annuall revenew. As for *Philip*, he had *Bathanea*, *Trachonitis*, and *Auranitis*, and part of the palace that was called by *Zenodorus* name, with one hundred talents. As for *Archelaus*, he had *Idumæa*, *Iudæa* and *Samaria*, which were discharged of the fourth part of the tributes by *Caesar*, for that they had joyned themselves with the rest of the people during the time of the sedition. Besides that, *Archelaus* had the tower of *Straton*, *Sebastæ*, *Joppe* and *Jerusalem*. For *Gaza*, *Gadara* and *Hippon* were cities of *Greece* which *Caesar* had dismembred, and adjoynd to *Syria*. *Archelaus* had five hundred talents of yeerly rent out of his countrey. Thus was the patrimony divided among *Herods* sonnes. As for *Salome*, besides that which her brother had given her in his Will, which were the Cities of *Jamnia*, *Azor*, *Phasaelis*, and half a million of silver money, *Caesar* granted her a royall house in *Ascalon*; so as she received, in the whole, fixtie talents of annuall revenew, and had her house allotted her within the dominion of *Archelaus*. All other of *Herods* kindred received that which was bequeathed unto them by his testament. Two of his daughters that were unmarried, were endowed by *Caesar* with a quarter of a million of silver money which he gave them, beside their fathers portion, and they were married to *Pheroras* sonnes. Moreover, he gave *Herods* sonnes, all that which he had given him by the testament, amounting to the summe of one thousand and five hundred talents; contenting himself onely to receive some few moveables, not so much for their value, as in remembrance of the King, who had given them.

*Caesar* maketh *Archelaus* an *Ethnarch*, and bestoweth the one half of the kingdom on *Philip* and *Antipas*.

*Salome*.

*Herods* two daughters that were virgins married to *Pheroras* sons;



## CHAP. XIII.

## Of the counterfeit ALEXANDER.

The year of the  
world, 3966.  
after Christs na-  
tivity, 4.

Hedio & Rut-  
tinus, chap. 18.  
Alias, chap. 17.  
The false A-  
lexander:



**A**FTER these things were in this sort disposed by *Cesar*, a young man and a Jew born, brought up in the citie of Sidon, by a certain Roman Libertine, intruded himself into *Herods* kindred, for that all those that beheld him, reported he resembled *Alexander Herods* sonne, who was slain by him; and by this means, he began to aspire unto the kingdome: whereupon calling to him a companion, who was his own countreyman and a long beaten Courtier, and his craftsman, and fit to execute any dangerous or desperate actions, he by his instructions fained himself to be that *Alexander Herods* sonne, who was delivered from death by the means of a certain friend, who had the charge to see him executed: who executing others in their steads, delivered both him and his brother *Aristobulus*, and that they were both escaped in this manner. Being puffed up by these toyes, he failed not to deceive other men; and as soon as he came to Creet, as many Jews soever as he fell in conference with, he perswaded them no lesse; and getting much money at their hands, he failed into the Ile of Melos, where he gathered a great summe of money under pretext that he was of the Kings blood. And now hoping that he should recover his fathers kingdome, and that he should remunerate those who were beneficiall unto him, he hastned towards Rome, accompanied with his friends in great pomp. And being arrived at Puteol, he there also was entertained with no lesse favour by those Jews whom he deceived by his colourable title; and divers others, who had been *Herods* friends and familiars came unto him, and entertained him as their King. The cause hereof was the naturall disposition of men, who take pleasure in false reports, together with the report of his resemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter most assured, that he was the man, and none other, and affirmed unto other upon their oaths that it was he; so that this rumour at last came to Rome. And all the Jews that dwelt there came forth to meet him, saying, That it was Gods handy-work, that he was after that sort preserved beyond all mens expectation: and they greatly rejoyced in his mother *Mariamnes* behalf, from whom he was descended; and he was carried in a litter thorow the streets with all the apparell of a King, the charge whereof was defraied by those who were his friends. He was attended with a great multitude of men, and honoured with great applause, as it ordinarily falleth out at such time as beyond all expectation any one is found to have been miraculously preserved. When this news was brought to *Casars* eares, he gave small credit thereunto, perswading himself that it was a hard matter to deceive *Herod* in a cause of so great importance: notwithstanding, conforming himself in some sort to the opinions of men, he sent a certain free-man of his called *Celadus*, who had very familiarly conversed with *Alexander* and *Aristobulus* during their infancy, giving him in charge to bring *Alexander* unto him, to the end he might see him; which he did, and was never the wiser in discovering him. This notwithstanding, *Cesar* was not fully deceived. For, although he resembled him somewhat, yet was not he so neerly like him, that he could deceive those who narrowly observed him. For this counterfeit *Alexander* had hard hands, in that he had been accustomed to labour, which the true *Alexander* could not have in regard of his tender and delicate education: and contrariwise this man was of a rough skinned and hard flesh. *Cesar* therefore discovering the treachery both of the counterfeit scholler and lying master, and how they accorded in their confident justifications, he enquired of them what was become of *Aristobulus* who was secretly hidden with him, and for what cause he presented not himself to enjoy the honour that appertained to those, who were so nobly descended? It was answered him, that he remained in the Ile of Cyprus, for fear of dangers, to which they are exposed who sail by sea, to the end that if any misfortune should befall him, all *Mariamnes* race should not be extinguished, but that at leastwise *Aristobulus* might be left alive. Whilest he avowed these things, and the author of the fable justified no lesse, *Cesar* drawing the young man aside, said unto him: My friend, if thou wilt not deceive me, thou shalt have this recompence, that thou shalt not be punished. Tell me therefore what thou art, and who hath emboldned thee to practise this fraud: for this malice is so great that it surpasseth thine age: whereupon being unable to conceal the truth, he discovered the treacherie to *Cesar*, how and by whom it was contrived. At that time *Cesar* being loath to falsifie his promise that he had past to this false *Alexander*, and seeing that in times past he had travelled with his hands, he caused him to be enrowled among the number of his Saylers to row, and caused the other that induced him to this fraud, to be put to death, contenting

The false A-  
lexander com-  
eth to Rome.

The false A-  
lexander can-  
not deceive  
*Cesar*.

The false A-  
lexander is  
condemned to  
tugge at an  
oarc.



A contenting himself that the inhabitants of *Melos* had lost their charges, which they had imployed upon this false *Alexander*, who had a shamefull end, as it hath been heretofore declared.

## CHAP. XV.

*Archelaus is accused, anem, and afterwards banished, and sent into Vienna.*

The year of the world, 3966, after the nativity of Christ.

**A**FTER that *Archelaus* had taken possession of that Sovereignty that was allotted him, he came into *Judaea*, where he deposed *Joazar* the sonne of *Boethus* from the high Priesthood, accusing him to have favoured the seditious, and established *Eleazar* his brother in his place. After this he reedified the palace in *Jericho*, and sumptuously adorned it, drawing away the half of those waters which served the borough of *Neara*: and conveying them thorow a field which he had planted with Palm trees; he builded a borough in that place, which he named *Archelais*, and contrary to the laws of his countrey he married *Glaphyra* *Archelaus* daughter, who had been his brother *Alexanders* wife, by whom also he had divers children, notwithstanding, the law of the Jews forbiddeth a man to marrie his brothers wife. Neither did *Eleazar* enjoy the Priesthood any long time: but during his life-time, *Iesus* the sonne of *Sis* was substituted in his place.

Hedio & Rufinus, chap. 19. al. 18. The Priesthood is taken from *Joazar*, and delivered to *Eleazar*; & from him to *Josuah* the sonne of *Sis*. *Archelais* builded.

The tenth year of *Archelaus* government, the chiefeest governours among the Jews and Samaritanes, unable any longer to endure his crueltie and tyrannie, accused him before *Cesar*, and especially after they had understood that he had transgressed *Cesars* command, who had charged him to behave himself graciously towards them. Which when *Cesar* understood, he was fore displeased, and caused *Archelaus* Agent to be called before him, who was then at *Rome*, and sent for *Archelaus* also: and esteeming it too base an indignitie for him to write unto him, Go (said he) unto him with all expedition, and bring him unto me without delay. He posting forward with all diligence, at length arrived in *Judaea*, where he found *Archelaus* banquetting with his friends, and having certified him of *Cesars* pleasure, he incited him to hasten onward of his way. As soon as he came to *Rome*, after that *Cesar* had heard certain of his accusers and his justifications, he banished him, and confined him in the Citie of *Vienna* in *France*, and confiscated all his goods.

*Archelaus* banished and confined.

But before *Archelaus* was sent for to *Rome*, he reported unto his friends this dream which ensued: Him thought that he saw ten eares full of wheat, and very ripe, which the oxen browsed upon, and as soon as he awoke, he conceived an opinion that his vision presaged some great matter. For which cause he sent for certain sooth-sayers, who made it their profession to interpret dreams. Now whilest they were debating one with another (for they differed for the most part in their exposition) a certain man called *Simon* an *Essean*, having first of all obtained securitie and licence to speak, said that the vision pretended, that a great alteration should befall in *Archelaus* estate, to his utter disgrace. For the oxen signified affections, in respect that those kinde of creatures do ordinarily travell, and as touching the change of estate, it was signified by this, in that the earth being laboured by the travell of the oxen, retained not the same estate: and as touching the ten eares of corn, they signified the like number of yeers. And therefore when as one summer should be overpast, that then the time of *Archelaus* sovereignty should be at an end. Thus interpreted he this dream. And the fifth day after the vision thereof, *Archelaus* his Factor by *Cesars* commandment came into *Jewry* to summon him to *Rome*. Some such like matter happened to *Glaphyra* his wife also, the daughter of King *Archelaus*: she (as we have said) married *Alexander Herods* sonne, when she was a maid, and brother to this *Archelaus*; who being slain by his father, she was married the second time to *Inba* King of *Mauritania*: and he also being dead, she living with her father in *Cappadocia*, was married to *Archelaus*, who put away *Mariamme* his wife for the love he bare unto *Glaphyra*. She living with *Archelaus*, was encountered with such a dream: She thought that she saw *Alexander* fast by her, who cherishing and embracing her, checked her, saying, *Glaphyra*, Thou approvest the truth of that proverbe, which saith, Women have no loyalty. For having given me thy faith, and married with me at such time as thou wert a virgin, and born children by me, thou hast forgotten and neglected my love, thorow the desire thou hast had to be married the second time. Neither wast thou contented to have done me this wrong, but hast taken unto thee likewise a third husband, lewdly and impudently intruding thy self into my family, and being married with *Archelaus*, thou art content to admit my brother for thy husband. This notwithstanding, I

*Simon* the *Essean* interpreteth *Archelaus* vision.

*Glaphyras* dream.



the year of the  
world, 3973.  
After Christs na-  
tivity, 11.

Cyrenius Cen-  
tor of Syria.

will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for mine own, as heretofore thou hast been. After that she had told this vision to certain women that were her familiars, she died very shortly after. Which accident I have thought good to register in this place, in that I was to entreat of those Kings; and otherwise the matter seemeth to be a signall example, containing a most certain argument of the immortalitie of souls, and Gods providence. And if any one deem these things incredible, let him reserve his opinion to himself, and no wayes contradict those, who by such events are incited to the study of vertue. Now when the government of Archelaus was annexed to Syria, Cyrenius, who had been Consul, was sent by Caesar to tax Syria, and to dispose of Archelaus house.

## THE EIGHTEENTH BOOK OF THE ANTIQUITIES OF THE JEWS: WRITTEN BY FLAVIUS JOSEPHUS.

The contents of the chapters of the eighteenth book.

- 1 Cyrenius is sent by Caesar into Syria and Iudæa to tax the people. Coponius is made governor of Iudæa. Iudas the Galilean raiseth up new troubles.
- 2 What and how many Sects there were among the Jews.
- 3 The Tetrarchs Herod and Philip build Cities in the honour of Caesar.
- 4 The sedition of the Jews against Pontius Pilate.
- 5 That which happened to the Jews that were dwelling at Rome in Pilates time.
- 6 Of Vitellius his arrivall in Ierusalem, and how he received commission from Tiberius Caesar to make warre against Aretas, after he had received hostages of Artabanus.
- 7 Herod the Tetrarch warre against King Aretas, and his overthrow.
- 8 Agrippas voyage to Tiberius, where he is accused and shut in prison. He is delivered after the death of Tiberius, by Caius his successor.
- 9 How Herod the Tetrarch was banished.
- 10 The sedition of the Jews and Greeks at Alexandria.
- 11 Caius sendeth Petronius into Iudæa to make warre against the Jews, if so be they refused to receive his statue.
- 12 That which hapned the Jews that were at Babylon, and of the two brethren Abimeus and Anilaus.

### CHAP. I.

CYRENIUS is sent by CAESAR into Syria.

Hedio & Rufinus, chap. 1.  
Cyrenius is sent by Caesar into Syria to execute justice in that place. Coponius Præfect of Iudæa.  
The taxation of the people of the Jews.



YRENIUS the Roman Senator having executed all degrees, offices, and dignities, untill such time as he obtained the Consulship (a man of great reckoning and estimation) was sent into Syria by Caesars direction, to do justice among the people, and to seisse and tax each mans goods: with him was sent Coponius a Captain of a company of horsemen, who was appointed to have the commandment of all Jewry. Cyrenius therefore came into Iudæa, which was already annexed unto Syria, to tax the goods of the inhabitants thereof, and to confiscate Archelaus substance. And although at the first the Jews thought but hardly of this description, yet notwithstanding without contradiction they submitted themselves, being perswaded thereunto by the counsell of the high Priest Iozar the sonne of Boethus, by whose advice they suffered themselves to be taxed without contradiction. But after this there arose a certain Jew called Iudas the Gaulanite, born in the town of Gamala, who having a certain Jew called Sadoe the Pharisee confederate with him, laboured to stirre up the people to rebellion: alledging that the description was no other thing, but a manifest confession of their servitude, exhorting all the nation to maintain their liberty, and putting them in hope that they thereby should happily establish their estates, and enjoy their goods with securitie: and besides this,

Alias, chap. 3.



**A** this, obtain both honour and glory in prosecution of such an enterprize. Moreover, that God would not afford the a more assured way to settle their fortunes then by this means, namely, if they would employ themselves in the execution of their designs, and if having conceived in their mindes haughty and noble attempts, they forbore not to finish the same, notwithstanding the execution cost them their lives. These speeches of theirs were entertained by the people with great pleasure, and by the same they were the more confirmed and heartned to rebellion. So that there was no kinde of evil which these men set not abroad, yea the whole nation was replenished with such miseries, that it is impossible to recount them: for the wars therein continued with such fury, that it was impossible to restrain the violence thereof, so that they neither spared friends, nor respected enemies, but were wholly given over to the spoile. There reigned nothing but robberies and murders of noble personages, who entertained one another under pretence to establish the estate of the Common-weale, but in effect for their private profit sake, whereby the cities were replenished with seditions and murders, in which the inhabitants slaughtered one another, after a strange manner of fury, and desire they had not to spare any that was of their contrary faction. They were afflicted with forraign enemies and famine; yet none of these could pacifie their fury, but that they furiously razed Cities, shed innocent blood, till at length the horrible mischief took such a head, that they consumed the Temple of God, and burned all the beautifull buildings. So dangerous a thing is it to change the customes and manners of a country. For *Indas* and *Sadoc* having introduced and raised a fourth sect, and tying the Sectaries to their command, filled the whole Common-weale for the present with many troubles, and produced the roots of these mischiefs, which afterwards branched abroad from this unaccustomed sect. For which cause I think it not amisse to discourse briefly of these Sectaries opinions, whereby so many evils have fallen upon our nation.

The year of the world, 3973. after Christ's Nativity, 110

Slaughters, thefts, seditions and famine in Judaea

The Temple of Jerusalem burnt. Judas and Sadoc authors of the fourth sect.

### CHAP. III.

*How many, and what sects there were among the Jews*

**H**ere were three sects among the Jews, of long continuance and antiquitie: that of the *Essians*; that of the *Sadduces*; and that of those who were called *Pharisees*. Of these have we spoken in our second book, of the warres of the Jews; and yet now I think it not amisse to speak somewhat of them in this place also. The *Pharisees* use a very austere and strict kinde of life, and addict not themselves to any delicacie, but diligently follow that which their reason induceth them unto. They honour their elders, neither dare they reply, or reproach them for their admonitions. They attribute all things unto fate, and yet they take not an assent of will from man; supposing that God tempereth all things in such sort, that by his ordinance and mans will all things are performed good or evil. They beleeve also that the soules of men are immortall; and that under the earth they receive judgement of honour or disgrace, according as they have addicted themselves to vertue or vice in their life times: the one to live in perpetuall prison; the other to rise again very shortly. For which cause they are in great estimation among the people; and all that which appertaineth to the service of God, whether they be prayers or sacrifices, all things are done according as they give direction. So ample a testimony yeeld the Cities of their wisdom, temperance and honest life. But the *Sadduces* are of that opinion, that the souls of men perish with their bodies. They observe no other thing but that which is in the law, and hold it a vertue to dispute with their masters, as touching the decrees of their sect. Their opinion is entertained by very few, yet such, who for the most part are men of the best reckoning; yet entermeddle they not in any case with any affairs: and when they are advanced to any honours, either with their own good liking, or with constraint; they are enforced to allow of that which the *Pharisees* shall propose, otherwise the common people will not endure them. The *Essians* attribute unto God the government and disposition of all things. They say that the soules of men are immortall, and all the uttermost of their endeavour and delight is to maintain justice and equitie. They send their offerings unto the temple, yet sacrifice they not with other men, by reason they use more sacred and different ceremonies: for which cause they are secluded out of the common Temple, and sacrifice apart. Otherwise, they are men of most reconciled behaviour, and such as are wholly addicted to trimming and labouring their fields. They have one custome which is worthy admiration, and such a one as is not to be found amongst any other, either *Greeks* or *Barbarians*, that make any reckoning of vertue, which they have not practised for a little while, but even from

Medio & Rufinus, chap. i. al. 9.

Three sects of the Jews: of whom mention is made in the second book of the warres of the Jews.

The *Pharisees* doctrine.

The *Sadduces* opinion.

The *Essians* profession.

The *Essians* life and manners.



The year of the  
world, 3973.  
after Christi  
nativity, 11.

Plisti among  
the Danes.  
Judas Galileus  
the author of  
the fourth sect.

Gessius Florus  
injuries.

Hedio & Ruf-  
finus, chap. 3.  
Anan the son  
of Seth made  
high Priest in  
Joazars place.  
Alias, chap. 6.  
Sephoris chief  
city of Galilee.  
Betaramphtha  
called Julias.  
Pancas.  
Bethsaida.  
Men bones  
scattered in the  
Temple.

The year of the  
world, 3974.  
after Christi  
nativity, 12.

Hedio & Ruf-  
finus, chap. 4.

The year of the  
world, 3975.  
after Christi  
nativity, 13.

The year of the  
world, 3977.  
after Christi  
nativity, 15.

The year of  
the world,  
3978. after  
Christi Nativ-  
ity, 16.

The year of the  
world, 3979.  
after the Nativ-  
ity of Christi.  
17.

from all antiquitie; which is, that they possesse their goods in common: neither doth the richest amongst them make more use of his possessions then he that hath least of all. They are at least foure thousand in number, who neither have wives nor slaves; supposing that women are the occasion of injustice, and that slaves doe arise by mutinies: and living apart by themselves, they serve one another, and choose out certain upright men among their Priests to gather the fruits and revenews of their lands, to the end they may be sustained and nourished thereby: In a word, they follow the same course of life that they doe, who are called Plisti among the Danes. The fourth sect was founded by Judas of Galilee, which accordeth altogether and in all things with the Pharisees, but that they are extremely zealous of their libertie, acknowledging but one onely God, Lord and Master of all things, and had rather both themselves with their dearest children and kinsfolk endure the most grievous and bitter torments that may be imagined, then call any mortall man their Lord. Of which constancie of theirs I forbear to discourse any further at this time, for that it is sufficiently known unto divers, who have been eye-witnesses thereof: neither fear I lest any one should suppose those things to be incredible, which I have said of them; but contrariwise, that I have spoken lesse then they themselves make evident in condemning their grievous tortures and punishments; which courage and magnanimitie of theirs increased very mightily amongst our nation, being kindled by the most hainous injuries which were offered us by Gessius Florus our Governor, by which means at length it came to passe that they revolved and rebelled against the people of Rome. Thus much as touching the sects among the Jews.

### CHAP. III.

The Tetrarches HEROD and PHILIP builded Cities in honour of CAESAR.



FTER that Cyrenius had confiscated Archelaus goods, and finished the valuation of every mans estate (which happed 37. yeers after Antonies overthrow by Caesar in the Actian battell) he deposed Idazar from the Priestly dignitie, by reason of that sedition which the people stirred up against him, and established Ananus the sonne of Seth in his place. But Herod and Philip tooke each of them the possession of their Tetrarchy, and disposed of the affairs thereof. Herod inclosed Sephoris with a strong wall, and made it the chiefeft city and ornament of Galilee: he fortified also another citie called Betaramphtha, and named it Julias in honour of Iulia the Emperour Caesars wife. Philip repaired Paneada situated neer unto the fource of Jordan, and called it Casarea: he repaired also the borough of Bethsaida neer unto the lake of Genazereth, and gave it the dignitie of a city, both for the number of the inhabitants, as for other preeminences, and called it Julia by Caesars wives name. As for Coponius the Governour in Judæa, who (as we have said) was sent with Cyrenius, in his time there happed that which followeth. At the feast of unleavened bread, which we call Pascha, the custome was that the Priests opened the Temple gates about midnight: at which time certain Samaritans, who secretly entered into Jerusalem, as soon as the gates were open, spred mens bones amidst the porches, and over all the Temple: whereby it came to passe, that the Priests began to keep a more diligent watch, then they had done before-time.

Some little while after, Coponius returned to Rome, and Marcus Ambivius succeeded him in the government. In his time Salome King Herods sister departing out of this life, bequeathed unto Iulia the City of Iamnia and all the lands and countrey round about: she gave her also Phaselis situate in the Plain, and Archelaus where there are divers Date trees, bearing most excellent fruit. After Ambivius, Annus Rufus had the command, under whom died Caesar the second Roman Emperour, after he had reigned fifty seven yeers, fix moneths and two daies, and had Antonius his copartner in the monarchy for the space of fourteen yeers. He lived in the whole seventy seven yeers.

After Caesar succeeded Tiberius Nero the sonne of Iulia his wife, who was the third Roman Emperour. He it was that sent the fifth Governour into Judæa, whose name was Valerius Gratus, who succeeded Annus Rufus. This Gratus deposed Ananus, and appointed Ismael the son of Fabius High Priest: and after his decease (for he lived but a little while after) Eleazar the son of Ananus was made high Priest. A yeer after this, this Eleazar was also deposed, and the Priesthood was given to Simon the son of Camithus: who continuing in this dignitie for a yeers space and no longer, Ioseph called Caiphas succeeded after him. After Gratus had behaved himself thus, he returned to Rome, after he had remained in Judæa for the space of 11. yeers. After him came Pontius Pilate, and succeeded him in the government.

But



- A** But *Herod* the Tetrarch being entertained into *Tiberius* friendship, builded a citie in honour of his name, and called it *Tiberias*. He planted it in the fruitfulest part of *Galilee*, hard by the lake *Genazareth*, and neer unto the naturall bathes in the borough called *Emmaus*. This City was peopled by strangers, who resorted thither from all parts; and by divers, of the countries of *Galilee*, some of which were constrained to inhabit the same. Some of those likewise, who were in authoritie repaired thither, and from all countries there flocked many, who were not assuredly held for men of free condition; all which he infranchised, and gave them great gifts, under that condition, that they should not abandon the Citie. To some of them he gave houses already builded; to othersome lands very apt to be tilled, knowing that the habitation of such a place was contrary to the laws and customes of his country, and the ordinances of the Jews; for that *Tiberias* was builded in a place full of sepulchres: and our law faith, he that converseth in those places, is held unclean and defiled for the space of seven dayes.

The year of the world, 3979. after Christs Nativity, 17.

The year of the world, 3990. after Christs Nativity, 28.

*Tiberias* builded.

- At that very time died *Phraates* King of *Parthia*, being traiterously slain by his son *Phraataces*, for this cause. After that *Phraates* had gotten many lawfull children, he took unto him an Italian woman to his concubine, called *Thermusa*, whom with other presents *Iulius Caesar* had sent unto him. After he had begotten on her his son *Phraataces*, he was so much befottered with her beauty, that he took her to his wife, and held her in high estimation. She that might perswade him unto all that whatsoever she listed, enforced herself to the uttermost to make her sonne king of *Parthia*: and seeing that she might not attain thereunto, except she had first found out the means to deliver her self of *Phraates* lawfull children, she perswaded him to send them hostages to *Rome*. In a word, they were presently sent away, because *Phraates* in no sort had the power to contradict *Thermusas* will, and onely *Phraataces* was brought up in the affairs of estate; who thinking the time too tedious and long, if he should expect the kingdome whilst his father was dead, conspired against him by the instigation and furtherance of his mother, with whom (as it is thought) he committed incest. In effect, being equally attainted of these two hainous crimes, both for the murder of his father, as his incest committed with his mother, he was generally hated by his subjects, who rebelled against him before such time as he was settled in his kingdome. By this means was his fortune overthrown, and he died. The noble men among the *Parthians*, perceiving that it was impossible for them to maintain their policy without a King, and that their King ought lineally to descend of the race of the *Arfacians* (because by custome they might not chuse any out of another stock) and supposing that their ordinances had too much already been broken, and that it would redound to their great dishonour if the kingdome should be continued in the hands of such a man, who was descended from an Italian concubine, they sent Embassadors to require *Herod* to come and be their King, who otherwise was in hatred with all the people, and accused of extreme cruelty. In a word, he was an unsociable man, and extremely cholerick, notwithstanding he were of the blood of the *Arfacides*: they therefore flocked about him, and killed him at a banquet made at a certain sacrifice (for the custome of the *Parthians* was, that every one bare his weapon) or as the common report was, that he was slain at such time as he was a hunting. For this cause, they sent Embassadors to *Rome*, requiring that one of those that were hostages there might be their King, and one *Vonones* was sent unto them, who was preferred above all his brethren. For he seemed to be capable of that high degree of honour, as to command two of the greatest sovereignties that were under the sunne, the one of his own nation, the other of a forrain dominion. But the *Barbarians*, who are by nature mutable and most impatient of indignitie, shortly after repented themselves: for they disdained to execute the command of a slave (for so called they a pledge) saying, that the *Parthians* had not a King given them by right of war, but that which was the most outrage that might befall them, by injurie offered them in the time of peace. For which cause they speedily sent for *Artabanus* King of *Media*, who was of the race of the *Arfacides*. To this request of theirs he willingly condescended, and came unto them with his army. And *Vonones* marched forward to make head against him. At the first encounter, although the common sort among the *Parthians* favoured *Artabanus*; yet was he overcome and fled to the mountains of *Media*. But not long after, having assembled a greater army, he once more set upon *Vonones* and discomfited him, at which time *Vonones* retired himselfe with some horsemen of his into *Seleucia*. But *Artabanus* having made a great slaughter of those that fled, and wholly abashed the mindes of the *Barbarians*, he retired himself to the Citie of *Ctesiphon*, with those people that accompanied him, and was afterwards made King of *Parthia*. *Vonones* arrived in *Armenia*, and at the first sought to make himselfe King over that nation, sending to this effect certain Embassadors to *Rome*: but *Tiberius* repulsed his suit

*Phraates* king of the *Parthians* slain by the treason of *Phraataces* his sonne. *Thermusa* *Phraataces* mother.

*Phraataces* slain.

*Herod* sent for by the *Parthians*, and slain in hunting.

*Vonones* king of the *Parthians* put to flight by *Artabanus*.



The year of the  
world, 3990.  
After Christs  
nativity, 28.

Vonones sub-  
mits to Syl-  
lanus governor  
of Syria.  
Orodes King  
of Armenia.  
Antiochus  
King of Co-  
magenes.  
Germanicus  
poisoned by  
Piso means.

suit in respect of his cowardize, but the rather for that *Artabanus* by an expresse Embassage had threatened him with warre. For they of the greatest power among the Armenians (who are those that dwell about the floud Niphates) maintained *Artabanus* title; and *Vonones*, destitute of all hope to obtain the Kingdom, yeeked himself to *Syllanus*, who was governour of Syria, and in regard that he had been brought up at Rome, he was kept in Syria: and *Artabanus* gave Armenia to *Orodes*, one of his sonnes. *Antiochus* King of the Comagenes died also at that time, and there fell a debate betwixt the commons and the nobilitie, so that both parties sent their Embassadors to Rome. The nobles required that the forme of their government might be changed into divers signories; and the people requested that they might be honoured by a King, as they had been accustomed. The Senate decreed that *Germanicus* should be sent to settle the affairs in the East, fortune thereby presenting him with the occasion of his ruine. For, at such time as he arrived in the East, and orderly disposed all things, he was poisoned by *Piso*: whereof he died, as it is declared in another place.

## CHAP. IIII.

*The rebellion of the Jews against PONTIUS PILATE.*

Hedio & Ruf-  
sius, chap. 6.  
al. chap. 8.  
Pilate bring-  
eth Cæsars  
statues to Je-  
rusalem, and  
upon the peo-  
ples instant  
motion trans-  
ferreth them  
to Cæsarea.

The year of the  
world, 3997.  
after Christs  
nativity, 35.

Pilate seeking  
to draw certain  
springs of  
water to Jeru-  
salem, stirreth  
up a rebellion.

The year of the  
world, 3998.  
after Christs  
Nativity, 36.

Hedio & Ruf-  
sius, chap. 6.  
al. chap. 9.

Jesus Christ  
crucified by  
Pilate.

Hedio & Ruf-  
sius, chap. 7.  
Alias chap. 10.

**P**ILATE Governour of Judæa led his army from Cæsarea to Jerusalem, where he wintered them with an intent to bring in *Cæsars* statues, and standards into the Citie, in contempt of our law which forbiddeth us to make images. For which cause, those Governours that were before him, were wont to make their entries into the City without such pictures or paintings. *Pilate* was the first, who unawares and by night entered Jerusalem, bringing with him his images. Which when the people understood, in great multitudes they resorted to Cæsarea, beseeching him for many dayes, that he would transport those images into some other place. But when as *Pilate* denied them to performe their request, because the matter would redound to *Cæsars* dishonour, and the Jews also ceased not to sollicite him; some six daies after commanding his souldiers to lie in ambush in a readinesse, he fate him down in the Tribunall within the Hippodrom, making use of the opportunitie of the place, for that it was most fit for a stratagem. There being urged once more about the same businesse, he gave a sign to his souldiers to beset them, threatening them with death, except they would presently give over their suite, and repaire every one of them with all speed to their own houses. But they prostrating themselves upon the earth, and offering their naked throats, told him that they rather desired to die, then to see their laws violated, which were with so great judgement and reason proposed unto them. *Pilate* amazed at the confidence they shewed in the conservation of their laws, suddenly caused *Cæsars* images to be transported out of Jerusalem into Cæsarea, and out of the sacred treasure he made certain conduits of water, that had their fountain heads more then two hundred stades off. But the people took no pleasure in these conduits, and divers thousands of men assembled themselves exclaiming against *Pilate*, endeavouring thereby to make him give over his enterprize. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be hemmed in by a great number of his souldiers, attired in popular habit, as soon as they began to exclaime against him, gave a sign to his souldiers: they, as it was before time commanded them, made use of their maces; and without distinction either of the persons or the offenders, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were slain, other some grievously hurt: and after this maner was the tumult and sedition appeased.

At that time was *JESUS*, a wise man, if it be lawfull to call him a man. For he was the performer of divers admirable works, and the instructor of those who willingly entertain the truth: and he drew unto him divers Jews and Greeks to be his followers. This was *CHRIST*, who being accused by the Princes of our nation before *Pilate*, and afterwards condemned to the crosse by him; yet did not those who followed him from the beginning, forbear to love him for the ignominie of his death. For he appeared unto them alive the third day after, according as the divine Prophets had before testified the same, and divers other wonderfull things of him: and from that time forward the race of the Christians, who have derived their name from him, hath never ceased.

At that time also there fell out another accident, which very sore troubled the Jews, and in the Temple of Isis at Rome there were many shamefull acts committed. But I will first of all recount the accident in the Temple of Isis: and then will I declare that which befell the Jews.



**A** Jews. There was in Rome a Lady called *Paulina*, renowned both for the nobility of her house, as also through her studie and exercise in vertue. Besides this, she was very rich, and with her riches beautifull, and in her flourishing yeers; and notwithstanding a very mirrour of chastitie. She was married to a certain noble man called *Saturnine*, that equall'd her in all those her excellent perfections. A certain young man called *Decius Mundus*, one of the knights of greatest account at that time, fell in love with her. But she was of that disposition, that it was impossible for him to corrupt her by presents: And the more she refused those infinite presents which he sent unto her, the more was *Mundus* heart inflamed with ardent affection; so that to enjoy her but onely one night, he offered her two hundred thousand drachmes, amounting in our English money to some six thousand pound; yet for all this he could not overcome her. For which cause being unable to indure this his unfortunate love, he thought best to pine himselfe away for want of sustenance; thereby to deliver himselfe from the tyranny of that passion, wherewith he was afflicted: Finally, that he confidently resolved, he constantly put in execution. Now there was a certain freewoman that belonged to *Mundus* father, whose name was *Ida*, expert in all sorts of subtilties, who being sore agrieved to behold the young mans resolution, whom she saw wholly addicted to a desperat death, she addressed her selfe unto him, & encouraged him with hope, promising him to bring him to *Paulinas* speech, by the means of a certain bribe which she intended to offer. He rejoicing very much at her motion, demanded what summe should serve her: who requiring nothing more then fifty thousand drachmes to obtain *Paulina*, he furnished her presently. When as by this means she had quickned the young mans spirit, and received all that which she demanded, she shaped not the same course which others had kept that had the sollicitation of the matter before, seeing she saw that money would not tempt her, but knowing that she was deeply devoted to the service of *Isis*, she practised this subtil and unexpected policie. She addressed her selfe to certain Priests of the temple, and upon great hopes, and offer of greater presents, and paying them down upon the present, twenty and five thousand drachmes, and promising them as much more upon the performance of the bargain, she disclosed unto them the passionate love which the young man bare unto *Paulina*, exhorting them to work so wisely that he might enjoy her. They bewitched with this huge present they had, & hoped to receive, promised her to work the feat. Whereupon, the eldest among them resorted to *Paulina*, and having free access unto her presence, he required that he might have conference with her in secret: which when he had obtained, he told her that he was sent unto her by god *Anubis*, in that the god was surprized with her love, and desired that she would come unto him. *Paulina*, took great pleasure in this his discourse, and told her familiars how she had been honoured with the amorous sollicitation of a god, and certified her husband how *Anubis* would banquet and lie with her. Whereunto he consented, knowing how great his wives chastitie was. She therefore repaired to the temple; and after she had slept, and the time was come wherein she was usually accustomed to lay her down to rest, and the gates were lockt up by the Priests that were therein, and the lights likewise were taken away; *Mundus*, who lay hid within, failed not to accost her: who thinking that it was god *Anubis* satisfied his desires all the night long; and in the morning betimes before the Priests, who were privie to this treacherie, were stirring, he retired himself: *Paulina* also early in the morning repaired to her husband, and certified him how *Anubis* had appeared unto her, and boasting her self among her familiars what conference he had used with her. But some of them beleaved her not, in regard of the manner of their entertainment; the rest were altogether amazed, supposing those things to be no waies incredible, at such time as they be thought themselves of the Ladies chastitie. Some three daies after this act was committed, *Mundus* meeting with *Paulina*, said unto her: You have saved me two hundred thousand drachmes, wherewith you might have augmented your treasure, and this notwithstanding, you have not failed to satisfie my request: neither am I grieved that you have contemned me under the name of *Mundus*, since that undertaking *Anubis* name, I have accomplished my desire, and this said, he departed. But she presently amated with the mans audacious impudence, tore her garments, and having told her husband of all this subtill circumvention, she requested earnestly his assistance, and that he would not forsake her in the prosecution of her revenge: who presently certified the Emperour of each particular thereof. Now when *Tiberius* had diligently understood, how all things had happened, by the inquisition and examination of the Priests, he condemned them and *Ida*, who had been the inventer and comploter of this treason against *Paulina*, to be hanged: he pulled down the temple also, and cast *Anubis* statue into Tyber, and banished *Mundus*; supposing that he

The year of the world, 3998. after Christ. Nativity, 36.

Tiberius came forth 14. Priests and Ida to be hanged and banished Mundus.



the year of the  
world, 3998.  
After Christs  
nativity, 36.

ought not to be more grievously punished, considering that the fault which was committed by him, proceeded from extreme love : Behold here the infolence committed in the temple of *Isis*, by the Priest that appertained to that temple. Now I intend to declare that which hapned to the Jews that were at that time in Rome, according as heretofore I both purposed and promised.

## CHAP. V.

Of that which befell the Jews that were at Rome in PILATES time.

Fulvia Saturnines wife delivered gold and purple to be sent to the temple in Jerusalem, they convert it to their own uses, which when Tiberius knew he commanded all the Jews to be thrust out of Rome.

**T**Here was a certain Jew, that having been accused for the breach of the laws of his country, and fearing to be punished for the same, fled from thence; being without respect, a man of a most mischievous behaviour. He dwelling at that time in Rome, professed himself to be an expounder of *Moses* law, and drawing to him three other no lesse reprobates then himself, he followed his ordinary profession. *Fulvia* a Lady of much honour became their scholler, and had embraced the religion of the Jews, whom they had perswaded to send certain purple and gold to the temple of Jerusalem: which after they had received at her hands, they converted it to their own use, as before that time they had determined to doe. *Tiberius*, who was informed hereof by *Saturnine* his familiar friend, and *Fulvius* husband, who had discovered the same unto him, commanded all Jews whatsoever to depart out of Rome. Of these the Consuls chose out and enrouled to the number of foure thousand men, whom they sent into Sardinia: and punished divers of them that refused to bear arms, for fear they should transgreesse the ordinances of their country. So that by reason of the loose behaviour of foure wicked persons, all those of our nation were driven out of the city of Rome.

The Samaritans assemble at Tirathaba to ascend the mountain Garizim. Pilate chargeth and overcometh them and putteth them to flight.

The year of the  
world, 3999.  
after Chr:sts  
Nativitie, 35.

Alias, cha. 11.  
Pilate accused  
before Vitelli-  
us, is sent to  
Rome.  
Hedio & Ruf-  
finus, chap. 8.  
al. 12.

21. **V**itellius com-  
meth to Jeru-  
salem, forgi-  
veth the Jews  
their tribute,  
and commit-  
teth the charge  
of the high  
Priests gar-  
ments to them.  
The high  
Priests vest-  
ments reserved  
in the castle  
of Antonia.

Neither was the nation of the Samaritans exempt from this trouble: for a certain subtil companion, who sought by all the means he might to inchood upon the peoples favour, perswaded them to withdraw themselves with him to the mount Garizim (which they supposed to be the holiest amongst all their mountains) in which place, he avowed he would first them the sacred Vessels buried in a certain place, where *Moses* had laid them: and at that time they being gathered together in arms, by his perswasion encamped themselves in a borough called Tirathaba, where they entertained those that repaired thither to adjoyn themselves with them, to the end they might ascend the mountain with the greater company. But *Pilate* prevented them, and got up before them with his horsemen and footmen: who charging those that were assembled in the borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them prisoners with him. *Pilate* executed the chieftest ring-leaders amongst them, and those also of greatest force amongst the fugitives. The tumult of these Jews being published abroad, and their misfortune made known, the Senate of Samaria addressed themselves to *Vitellius* who had been Consul, and who at that time governed Syria, before whom they accused *Pilate* for the murder of those whom he had slain, saying that they assembled not in Tirathaba to rebell against the Romans, but to warrantize themselves against *Pilates* tyranny. Whereupon *Vitellius* sent *Marcellus* his friend, to take charge of Judæa, commanding *Pilate* to return to Rome, and to satisfy the Emperour in those things whereof the people had accused him. Hereupon *Pilate*, after he had sojourned ten years in Jewry, repaired to Rome, having no means to contradict that commandement that *Vitellius* had given him. But before he arrived there, *Tiberius* was departed and dead.

## CHAP. VI.

VITELLIUS cometh to Ierusalem.

**A**S soon as *Vitellius* came into Judæa, he went up to Jerusalem and celebrated there the feast of the passeover, and after he had been magnificently entertained in that place, he forgave the citizens al the tribute of those fruits which were sold. He delivered them also the ornaments of the high Priests, with all the rest of the priestly furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were laid up in the Castle of Antonia for this cause which followeth: *Hircanus* the high Priest the first of that name (for divers have been so called) having builded a tower neer unto the Temple, did for the most part make



**A** make his residence therein, and there kept his vestments that were committed to his charge, the rather for that he onely had the authoritie to put them on, and return them into their place at such time as he came down into the City, and put upon him his accustomed raiment: His son and his sons son entertained the same custome, till such time as *Herod* being exalted to the kingdome, and seeing this tower to be strongly fited, builded the same most magnificently, and called it *Antonia*, in honour of *Antony* his great friend. And having found these vestments in the place, he retained them with him, assuring himselfe, the people would attempt nothing against him. *Archelaus* his sonne and succesor in the kingdome, kept the same course that *Herod* had done. But after that the Romanes had obtained the soveraigntie thereof, they kept the high Priests ornaments in their hands, and reserved them in a place builded for the purpose, under the seale of the Priests: and the Prefect of those that kept the sacred treasure, lighted the lampe every day in that place. This every seventh day before the feast, dorth the Prefect deliver it into the high Priests hands; and after it was purified, he put it on to doe divine service, and the next day after the feast he returneth it again to the same place where it was kept before: which custome was observed thrice every year in the time of a fast. But *Vitellius* returned those ornaments into the hands of the Priests, according to the ancient orders, leaving them to be used at such time as need required, commanding the Prefect to trouble himselfe no more about the place where they should be kept. After he had done this favour to the nation of the Jews, he deposed the high Priest *Ioseph* surnamed *Caiaphas*, and advanced *Jonathan* the sonne of *Ananus* to that dignitie, and afterwards returned to Antioch.

The year of the world, 3999. after the nativity of Christ, 39

**C** At that time he received letters from *Tiberius*, by which he commanded him to capitulate and conclude a friendship with *Artabanus* the King of the Parthians (whose hatred he suspected, and feared, lest being seized of Armenia, he should work further displeasure to the state of Rome) willing him to assure the league by hostages, and namely with *Artabanus* sonne. After *Tiberius* had written these letters above mentioned unto *Vitellius*, he perswaded the Kings of Iberia and Alania by great store of money, that with all expedition they should make warre against *Artabanus*. But the Iberians would not be drawn thereunto, yet suffered they the Alanes to march thorow their countrey, and opened them their gates of the mount Caspius, to give them passage to invade *Artabanus*. Thus once more was Armenia conquered, and the countrey of the Parthians was filled with warre, whereby the chiefest among them were slain, and all their estate was spoiled and disordered. The Kings sonne also was slain in those conflicts, with divers thousands of his men of warre. Moreover, *Vitellius* having sent money to a certain kinsman and friend of *Artabanus*, pretended to corrupt him to make *Artabanus* away. But *Artabanus* perceiving the plot that was intended against him, and seeing that he could not escape, because it was attempted by a great number of the best accounted nobles within his court, ceased to passe any further: and seeing himselfe most apparantly invironed, and thinking that under colour of friendship he was fraudulently betrayed, he thought it better to retire himselfe into the Provinces of the higher countrey, and there to save himselfe, rather then to put himselfe in hazard, and resort unto them who had already betrayed and forsaken him. Arriving in that place, he assembled a great number of souldiers of the countreys of Danes, and Swethians: and having fought against them who opposed themselves against him, he recovered his estate. When *Tiberius* had tydings hereof, he wrought the means to draw *Artabanus* into friendship with him: which when *Artabanus* had notice of, he willingly admitted; so that *Artabanus* and *Vitellius* met together neer Euphrates, and by the means of a bridge that was builded upon the river, they debated the matter together, being each of them attended by their guards. After that they had concluded the peace, *Herod* the Tetrarch feasted them in a very magnificent Pavillion, erected in the midst of the flood, not without his great cost. And not long after, *Vitellius* sent *Darius*, *Artabanus* son in hostage to Rome, with divers presents, amongst which there was a man seven cubits high, a Jew born, who was named *Eleazar*, who was called a Gyant by reason of his greatnesse. That done, *Vitellius* returned to Antioch, and *Artabanus* to Babylon. But *Herod* desirous to be the first that should advertise *Cesar* of the receit of these hostages, sent expresse messengers with letters, by which he fully satisfied him of all that which had happened, omitting nothing for the Consul to certifie: so that after *Vitellius* letters were brought unto him, and that *Cesar* had already certified him of the true information that *Herod* had given him, *Vitellius* was fore troubled: and suspecting lest he had received a greater injurie then the matter made shew for; he conceived in his heart a secret despight, which continued untill such time as *Tiberius* was dead, and *Caius* obtained the Empire.

*Vitellius* advanced *Jonathan* the son of *Anani* to the Priesthood and degraded *Ioseph* surnamed *Caiaphas*.

The Parthians lose Armenia.

Such things as happened betwixt *Vitellius* and *Artabanus*

*Artabanus* restored to his kingdome by the Danes and Swethians. A league betwixt *Vitellius* & *Artabanus*. *Herods* banquet in the midst of Euphrates. *Artabanus* sendeth *Tiberius* his son in hostage, and a Jew seven cubits high. *Herod* adviseth the Emperor of all things, before *Vitellius* letters came to his hands.



The year of the world, 3999. after Christs nativity, 37.

Hedio & Rufinus, chap. 9. al. chap. 13.

The year of the world, 4000. after Christs Nativity, 38.

At that time also died *Philip Herods* brother, in the twentieth yeer of *Tiberius* reign, after he had reigned himselfe for the space of seven and thirty yeers, in *Trachonitis*, *Gaulonitis*, and *Bathanaea*. During all the time of his government, he behaved himselfe very peaceably, and farre from buffinesse. For he made his ordinary abode within his own dominion. He walked being accompanied with a small number of his chosen servants, and had that seat carried after him wherein he was accustomed to sit and doe Justice: and therein sate he, to the end that if any one presented himselfe, and required his assistance, he might without delay doe him right. For upon the first motion, the seat was placed in that part wherein the plain-tiffe met him; and being seated therein, he examined the cause, punishing those that were guilty, and absolving the innocent. He died in *Juliade*, and was buried in the sepulchre which he himselfe had caused to be built, and his obsequies were performed with great solemnitie and majesty. And for that he left no heirs males behinde him, *Tiberius* seized his estate, which he annexed to the government of *Syria*, ordaining that the tributes that were gathered in his *Tetrarchy*, should be kept within the bounds of the same region.

# CHAP. VII.

The warre of *HEROD* the Tetrarch, against King *ARETAS*, and his overthrow.

Herod the Tetrarch putteth away *Aretas* daughter, and marrieth *Herodias* his brother-in-law's wife.

MEane-while, *Aretas* King of *Arabia Petraa*, and *Herod* fell at strife, the one with the other, for this cause that ensueth: *Herod* the Tetrarch married *Aretas* daughter, with whom he had lived married a very long time. Afterwards taking his journey towards *Rome*, he lodged with *Herod* his halfe brother by the fathers side (for *Herod* was the sonne of *Simons* daughter, which *Simon* was the high Priest) and there being surprized with the love of *Herodias* his brothers wife, which was the daughter of *Aristobulus* their brother, and sister to the Great *Agrippa*, he was so bold as to offer her some speech of marriage: which when she had accepted, the accords were made between them, that at such time as he should return from *Rome*, he should displace her, and lead her away with him, with conditions that he would banish *Aretas* daughter farre from him. After he had ratified those covenants, he made his voyage to *Rome*, from whence he no sooner returned and performed that for which he went, but his wife (who had some privie notice of the conventions which were made betwixt him and *Herodias*) before he suspected that she knew thereof, required him to send her to the Castle of *Macheron*, which was the frontier town betwixt *Herods* and *Aretas* countries, without certifying him any waies of her intent. *Herod* without suspect easily condescended unto her request, thinking she was ignorant of his drift: but she long before that time had taken order with the Governour of *Macheron* (which at that time was under her fathers government) to prepare all things for her journey, where being arrived, she speedily posted into *Arabia*, under the convoy of those Governours, who received and conducted her the one after the other. As soon as she arrived in her fathers Court, she incontinently certified him of *Herods* resolution, whence arose the beginning of this discord betwixt them. As soon as therefore they had both of them assembled their armies upon the confines of the countrey of *Gamalite*, they fought together under the conduct of the two Generals, to whom they had committed their armies. In this battell *Herods* army was wholly discomfited through the treason that was complotted against him by certain banished men of *Philips* Tetrarchy, which were in pay with *Herod*. *Tiberius* was certified of all this by those letters which *Herod* had written unto him: and being sore displeased with *Aretas* for his proud attempt, he commanded *Vitellius* to make warre against him, willing him that if he could take him alive, he should send him bound unto him; but if dead, he should send him his head. Such was the commission that *Tiberius* sent to the Governour of *Syria*.

Herods wife returned into her own country.

Herods army discomfited by the Arabians.

*Tiberius* commandeth *Vitellius* to make warre against *Aretas*.

Hedio & Rufinus, chap. 10. al. 14.

Divers Jews were of the opinion, that *Herods* army was overthrown by the just vengeance of God, who punished him most justly, because of the execution which he caused to be done on *Iohn* surnamed *Baptist*: For he had done this man to death, who was replenished with all vertue, and who exhorted the Jews to addict themselves thereto, and to execute justice towards men, and piety towards God: exhorting them to be baptized, and telling them that baptism should at that time be agreeable unto God, if they should renounce not onely their sinnes, but if to the puritie of their bodies they should annex the cleanness of their soules re-purified by justice. And whereas it came to passe that divers flocked and followed him to heare his doctrine, *Herod* feared lest his subjects allured by his doctrine and persuasions should



**A** should be drawn to revolt. For it seemed that they would subscribe in all things to his advice; he therefore thought it better to prevent a mischief by putting him to death, then to expect some sudden commotion, which he might afterwards repent. Upon this suspicion *Herod* caused him to be bound, and sent to the Castle of *Macheron*, whereof we have spoken heretofore, and there was he put to death. The Jews were of opinion, that in revenge of this so grievous a sinne, *Herods* army, against whom God was displeased, had been subject to their utter ruine and overthrow. But *Vitellius* being addressed to make warre against *Aretas*, gathered together two legions, and all those horse or foot that he could assemble amongst those Kings, who were the Romanes allies, and marching towards *Petra* he stayed at *Prolemais*, because he pretended to passe by *Judaea*. Which when the principall nobles amongst the Jews had notice of, they went out to meet him, beseeching him that he would not passe thorow their countrey, because it was a custome amongst them not to see any images borne, such as he had of divers colours in his army. Whereunto he condescended, and having changed his purpose, he caused his army to march thorow the great Plain: as for himselfe he came to *Jerusalem* accompanied with *Herod* the Tetrarch and his friends, to offer sacrifice to God upon the next festivall day, where he was most magnificently received by all the people of the Jews. There sojourned he for the space of three dayes, during which time he deposed *Ionathan* from the high Priesthood, and invested *Theophilus* his brother. The fourth day letters came unto him that advertised him of *Tiberius* death, for which cause he commanded the oath of fidelitie should be ministred to the people, in the new Emperour *Caius* behalfe. He called his army back also, and sent them to their wintering garrison, because it was not lawfull for him to prosecute the warre, by reason the soveraign estate was fallen unto *Caius*.

It is said, that *Aretas* hearing news of *Vitellius* expedition or voyage, and after he had taken counsell of the Augurs, said, that the army should not finde engines to pierce as farre as *Petra*, because the Chieftain thereof, or he that had the command of the expedition, or he that obeyed his ordinance in conducting the same, or he against whom the army was conducted, should die. *Vitellius* therefore retired himselfe to *Antioch*. A yeer before the death of *Tiberius*, *Agrippa Aristobulus* sonne came to Rome, to intreat with the Emperour about certain affairs, according to the power which he should obtain at his hands. But before I speak any thing hereof, I will relate *Herods* progeny, both for that it is pertinent to this present narration, as also that the greatnesse of Gods providence may appeare, to the end that a man may know that neither the number of children, nor any other humane force whatsoever it be, can be availeable without the fear of God; considering that within the space of one hundredth yeers or somewhat lesse, it so fell out, that all *Herods* line, which was very populous and fruitfull, was extinguished, a very few excepted. Whereby we are given to understand, what the misery of mankind is, and learn to moderate our own selves. It is also expedient to speak something of *Agrippa*, who amongst all other deserveth admiration, in that being a man wholly drowned in obscuritie and base in birth, he was exalted to such greatnesse, as no one of those that knew him would ever have thought his fortune should have such successe and mightnesse. And although heretofore I have spoken somewhat of this matter, yet it is requisite that I speak something more expressely thereof in this place. *Herod* the great had two daughters borne by *Mariamne* *Hircanus* daughter. The one of them which was called *Salampso*, was married by *Herod* to *Phasaelus* the sonne of *Phasaelus*, who was *Herods* brother. The other called *Cypros* was espoused to *Antipater* her Cousin, who was *Salomes* sonne, who was *Herods* sister. *Phasaelus* had five children by *Salampso*: three sonnes, *Antipater*, *Herod*, and *Alexander*; and two daughters, *Alexandra* and *Cypros*, whom *Agrippa* the sonne of *Aristobulus* married, and *Alexandra* was married to *Timaeus* of *Cyprus*, who was a man of great dignitie, and with whom she died without issue. *Cypros* had by *Agrippa* her husband two sons and three daughters: *Bernice*, *Mariamne*, and *Drusilla*: their two sonnes were called *Agrippa* and *Drusus*. *Drusus* died very young; but *Agrippa* was brought up by his grandfather amongst his other brethren, *Herod*, *Aristobulus*, and *Bernice*. These were *Herods* children, sonne unto him who was surnamed the great; *Bernice* was *Costobarus* daughter, begotten on *Salome* *Herods* sister: *Aristobulus* died leaving his children under age, under his fathers charge with *Alexander* his brother, as we have already recounted. These attaining their full age were in this sort married: *Herod* brother to *Agrippa* was matched with *Mariamne Olympias* daughter, who was *Herod* the Great his daughter, and of *Ioseph* *Herods* brother: By her he had his sonne *Aristobulus*: *Aristobulus* *Agrippas* third brother married *Iotape* the daughter *Sampsigeram* King of the *Emesenians*. They had a daughter which in like sort was called *Iotape*, which was deafe.

The year of the world, 4000. after the nativity of Christ, 38.

John Baptist slain by Herod. Hedio & Rufinus, chap. 11. Vitellius leadeh his army against the king of Arabia.

The year of the world, 4001. after Christ's Nativity, 39.

Vitellius repaired to Jerusalem, and displaceth Jonathan, and preferreth his brother. Caius Caligula succeedeth after Tiberius. Aretas gathereth by auguries, that it was impossible for the army to come to Petra. Herods progeny.



the year of the  
world, 4001.  
After Christs na-  
tivity, 39.

These were the children begotten by Herods three sonnes. But Herodias their sifter married Herod the sonne of Herod the Great, whom he begot on Mariamme the daughter of Simon the high Priest, by whom Salome was begotten. After her birth, Herodias in contempt of the laws of the countrey, married her self with Herod her husbands brother begotten of the same father, being separated from him during his life-time, who was Tetrarch of Galilee. His daughter Salome was married to Philip the Tetrarch of Trachonitis Herods sonne: who dying without children, Aristobulus married her, who was Herods sonne and Agrippas brother. They had three sonnes, Herod, Agrippa, and Aristobulus. See here the posteritie of Phaselus and Salampson. Antipater by Cypros had a daughter that in like sort was called Cypros, which was married to Alexas Selcius the sonne of Alexas, of whom he begat a daughter called likewise Cypros. As for Herod and Alexander, who (as I said) were Antipaters brothers, they died without issue. Alexander Herods sonne, who was slain by his father, begat Alexander and Tigranes on the daughter of Archelaus King of Cappadocia. Tigranes being King of Armenia died without issue, after he had been accused at Rome. Alexander had a sonne called Tigranes, after his brothers name, who was sent by Nero to reign in Armenia, who had a sonne called Alexander, who married Torape the daughter of Antiochus King of Comagena. This Alexander by Vespasian was elected King in Lefis a Citie of Cilicia. As soon as Alexanders posteritie began to multiply, they fell from their countrey religion, to follow the customes of the Greeks. All the rest of King Herods daughters died without issue. Having after this manner reckoned up Herods posteritie, which continued untill such time as Agrippa the great began to reign; it remaineth at this time to declare what adventures befell this Agrippa, and how he escaping his dangers, obtained at last so great power and dignitie.

Hedio & Rufinus, chap. 12. Alias, chap. 15. Agrippa from obscurity obtained great dignitie and power.

#### CHAP. VIII.

AGRIPPAS voyage to TIBERIUS, where he is accused and shut in prison, and is delivered after TIBERIUS death, by CAIUS his successor.

Agrippa living at Rome, through his lavish liberalitie groweth into necessity.



Some little time before the death of King Herod, Agrippa conversing at Rome, grew into great familiaritie and acquaintance with Drusus, Tiberius the Emperours sonne, and was beloved by Antonia the wife of Drusus the elder, by the means of his mother Bernice, whom Antonia held in great estimation, and to whom she had recommended her sonne. And whereas by nature he was of a liberal and high spirit, as long as his mother lived, he would not discover his intent, lest he should provoke her displeasure against him. But incontinently after Bernice was dead, and he became Lord of himself, partly by his daily and bountifull entertainment and living, partly by his immoderate liberalities, but especially by his lavish prodigalitie towards Cæsars freemen, whose favour he hunted after, he was brought into extreme povertie, and could no more live at Rome; the rather for that Tiberius having lost his sonne, forbade his friends to come into his sight, for fear lest their presence should refresh and increase the sorrow he conceived for the losse of his sonne. For these causes he returned back into Judæa, having but badly ordered his estate, spent his money, and left himself no means to satisfie his importunate and many creditors. For which cause incertain how to dispose himself, and ashamed of his present estate, he withdrew himself into a Castle called Malatha in Idumæa, bethinking himself after some sort to cut off his miserable daies. Which purpose of his, when Cypros his wife perceived, she endeavoured by all means to prevent his resolution: she wrote also to his sifter Herodias, who was married to Herod the Tetrarch, certifying her both what Agrippa had decreed, as also by what necessitie he was enforced thereunto: and she exhorted her, that in regard of affinitie she would assist him, and imitate her in this, who, as much as in her lay, relieved his misery, although her fortunes were farre weaker then hers. Being therefore sent for by his sifter and wife, he was commanded to dwell in Tiberias, and had a certain summe of money assigned him for his maintenance, and for his greater honour was appointed Magistrate of that City. Yet did not Herod continue long time in that minde, although by the means he had given him, he had not satisfied his kinsmans necessities. For being in the citie of Tyre in a certain company, where he drank immoderately, Agrippa esteemed it for an extreme injurie, that Herod had upbraided him with his povertie, and hit him in the teeth that he maintained him at his charge. For which cause he withdrew himself to Flaccus, who had sometimes been Consul at Rome, and for the present was President of Syria, with

Agrippa bethinketh himself how he might shorten his miserable life. Cypros Agrippas wife certifieth Herodias his sifter of his povertie, and requirerth her assistance. Agrippa dwelleth at Tiberias.

Herod taunterh Agrippa with his povertie.



**A** with whom at Rome he had fallen into familiarity, who entertained by him lived with him, who long before that time had entertained *Aristobulus*; who though *Agrippas* brother, yet was he his enemy; yet notwithstanding this dissension between them, *Flaccus* entertained them both with equall favour. But *Aristobulus* remitted nothing of his hatred he bare his brother, neither ever rested he before he had drawn *Flaccus* into dislike with his brother, upon this occasion: The inhabitants of *Damasco*, contending with the *Sidonians* about their demaines, and being to debate their cause before *Flaccus*; knowing what interest *Agrippa* had in him, they besought him that he would further their cause, promising him a great summe of money: whereupon he addressed himselfe in what he could to further those of *Damasco*. But *Aristobulus*, who had an inkling of this conclusion and promise, accused his brother to *Flaccus*: and after inquisition was made, and he found guilty of the fact, *Agrippa* grew out of the Presidents favour, and falling againe into extreme poverty, he came to *Ptolemais*; and for that he had no means of maintenance, he determined to saile into *Italy*. And for that he wanted money, he commaunded *Marsyas* his free-man, that by all means whatsoever, he should seek to take up money upon interest. He spake unto *Protus* (who was *Agrippas* mothers free-man, who by the testament of his deceased *Mistris* was left unto *Antonias* protection) that upon his Masters bill and promise, he would lend him some money. But he alleadging that *Agrippa* before that time ought him money, extorted from *Marsyas* a bill of his hand, for twenty thousand Attique drachmes, deducting out of that summe two thousand and five hundredth, which *Marsyas* took for himselfe: which he might the more easily doe, for that *Agrippa* could not otherwise chuse. Having therefore received this money, he went to *Anthedon*, where getting shipping he prepared himself for the journey.

The year of the world, 4001. after the nativity of Christ, 39

*Agrippa* retireth himselfe to *Flaccus*.

*Aristobulus* draweth *Agrippa* into *Flaccus* disfavour.

*Agrippa* by *Marsyas* means borroweth money of *Protus*.

*Agrippa* whilst *Herennius Capito* extorteth money at his hands, flieth to *Alexandria* by night.

*Agrippa* borroweth money at *Alexandria*.

*Agrippa* arriveth at *Puteol* and is admitted to *Cæsars* presence.

*Agrippa* borroweth three hundredth thousand silver drachmes of *Antonias*, *Germanicus* and *Claudius* mother. *Caius* commaunded to *Agrippas* charge. *Allius Cæsars* free-man lendeth *Agrippa* money.

But when *Herennius Capito*, who was treasurer of *Jamnia*, understood of his being there, he sent his souldiers unto him, to exact three hundredth thousand silver drachmes at his hands, for which he stood indebted to *Cæsars* treasurer during his being at Rome, by which means he was enforced to stay. Whereupon he made a shew that he would obey their demand; but as soon as it was night, he caused the cables of the ship to be cut, and cast off, and sailed to *Alexandria*: there requested he *Alexander Alabarca* to lend him two hundredth thousand drachmes in silver. But he protested that he would trust him with nothing. But admiring *Cypros* his wives constant love towards her husband, and her many other vertues, he upon her promise accorded to doe him kindnesse: whereupon in present money he payed him five talents in *Alexandria*, and promised to deliver him the rest of the money at *Puteol*, fearing *Agrippas* unthriftinesse. Thus *Cypros* having furnished her husband for his journey into *Italy*, returned her selfe and her children into *Judaea* by land. But *Agrippa*, as soon as he arrived at *Puteol*, wrote unto *Tiberius Cæsar*, who lived at *Capreas*, signifying unto him that he came to doe his duty, beseeching him that he would grant him free and favourable acceffe. *Tiberius* with all expedition returned him a very kinde answer, certifying him that he would be very glad to see him safely arrived in *Capreas*. In a word, as soon as he was arrived, *Cæsar* expressed and made it known, that his affection was answerable to his letters, and both embraced him and lodged him. The next day *Cæsar* received letters from *Herennius Capito*, who advertised him that *Agrippa* ought three hundredth thousand drachmes of silver, which he borrowed and paid not at the time prefixed, and that at such time as the appointed time of payment was come, he was fled out of the countrey, and place of his procuration, and by this occasion had deprived him of the means to constrain him to make satisfaction. When *Cæsar* had read the letters, he was fore displeased, and commaunded those of his chamber, that they should not admit *Agrippa* to his presence, untill such time as he had discharged that debt.

But he, nothing dismayed at *Cæsars* displeasure, required *Antonias*, *Germanicus* and *Claudius* mother, who was afterwards Emperour, to lend him the summe of three hundredth thousand drachmes, to the end he might not lose *Cæsars* friendship. Who remembring her *Berenice Agrippas* mother, and with what familiaritie they had conversed together, and how *Agrippa* likewise had been brought up with *Claudius* her sonne, lent him that money: Whereupon he paying the debt, without any contradiction enjoyed the Princes favour, and was so reconciled to *Cæsar*, that he committed his nephew to *Agrippas* charge, commanding him to attend him alwaies, whithersoever he went. Being by this benefit bound and tied to *Antonias*, he began to reverence her nephew *Caius*, who was gracious in all mens eyes, and honoured in memory of his parents. At that time by chance there was one *Allius* a *Samaritan*, *Cæsars* free-man, of whom he borrowed ten hundred thousand drachmes of silver, and paid *Antonias* her



The year of the  
world, 4001.  
after Christs na-  
tivity, 39.

Hestio & Rut-  
simus, chap. 13.  
Eutychnus A-  
grippas free-  
man bethinks  
him to accuse  
Agrippa to the  
Emperour.

For whatcause  
Tiberius  
changed not  
his governors.

Why Cæsar  
would not give  
audience to his  
prisoner.  
Agrippa sol-  
liciteth Anto-  
nia to bring  
Eutychnus to  
his answer.  
Antonia very  
much honour-  
ed by Tibe-  
rius.  
Antonia dis-  
covereth Seja-  
nus conspiracy  
to Cæsar.

her due, and kept the rest the more honourably to attend and wait on *Caius*. By whom being entertained with most inward familiarity, it hapned one day that riding in the same Coach with him, *Agrippa* wisht (for they two were alone) that *Tiberius* might shortly surrender the kingdome and Empire unto *Caius*, who was each way more worthy then he. These words of his were overheard by the Coachman called *Eutychnus*, who was *Agrippas* freeman, who for that time spake not a word thereof. But being afterwards accused for stealing *Agrippas* garment (as he indeed had done) and brought back again after he had fled away to *Piso* (who was the Prefect of the citie) he asked him why he fled: who answered, that he had certain secrets which he desired to reveale unto *Cæsar*, that appertained to his profit and safety: for which cause he was sent by him in bonds to *Capreas*. *Tiberius* according to his dilatory manner, wherein no king or tyrant ever equalled him, held him prisoner. For neither did he presently admit any Embassadors, neither sent he successors to those, who were Governours, & Prefects of his provinces, when the former were dead; and no lesse negligent was he in yeelding audience to his prisoners. But when his friends at any time questioned with him, why he used these accustomed delays; he answered them, that he deferred the Embassadors after that sort, for fear lest if he should speedily dispatch them, they should instantly return with new, whereby it should come to passe, that he should be continually troubled in entertaining and dismissing them.

And as touching his offices, he left them in their hands, to whom he had committed them, in regard of his subjects welfare. For naturally all magistracy is subject to avarice: but in especiall strangers induce those, who exercise the same to gather, and ingrosse the more instantly, when as the time of their authoritie is short and of small assurance; whereas if they should continue in the same for a long time, in regard of the gain they had made, and the much profits they had raised, they would be afterwards lesse greedy to extort further. Now if he should send others to succeed them on a sudden, it were impossible for him to content them, notwithstanding their many bribes: whereas in giving them time to fill their purses, when they had gotten well, they would abate the furious desire of lucre which they affected before. And to this purpose he told them an example of a poore man that was a *Lazar*, to whose wounds a great number of flies assembled themselves, and covered the same: at sight whereof some by fortune arriving there, and having compassion of his misery, and supposing that the cause why he repulsed them not, proceeded from his disability, approached neer to help him; but he required them to let him alone. Whereupon they demanding the cause wherefore he that was hurt refused to be delivered from so irksome an evil, he answered them, for that they should doe him more wrong, if those flies were driven away; for that being already full of blood, they prick me not (said he) neither suck me so earnestly, but give me some ease; whereas if new should alight on my wound which were hungry, & should seize my flesh in that desperate estate that I am, they would procure my death. For these causes he said; that seeing his subjects already consumed by so many exactions, he thought it a good policy in him, and a better provision for them, not to send them new Governours continually, who might after the maner of flies suck them to the quick, especially if to their innated covetousnesse he should annex the feare of their sudden displacing. Now to approve that to be true which I have declared of *Tiberius* disposition, this action of his may suffice to justifie me. For having been Emperour for the space of twenty two yeers; all those Governours which he sent into Jewry were two, namely *Gratus* and *Pilate* his successor, neither demeaned he himself otherwise towards the rest of his subjects of the Empire.

And as touching his prisoners, the reason why he delayed so much to give them audience, was, to the end that they who had been condemned to death, should not speedily be delivered from those torments, wherewith he threatened them, and which they had deserved by their wickednesse. For whilest he kept them in that pain, their mis-hap increased the more. For this cause *Eutychnus* could not obtain audience at his hands; but was long time detained prisoner. Afterwards in proceffe of time, *Tiberius* transported himself from *Capreas* to *Tusculanum*, which was distant from Rome some hundreth furlongs. There did *Agrippa* sollicite *Antonia*, to cause *Eutychnus* to be called to his answer, as touching the accusation which he pretended against him. Now *Antonia* was in great favour with *Tiberius*, both in regard of the affinitie that was between them (in that she was *Drusus* wife, who was *Tiberius* brother) as in respect of her modestie. For she being young continued in her widowhood, and would not marry with any other, notwithstanding *Augustus* importuned her to wed; but lived alwaies in honour without blame. Besides that, she had done *Tiberius* a great pleasure: for at such time as *Sejanus* his friend, and a man in great account in those daies (by reason he had the govern-



**A** ment of the army) practised a conspiracie against him, whereunto divers of the Senate, and of his freemen, and his men of war likewise were accessary: yet brought she all their intents to nothing. This attempt had taken a great head, and *Sejanus* had finished his purpose, had not *Antonia* used more advised courage, then *Sejanus* did in executing his treason. For having discovered the danger that threatned *Tiberius*, she wrote and sent her expresse letters by *Pallas* one of her trusty servants unto him to *Capreas*, certifying him in particular the whole proesse of the conspiracie. *Cæsar* having true understanding thereof, caused *Sejanus* and his confederates to be executed. Although therefore that before that time he honored *Antonia* greatly, yet did he afterwards honour her farre more, in such sort as he trusted her in all things. When as therefore she entreated him to give *Eutychus* audience: *Tiberius* answered, If, said he, *Eutychus* hath falsely objected any thing against *Agrippa*, it sufficeth that he endure that punishment which I have enjoyned him. But if in the torture he maintain that which he hath spoken to be true, it is to be feared lest *Agrippa* intending to punish his freeman, do rather heap the punishment upon his own head. When *Antonia* had reported this answer of his to *Agrippa*, he did the more instantly sollicite her, requiring her that the matter might be brought to triall. And for that *Agrippa* ceased not to importune her, *Antonia* took the occasion, which was this: *Tiberius* being after dinner time carried in his litter, and having *Caius* and *Agrippa* before him, she walking foot by foot by the litter, besought him to call *Eutychus* to his triall: whereunto he replied: The gods (said he) know, that that which I do, I do it not of mine own will, but for the necessitie I am pressed with upon your request: and having spoken thus, he commanded *Macron* *Sejanus* successeur to bring *Eutychus* before him: which was performed with all expedition. Whereupon *Tiberius* asked him what he had to say against him, who had enfranchised him? My soveraign (said he) *Caius* that is here present, and *Agrippa* rode one day together in the same Coach, and I sate at their feet. After divers discourses held between them, *Agrippa* began to speak after this maner unto *Caius*: O, said he, would God the day were come wherein the old man departing out of this world, would make you governour thereof. For his sonne *Tiberius* would be no hindrance unto you, for him might you make away. Then should the world be happy, and I likewise have my share in the felicitie. *Tiberius* esteeming this his accusation to be true, and having of long time conceived a grudge against *Agrippa*, for that notwithstanding he had commanded him to honour *Tiberius*, who was his nephew, and *Drusus* sonne, *Agrippa* had given small regard to his commandment, and had not honoured him, but was wholly addicted unto *Caius*. For which cause said he to *Macron*, binde me this fellow. He scarcely understanding that which he spake, and no wayes suspecting that he should give that commandment in respect of *Agrippa*, deferred the performance untill such time as he might more exactly understand his minde. When as therefore *Cæsar* turned into the Hippodrome, and by chance met with *Agrippa* in the teeth: This is he (said he) *Macron*, whom I have commanded to be bound, and demanding of him once more by whom he spake: It is *Agrippa*, said he. Then had *Agrippa* recourse to submissive and humble prayers, refreshing the memory of his sonne with whom he had been brought up, and alleading the education he had used towards his nephew *Tiberius*: but he prevailed nothing, but was led away bound in those purple ornaments which he then wore.

**E** At that time it was very hot weather, and being in distresse of wine, he was extremely thirsty and distressed, yea more then became one of his quality. Whereupon espying *Thaumasus* one of *Caius* servants, who carried water in a pitcher, he required him to give him drink: which when he had willingly bestowed on him, he drank, and afterwards said unto him, This service thou hast done me in giving me drink, shall do thee good one day. For as soon as I shall escape out of these bonds, it shall not be long before I obtain thy liberty at *Caius* hands, for that thou hast not neglected to do me service in this my imprisonment, as thou hast beforetime done me whilest I was in my prosperity and dignity: Neither deceived he the mans expectation of his promise, but rewarded and gratified him. For afterwards, when he had obtained the kingdome, he begged *Thaumasus* libertie at *Caius* hands, & made him superintendent of his affairs, and after his decease he gave order that he should serve in the same place, with his sonne *Agrippa* and his daughter *Bernice*; so that he died very old, and much honoured. But this hapned afterward. But at that time *Agrippa* stood before the place bound with other companions, who were likewise in bonds: and through the grief he conceived, he leaned against a certain tree, on which there sate an Owle. One of those prisoners, who was by nation a German, beholding that bird, asked the souldier that was fettered with him, who he was that was apparelled in purple: and understanding that his name was *Agrippa*, and that he was a Jew, and one of the nobility of that nation, he required the souldier,

The year of the world, 4008. after Christs Nativity, 396

Agrippa being Eutychus triall, and for certain speeches of his is cast into bonds.

Thaumasus Caius servant giveth Agrippa drink, whom he promiseth to procure his freedom.



The years of the  
world, 4001.  
after Christs  
nativity, 39.

A certain Ger-  
mane foretel-  
leth Agrippa  
of his happy  
fortunes to  
come, and the  
manner of his  
death.

Agrippa lived  
six moneths  
in prison.

Tiberius fal-  
leth sick, and  
sendeth for his  
sonnes.  
Tiberius Ge-  
mellus the son  
of Drusus.  
Caius the gra-  
cious, Germa-  
nicus sonne.

Tiberius by an  
Augury unde-  
standeth  
Caius successe  
and succession  
before his  
death.

dier, who to the end to guard him was chained with him, to suffer him to draw neer unto **Agrippa**, and to have a little conference with him, for that he had a great desire to ask him of certain things concerning the customes of his countrey. Which when he had obtained, and having got neer him, he certified him by an interpreter of that which followeth: Young man (said he) the sudden change that hath befallen thee at this present, afflicteth and oppresseth thee with great and grievous torment, neither wilt thou easily beleve that thou shalt escape from thy misery: yet so doth the divine providence dispose all things, that thou shalt shortly be delivered. Know therefore, and I swear unto thee by the gods both those of mine ancestors, and those also, who have residence and presidence in this place, and who have procured us this iron chain, that I will tell thee all, not to yeeld thee pleasure by my vain discourse, or to entertain thee with fruitlesse consolation; knowing well that when these predictions shall happen to fail, they will breed thee more sorrow, then if thou hadst never heard of them. But I have thought it good, yea although it were with mine own danger, to declare unto thee the predictions of the gods. It cannot otherwise be, but that shortly thou shalt be delivered from these bonds, and shalt be advanced to great honour and power; so that those, who at this day have compassion of thy calamity, shall bear envy to thy glory, and thou shalt depart this life in great felicitie, and shalt leave thy children mighty possessions. But bear this in thy remembrance, that when thou shalt see this bird once more, thou must needs die within five dayes after. These are those things which the gods think meet to foretell thee by this bird. As for my self, I have supposed that I should do thee wrong, if I should conceal this prediction from thee, having the foreknowledge thereof. I have therefore thought good to impart this joy unto thee, whereby thorow hope of thy future profit, thou mayest more easily endure thy present misfortune: for which cause I beseech thee, that as soon as thou shalt be partaker of this thy felicitie, thou wilt endeavour thy self to deliver us also from these adversities.

This presage of the German seemed so ridiculous to **Agrippa**, as it afterwards deserved most mighty admiration. But **Antonia** being sore grieved at the young mans calamitie, thought it not onely a difficult matter for her to entreat **Tiberius** for him, but altogether unprofitable in regard she should be repulsed: yet wrought she so much with **Macron**, that he was committed to the custody of such souldiers, who were of more reconciled behaviour, and had a Centurion appointed to keep him, that suffered him to use his daily bathings, and gave his friends and servants leave to visit him, by whose service and kindnesse his necessities might be relieved. His friend **Silas** also was admitted to speak with him, and amongst his free-men **Marfyas** and **Stichus**, who brought him in such meats as he was delighted withall, and coverings under colour to sell them: which by the permission of the souldiers, who had no lesse direction from **Macron**, they spread by night for him to take his rest upon. See here the estate wherein **Agrippa** lived in prison for the space of six moneths. But **Tiberius** being returned to Capreas, began at first to be attainted with a certain lingring disease, and for that his sicknesse increased more and more, he began to conceive a sinister hope of himself, and commanded **Enodus**, whom he most honoured amongst all his free-men, to bring him his sonnes, because he intended to talk with them before he died. But the sooth is, that he had not any children of his own, but had adopted them. For **Drusus**, who was his onely childe, was already dead, and had left behinde him a sonne called **Tiberius**, surnamed **Gemellus**. He had **Caius** also, his brother **Germanicus** sonne, who was in the flower of his age, and had travelled very diligently in good disciplines. To him also the people ascribed very much, in remembrance of the vertues of his deceased father, and as touching himself, he was of a sweet conversation, and so modest, that he was familiar and conversant with all men. Whereby it came to passe, that not onely the people, but the Senate also held him in great estimation, as also all the subjects in every severall Province. For they that spake with him, were drawn partly by his affability, partly by the fidelity they saw in him: so that when he was dead, all of them mourned, not counterfeitedly lamenting his losse, but with unfained sorrow; for that there was not any one that supposed not his death to be every mans particular losse. He therefore demeaned himself so modestly towards all men, that his sonne after his death was highly advanced thereby. For among the rest the men of warre made their reckning, that although it should cost them their lives to get him the Empire, they would not refuse the hazard.

After that **Tiberius** had charged **Enodus** to bring him the two young men the next morrow by break of day, he besought the gods of that place to give him an evident signe whereby he might know who should succeed him: For although he desired to leave the Empire to his sonnes sonne, yet made he more account of that which God should make manifest unto him.

He



**A** He therefore conceived a presage, that he, who the next day should enter first to salute him, it should be he, who in the Empire should necessarily succeed him. And having settled this thing in his fantasie, he sent unto his little sonnes Master, charging him to bring him unto him by break of day, supposing that God had ordained that the Empire should be his: but the matter fell out quite contrary to his expectation. For being in this thought, he commanded *Enodius*, that as soon as he might, and as soon as the day should arise, he should suffer him of the two young Princes to enter in unto him, who should arrive the first. He walking out, met with *Caius* before the chamber door (for *Tiberius* was not there, who being ignorant of that which his grandfather thought, was busie about his breakfast) and said unto him, that the Emperour his father called for him, and withall suffered him to enter. When *Tiberius* beheld *Caius*, he suddenly began to consider upon the power of God, who deprived him of the means to dispose of the Empire, according as he had determined with himself, for that it lay not in his power: and he lamented greatly, not so much for that he saw his deliberation could not be brought to effect, as for that his sonne *Tiberius* was distated of the Roman Empire; and besides that, was in danger of his life. For he made reckning that they, who were more stronger then he, would not suffer him to converse among them, and that alliance could not assure him his life: for sometimes for fear, and otherwhiles for hatred, some one would accuse him, that he went about and busily sought to seize the Empire; or that he had complotted some stratagem, lest he should lose the Empire with his life. In a word, *Tiberius* was very much addicted to Astrologicall predictions and nativities; so that the greater part of those things which he executed in all his life-time, was ordered thereby.

The year of the  
world, 4004.  
after Christs  
Nativity, 39.

**C** He seeing *Galba* one day coming towards him, spake this of him to certain of his familiars: Behold the man that shall be one day honoured with the Roman Empire. And amongst all the Emperours, he gave greatest credit to divination, for that in certain things he had found the conjectures correspondent to truth. But at that time he was grievously disquieted, by reason of the misfortune that had happened: yea he was in such sort grieved, as if his grandchilde had been already lost, and he blamed himself for that he had sought these presages: for that he might have died without falling into that disaster, in being ignorant of that which was to come: whereas now he should die in the knowledge of their mis-haps whom he loved most intirely. Being thus troubled to see that the soveraigntie of the Empire should contrary to his intention fall into their hands, who by his will should not enjoy the same; although it were with hearts grief and contrary to his will, yet spake he to *Caius* after this maner which ensueth: My sonne, although *Tiberius* be more neerly allied unto me then you are; yet notwithstanding both by mine own advice, as also by the will of the immortal Gods, I commit unto your hands the Empire of the Romans. I require you therefore that when you shall enjoy the same, you forget not the good will I have born towards you, who have established you in so high and worthie a dignitie; and charge you likewise that you forget not your Cousin *Tiberius*; but knowing that by the will of the gods I am he, who after them am the author of so many goods, which have befallen you, you return me the like good will and affection: and that you likewise take care of *Tiberius*, by reason of your mutuall alliance: for you ought to know that *Tiberius* serveth you for a bulwark to maintain your Empire, and your own life; and if he die, it will be the beginning of your mis-hap. For it is a perillous matter for those, who are raised to high dignities, to be sole and without allies. Furthermore, the gods do never leave them unpunished, who attempt or act any thing against the laws of consanguinitie. These were the last words which *Tiberius* spake to *Caius*, who promised him to perform all that which he required, notwithstanding he meant nothing lesse. For incontinently after he was installed in the Empire, he caused *Tiberius* to be made away, bethinking him of those divinations: as also the same *Caius* died anon after by a conspiracie that was practised against him. When that *Tiberius* had declared *Caius* his successeur in the Empire, he lived not many dayes after, and died after he had governed twentie two years, five moneths, and three dayes. Thus *Caius* was the fourth Emperour.

*Tiberius* addicted to the  
Mathematicks.

He foretelleth  
*Galbas* succession in the  
Empire.

*Tiberius* recommended  
the Romane  
Empire, and  
*Tiberius* his  
grandchilde  
to *Caius*.

*Caius* killeth  
*Tiberius*.

**F** The Romans having intelligence of *Tiberius* death, greatly rejoiced at the good news; yet durst they not assure themselves: and though of long time they would have willingly redeemed the truth of these reports with a good summe of money; yet feared they lest the news should be false, and lest if they shewed themselves too diligent in expressing their signes of joy, they should afterwards be accused for it, and lose their lives thereby. For onely *Tiberius* had done much mischief to the noble families in Rome, being of himself a man cholericke, implacable towards all men without any occasion, having a naturall inclination so cruell, that the easiest pain whereunto he adjudged those whom he condemned, was death:

*Caius* Caligula the fourth  
Romane Emperour.

*Tiberius* tyrant.

notwith-



The year of the  
world, 4001.  
after Christi  
nativity, 39.

Marſyas A-  
grippas free-  
man certiſieth  
him of Tibe-  
rius death.

The rumour  
was ſpread in  
Rome that  
Tiberius was  
alive.

Caius certi-  
fieth the Senate  
and Piſo of  
Tiberius death  
and his ſucceſ-  
ſion, & willet  
that Agrippa  
ſhould be ſent  
to his own  
lodging.

Tiberius ſune-  
all.

Caius createth  
Agrippa king,  
and giveth him  
two Tetrar-  
chies.  
Agrippa de-  
parteth into  
his kingdome.

The year of the  
world, 4002.  
after Chriſti  
nativity, 40.

Hedio & Ru-  
ſinus, chap. 14.  
Alias chap. 16.  
Herodias A-  
grippas ſiſter  
envyeth her  
brothers hap-  
pineſſe, and in-  
citeth her hul-  
band to ſeek a  
kingdome.

notwithſtanding therefore that each man took pleaſure to hear the news, yet did each one conceal it, untill ſuch time as they might be more fully aſſured, through the fear of thoſe miſeries they foreſaw, if the matter ſhould fall out otherwayes. But *Marſyas Agrippas* free-  
man, having certain notice of *Tiberius* death, ranne ſpeedily to comfort his Maſter *Agrippa*,  
with theſe good news, and meeting with him as he came out of the Bath, he made a ſigne  
unto him, and told him in the Hebrew tongue, the Lyon was dead. *Agrippa* conceiving  
that which he meant, was raviſhed with joy, and ſaid unto him: I will requite thee for all  
thoſe benefits I have received at thy hands, and eſpecially for this good news, provided that  
it prove true. The Centurion, who had the keeping of *Agrippa*, conſidering what expedi-  
tion *Marſyas* had uſed in running, and the pleaſure that *Agrippa* had conceived in his report,  
he began to ſuſpect ſome alteration, and asked him what had happened: and whereas him  
delayed to give him an answer, he importuned him the more. Whereupon *Agrippa* told him  
plainly what he had heard, in that he had grown already into inward familiarity with him.  
The Centurion rejoyced at his news, as well as *Agrippa*, hoping to ſpeed the better thereby,  
and made *Agrippa* good cheer: but whileſt they were in the miſt of their banquetting,  
and drunk freely; there came one unto them, who told them that *Tiberius* was alive, and  
that within few dayes he would come to Rome. The Centurion troubled with this news,  
for that he had committed a capitall crime in eating in the company of a priſoner, upon  
the news of *Cæſars* death, and by rejoycing with him, he drave *Agrippa* out of the place  
where he ſate, and reproachfully ſaid unto him: Thinkeſt thou (ſaid he) that I know not  
how falſely thou ſpreadeſt rumour of *Cæſars* death? yes, be aſſured thou ſhalt answer thy lie  
with the loſſe of thy head. This ſaid, he cauſed *Agrippa* to be bound, whom before-time  
he had ſuffered to go at libertie; and ſhut him up in more cloſe priſon, then he had been before:  
ſo that *Agrippa* was all that night long in this extreme miſerie. The next day the rumour  
was ſpread thorow the whole Citie, that confirmed *Tiberius* death, and at that time everie  
one boldly proteſted it. There were ſome alſo, who offered ſacrifices for this cauſe, and  
there came letters alſo from *Caius*, which were addreſſed to the Senate, by which he certi-  
fied them that *Tiberius* was dead, and how the Empire was committed to his hands. He  
wrote another alſo to *Piſo*, who had the guard of the Citie, containing the like report: and  
beſides that commanding him to transferre *Agrippa* from the company of thoſe ſouldiers,  
by whom he was kept, to the ſame place where he was lodged before; ſo that from that  
time forwards, he waxed confident. For although he was as yet a priſoner, yet lived he at his  
own diſcretion. *Caius* arriving in Rome, brought with him *Tiberius* body, which he burned  
moſt magnificently, according to the cuſtome of the countrey. And although he were very  
willing to deliver *Agrippa* the ſame day; yet was he diſſwaded from the ſame by *Antonia*, not  
for any ill will ſhe bare the priſoner, but in regard of *Caius* honour, left thereby he ſhould  
ſhew himſelf to be glad of *Tiberius* death, in ſetting him at libertie ſo ſpeedily, whom he had  
committed to priſon. When as therefore ſome few dayes were over-paſt, he ſent for him to  
his houſe, and cauſed him to be powld, and his garments changed, and that done, he ſet a  
Diadem upon his head, and made him King of *Philips* Tetrarchy, to which he annexed *Ly-  
ſanias* Tetrarchy, and changed his chain of iron, into a chain of gold of the ſame weight,  
and ſent *Marullus* into Judæa to govern there. The ſecond year of *Caius* reign, *Agrippa* asked  
licence to repair into Judæa, to the intent he might diſpoſe of his kingdome, purpoſing to  
return again at ſuch time as he had diſpatched thoſe affairs. Which when the Emperour had  
granted him, he came into Judæa, and was ſeen and ſaluted for a King beyond all mens ex-  
pectation, ſerving thereby for a moſt notable example unto men, to expreſſe unto them  
how great the power of deſtiny is in humane affairs, conſidering the poore eſtate wherein  
he had been before, and the happineſſe which he enjoyed at that time. Some tearmed him  
happie, in that he reſolutely followed his hopes, otherſome could ſcarcely beleieve that he  
was in this ſort advanced.

## CHAP. IX.

### HEROD the Tetrarch baniſhed.

**H**erodias *Agrippas* ſiſter was married to *Herod* the Tetrarch of Galilee and Peræa.  
She envied her brother to ſee him raiſed to ſo great authoritie, and to farre greater  
dignitie then her husband enjoyed. For which cauſe ſhe was diſpleaſed, that her  
brother, who fled out of his countrey in that he wanted means to pay his debts, was returned  
in



**A** in great honour and with greater substance. This charge endured she with great hearts grief, especially, at such time as she saw him apparelled like a King, and invitoned with a great multitude of people, and impossible was it for her to hide the bitterness of her grief, for which cause she incited her husband and perswaded him to make a voyage to Rome, and to purchase as much as he possessed. For, said she, I cannot endure to live, if *Agrippa Aristobulus* sonne condemned to death by the sentence of his own father (so poore and indigent, that to redresse his necessities wherewith he was daily pressed by his creditors, he was constrained at last to flie to Rome) should return with such titles of a King, and that her husband who was a Kings sonne, and was called to the kingdome by his father, should live obscure, and passe his life like a private man: Husband (said she) if heretofore it hath been no prejudice to thee to live in lesse dignitie, then erst thy father hath done; now at leastwise desire that due honour which belongeth to thy familie: neither think it to be sufferable to subscribe to him in estimation, who in times past hath been maintained by thy bounty. Neither suffer it to be thought (through thine own sloth) that he in his necessitie had better means and industrie to obtain an ample fortune, then you amidst your mightie abundance; as if it redounded not to thy shame to be thought inferiour to him at this time, who not long since, except by thy mercy, had no means to live. Let us therefore hastily repair unto Rome, and neither spare gold, silver, or any other expence, for that it availeth us not so much to keep the same, as to imploy the same in the purchase of a kingdome. But *Herod* dissuaded her as much as he might, for that he contented himself to live in quiet, and suspected the confusion that was at Rome, which he endeavoured as much as in him lay, to lay open to *Herodias*.

**C** But the more negligent she saw him, the more instantly incited she him to seek out the kingdome, and never gave she him over, untill she had conformed him to her desire: Whereunto he the rather listened, in that she might not be drawn from her resolution. Having therefore furnished himself after the most magnificent maner, and spared no cost, he repaired to Rome, and led *Herodias* his wife with him. *Agrippa* smelling their intent and the preparation they made, made his provision likewise. And having notice that they were put to sea, he sent *Fortunatus* one of his freemen to Rome, with presents to the Emperour, and certain letters against *Herod*, with commission to certifie *Caius* of every particular, according as the occasion should serve. He embarking himself after *Herod*, had a happy passage, and was onely prevented by him, but for the space that *Herod* presented himself to *Caius*: for he incontinently followed him, and delivered his letters. For they arrived at one time at Puteol, and found *Caius* at Baia, a village of Campania, distant from Puteol some five stades, enriched with most royall and sumptuous palaces, for that every Emperour enforced himself to exceed the honour of his predeceffour, by reason of the hot baths that naturally issued out of the earth, serving both for the health of the body, and recreation of the spirits. Whilest *Caius* talked with *Herod* in that he visited him first, he received *Agrippas* letters, containing *Herods* accusations, for they accused him of a conspiracie made and complotted betwixt him and *Sejanus*, since the beginning of *Tiberius* Empire: And how for the present he favoured *Artabanus* King of the Parthians to the prejudice of the Emperour *Caius*: of this, the preparations *Herod* had stored up in his Arcenals, gave evident testimony, which were sufficient to arm seventy thousand men of warre. *Caius* was fore moved with these informations, and asked *Herod* if that which was informed him touching his warlike preparation, was true. He unable to contradict the same in any thing, for fear he should be convicted of falshood, avowed no lesse. Whereupon *Caius* supposing the accusation of his revolt to be sufficiently approved, deprived him of his Tetrarchy, and annexed it to *Agrippas* kingdome, bestowing *Herods* substance also upon him. He banished him likewise for ever, and confined him in the Citie of Lions in France: and understanding that *Herodias* was *Agrippas* sister, he gave her all that which, in right appertained unto her. And supposing that she would not willingly accompany her husband in that his calamitie, he told her that her brother should be her warrant. But she gave him this reply: Mightie Emperour, you speak magnificently, and as it well becometh so great a Majestie, but there is a cause that hindreth me from partaking the benefit of that bounty, which you intend towards me, which is the affection that I bear unto my husband, whom if I should forsake in this his miserie, it would very ill becom me, in that I have been a partner with him in his felicitie. *Caius* displeased with this her resolute answer, banished her likewise with her husband, and gave the confiscation of her estate also to *Agrippa*. God did after this maner punish *Herodias*, in regard of that envy which she had conceived against her brother, and plagued *Herod*, in that he had so lightly listened to the foolish perswasions of a woman. But *Caius* governed the Empire, the first and second yeer of his reign, with most noble directions, behaving himself graciously towards all men, whereby he obtained the good

The year of the  
world, 4002.  
after Christs  
Nativity, 40.

Herod with  
Herodias re-  
pair to Rome.  
Agrippa send-  
eth Fortunatus  
with letters &  
presents after  
him.  
Baia are cer-  
tain baths in  
Campania not  
farre from  
Puteol.

Herod is ac-  
cused for favour-  
ing Artabanus  
the Parthian.  
Herod is per-  
petually ban-  
ished and con-  
fined in Lions  
in France, and  
Agrippa is  
made Lord of  
his lands and  
goods, and He-  
rodias despising  
Cesars  
bountie, ac-  
companieth  
him in exile.

Caius at the  
first governed  
the Common-  
weal very hap-  
pily, but after-  
wards, usurped  
divine honors.



The year of the  
world, 4002.  
after Christs  
nativity, 40.

good liking of the Romanes, and the favour of his other subjects, But in proceſſe of time the greatneſſe of his eſtate made him ſurpaſſe the limits of humane condition, and challenge to himſelf the title of divinitie, whereby he governed all things in contempt of God.

## CHAP. X.

*The ſedition of the Iews and Grecians in the Citie of Alexandria.*

Hedio & Rufinus, chap. 15. Alias, chap. 17. Appion Prince of the Alexandrians Embaſſage, accuſeth the Jews becauſe they aſcribed not divinitie to Ceſar.

Philo Judæus for the Jews is ſhut out, and can get no audience, and committeth the cauſe to God.

**A**N D whereas there aroſe a ſedition betwixt the Jews and Grecians, that inhabited Alexandria, three choſen Embaſſadors on either ſide were ſent unto *Caius*. One of theſe Embaſſadors of Alexandria was *Appion*, who charged the Jews with many outrages, and amongſt other things he alleadged that they made no reckning of honouring *Ceſar*: And that whereas all other ſubjects of the Romane Empire had erected Altars and Temples in honour of *Caius*, and in all other things had received him as a God, the Jews ſuppoſed it to be a diſhonour for them to honour his ſtatues, or ſwear by his name. After that *Appion* had urged many things and inveighed grievouſly againſt the Jews, hoping that *Caius* would be provoked againſt them, as in all likelihood and appearance it ſhould have ſalne out, *Philo*, the chiefeſt among the Embaſſadors of the Jews, a man of a famous memorie, and brother to *Alexander Alabarcha*, being experienced in Philoſophy, enforced himſelf to answer thoſe accuſations which were urged againſt the Jews. But *Caius* commanded him ſilence, and willed him inſtantly to withdraw himſelf; and was ſo fore diſpleaſed, that it appeared very manifeſtly, that he intended ſome hainous revenge againſt them. Whereupon *Philo* departed after he had been grievouſly taunted, and ſpake thus unto the Jews that flockt about him, We muſt be of good courage, ſince *Caius* in words ſeemeth to be diſpleaſed with us: for in effect he will arm God in our behalf againſt himſelf.

## CHAP. XI.

*Caius ſendeth Petronius into Syria, to make warre againſt the Iews, who ſhould reſuſe his Statue.*

Alias, cap. 17. Ceſar ſendeth Petronius into Syria, and commandeth him in ſpite of the Jews to plant his ſtatue in Gods Temple. The Jews repair to Ptolemais, beſeeching him that he would not bring his ſtatue into the holy City.

**B**UT *Caius*, being ſore diſpleaſed for that the Jews onely deſpiſed his ordinances, ſent *Petronius* into Syria to ſucceed *Vitellius* in his roome, charging him with a ſtrong army to invade Judæa; and if they willingly admitted his ſtatue, that then he ſhould place it in the Temple of God; but if they denied the ſame, then, that over-coming them by warre, he ſhould enforce them to conſciſend thereunto. As ſoon as *Petronius* came into Syria, he endeavoured himſelf to ſatiſſie *Ceſars* command: and having aſſembled as great an army as he could poſſibly levie, and leading forth with him two legions of Romane ſouldiers; he wintred at Ptolemais, intending upon the firſt ſpring to invade Judæa. All which he ſignified to *Caius* by his letters: who commending him for his induſtry, adviſed him to uſe all expedition therein, and to make warre againſt thoſe who ſhould diſobey his commandments. Mean-whiles divers thouſands of the Jews reſorted to *Petronius*, who ſojourned at Ptolemais, beſeeching him not to conſtrain them to do that thing which was contrary to their laws, or to tranſgreſſe the ordinances of their fore-fathers. For if (ſaid they) you have wholly decreed to bring and erect this ſtatue in our Temple, firſt deprive us of our lives: and afterwards do that which ſhall ſeem good in your eyes. For it is impoſſible for us, as long as our ſouls remain within our bodies, to permit that which is forbidden by our laws, or to ſuffer ſuch impiety in regard of that honour, which we owe unto our Law-maker, and our predeceſſours who have ratified our laws to the intent we ſhould increaſe in vertue. *Petronius* enraged at this their proteſtation, answered thus: If I were Emperour, and of mine own minde enterprized this action, you had reaſon to uſe theſe kinds of inſinuations unto me. But ſince *Ceſar* hath ſent me this Commiſſion, there is no contradiction, but that I muſt obey his decrees: For if you reſiſt the ſame, you ſhall endure a moſt ſevere and rigorous puniſhment for your diſobedience and contumacy. Hereunto the Jews answered: My Lord (ſaid they) ſince your pleaſure is ſuch, as you will not in any ſort tranſgreſſe the command and contents of *Ceſars* letters, neither will we any wayes violate or infringe the preſcript of our law, under hope of the divine aſſiſtance, and in imitation of the vertue of our anceſtors: For we are not ſo faint-hearted, that under hope of a vain and untimely deſire of life, we ſhould break thoſe laws which Almighty God hath propoſed unto us, under the reward of eternall felicitie: for which cauſe we will endure all fortunes whatſoever; ſo as our countrey law and religion may remain inviolate, and we are ready



- A** readie to encounter any misfortune, under hope that God will assist us, for whose honour we fear not to adventure on any danger. This had we rather do, then by obeying these through cowardise, to incurre perpetuall ignominy; and that which is more, Gods wrath in neglect of his laws, whose authoritie, even in thine own judgement, is more to be regarded then *Caius* commission. *Petronius* conjecturing by these their answers, how hard a matter it was to estrange them from their opinion, and perceiving he could not do for *Caius* what he expected in the erection of his statue, without great bloodshed, whereby much murder and inconvenience might follow, he took certain of his neereft and dearest friends with him, and posted to *Tiberias*, that he might more conveniently and circumspectly look into the Jews actions. They, fearing some imminent danger through the warres they expected from the Romanes, and greater mischief through the breach of their laws, assembled once more many thousands of them, & met with *Petronius* at *Tiberias*, beseeching him that he would not inforce them to that necessitie, nor defile their sacred City with forbidden images. Whereunto *Petronius* answered: Therefore (said he) will you fight with *Cesar*, without regard either of his abilitie or your own weaknesse? We will not fight (said they) but we will rather die then depart from our laws. Whereupon prostrating themselves, and laying open their naked throats, they said they were ready to entertain their deaths. In these tearms continued they for the space of forty dayes, neglecting their husbandry, whereas at that time it was the chiefeft seed-time. For it was most resolutely concluded among them, rather to suffer death then to admit the statue. Whilest the matter stood upon these tearms, *Aristobulus*, *Agrippas* brother, and *Elcias* surnamed the Great, accompanied with divers of their household train, and some of the chiefeft among the Jews, came unto *Petronius*, beseeching him that he would consider the obstinacie of the people: neither give them occasion to draw them into desperate actions, but rather that he would write unto *Caius*, with what obstinacie the people refused the dedication of his image in the Temple: and how giving over the care of their husbandry, they prepared themselves for the warre, without any trust or confidence in their own strength, being rather addressed to die, then to suffer so great an indignity to be offered to their religion. Besides, how giving over their tillage, there was nothing to be expected but robbery, whereas they should want means to pay their customes, by which means they hoped that *Cesar* would be moved to moderate his severity towards that nation, and not to give them cause of rebellion: and that if he might not be moved from the prosecution of the warre, that then he might go forward with his businesse. This was the effect of *Aristobulus* request.
- But *Petronius*, partly in respect of their prayers who instantly urged him, and the weightinesse of the action; partly in regard of the contentious purpose of the Jews, supposing that it was a matter unworthy a man to put so many thousands of men to death, to satisfie *Caius* unbridled desire and insolence, and touched with the fear of God, and remorse of his own conscience, he had rather to his own danger inform the Emperour of the absurditie of the matter by his letters, being no wayes ignorant of his wrathfull spirit and forwardnesse in revenge, except his furious passion and expectation were answered. For this thought he; that although it altered not his resolution, but haply inforced his displeasure against him, in that he speedily executed not his command, yet that it was the dutie of a good man, no, not to refuse an assured death, if so be he might save so guiltlesse and huge a multitude. When as therefore he had assembled the Jews together in *Tiberias* (when many thousands of them resorted thither) and disposed all those warlike forces that at that time gave attendance on him round about him, he told the Jews first of all, not his own, but the Emperours intent, who would have them shortly taste his displeasure, and enforce them to bear the burden of his indignation, who were so bold as to contradict him. For himself, that it necessarily concerned him, that since by the Emperours favour he had received so great honour, he should not commit any thing contrary to his command. I hold it (said he) a matter most just to employ my life and honour for you, to the end that so huge a number of men should not be drawne into danger of death: and I will respect the excellencie of the laws of your fathers, for which you think you ought to entertain warre and danger: neither is it lawfull to suffer the Temple of God to be defiled by the authoritie of Princes. I will therefore write to *Cesar*, and certifie him of your minds: and in all that I may, I will assist you to obtain your request. God (whose power surpasseth all industry and humane force) vouchsafe to conduct you, and make you constant in the observation of your laws, and grant that he, through excessive desire of humane glorie, commit not any thing that may offend God. And if *Caius* be displeased, and inforce his inevitable displeasure against me, I will undertake all danger, and endure

The year, of the  
world, 4002.  
after Christs  
Nativity, 40.

The Jews  
meet *Petronius*  
us at *Tiberias*,  
beseeching him  
not to violate  
the sacred city  
with his  
images.

*Aristobulus*,  
*K. Agrippas*  
brother, and  
*Elcias*, the  
high Priest, in-  
treat *Petronius*  
in the Jews  
behalf.

*Petronius* pro-  
misseth the  
Jews to write  
unto *Caius* in  
their behalf,  
and exhorteth  
them to fol-  
low their hus-  
bandry.



The year of the  
world, 4002.  
after Christ's  
nativity, 40.

After a long  
and continual  
drought there  
fell a sudden  
shower.

Petronius writ-  
eth to Caius.

Agrippa ho-  
noureth Caius  
in Rome, and  
in reward  
thereof Caius  
willeth him to  
demand some-  
what, who de-  
sireth nothing  
else then that  
Petronius  
commission to  
erect the statue  
should be re-  
voked.

all torments both in body and spirit, to the end that I may not behold so many vertuous men, as you are, perish in your good and just actions. Go therefore each of you and ply your work, and till your lands: my self will send unto Rome, and both in my self and by my friends, I will employ my self for you. After he had spoken thus, he dismissed the assembly, praying the chiefeft amongst them to encourage the husbandmen to ply their businesse, and to confirm the rest of the people in their good hope. Of himself also he ceased not to animate them. And truly God shewed his assistance to *Petronius*, and assisted him in all his affairs. For as soon as he had finished his discourse unto the Jews, there suddenly fell a great rain beyond all humane expectation. For the day was very fair, neither was there any appearance of rain in the ayre, and all that yeer long there was an extreme drought; so that men were past hope to have any moysture, notwithstanding that sometime there happened certain clouds in the heavens. At that time therefore the water fell in great abundance: and besides the expectation and opinion of men, the Jews conceived hope that *Petronius*, solliciting their cause, should not be repulsed. But *Petronius* was more amazed then all the rest, seeing evidently that God undertook the affairs of the Jews, and gave them testimony of his manifest assurance; so that they that were their professed adversaries, had no means to contradict them, as he himself wrote to *Caius* at large, with inductions and exhortations, to the end he should not draw so many thousand men into a desperate resolution and unhappy death. For without warre it was impossible for him ever to make them forsake their religion. Furthermore, that he would not cut off and lose the revenue which he received of that nation; and would not erect a trophy of an everlasting curse and malediction against himself. Adding moreover, what the ower of their God was: which he had so cleerly declared, that no man ought to doubt, but that his mercifull hand was over them. This is the content of *Petronius* letters.

On the other side, King *Agrippa*, who at that time conversed at Rome, grew more and more in favour with *Caius*, having entertained him at a banquet, wherein he enforced himself to exceed all others in sumptuousnesse, as in all other sorts of delights and pleasures; yea with such festivals entertained he him, that not onely others, but also the Emperour himself could not attain to such magnificence; so much enforced he himself to exceed all others through the great desire he had to content and satisfie *Caius* in all things. *Caius* was abashed at this his courage and magnificence, seeing *Agrippa* enforce himself above his power and means to abound in silver; and all this to the intent to please him. For which cause *Caius* in requitall of his kindnesse, intending to honour *Agrippa* to his uttermost power, in granting him that which he most desired, being one day whet with wine, invited him to drink a carouse: adding these words, *Agrippa*, I have heretofore known the honour thou hast shewed towards me, and thou hast expressed the earnest affection that thou bearest me, in hazarding thy self in divers dangers, into which thou hast been drawn during *Tiberius* life-time; and hast omitted nothing, no, not in that which exceedeth thy power, to shew thy vertuous affection towards me. For which cause I think that it should be a great shame for me, if I should suffer my self to be overcome by thee in kindnesse, without some answerable correspondence: I will therefore put that in practise which I have heretofore omitted. For all those things that hitherto I have bestowed on thee, are of no reckning. My will is that thy ready vertue should at this present be requited, by such means as might for ever make thee happy. Now he spake after this manner, hoping that *Agrippa* would beg some great Province at his hands, or the revēnews of some Cities.

But although he had already prepared his demand, yet did he not discover his intent, but gave *Caius* this ready answer, that whereas he had served him to the dislike of *Tiberius*, it was not for the gain he expected heretofore, and for the present also he did nothing under hope to be rich, contenting himself that he was in the Emperours good favour. That the benefits he had received by him, were great, yea exceeding all that which he durst ever have hoped. For (said he) although they be but small in comparison of your Greatnesse, yet in respect of my self, who have received them, and in my conceit and qualitie, they are very great. *Caius* being amazed at this his courage, insisted the rather to perswade him, that he would grant him all that he would require at his hands. Whereupon *Agrippa* said: Dread Prince, since it is your good pleasure to think me worthie to be honoured by your presents, I will not request any thing at your hands that may tend to enrich me; for that by those goods you have already given me, I am greatly honoured: but I beseech and request one thing at your hands, which will purchase you the reputation of piety, and will procure God to be propitious unto you in all your actions; and which also will breed me much glory among those, who shall hear that I have not been refused in my demand, which concerneth me more then



**A** then the necessities of this life. I therefore beseech you that it will please you to give commandment, that that statue, which you have charged *Petronius* to erect in the Temple of the Jews, may never be advanced there. This was *Agrippas* request, which to his great hazard he presented the Emperour with, knowing very well how perillous a matter it was, and as much as concerned his life to demand any such thing at *Caius* hands, that was not answerable to his humour. *Caius* on the one side moved with the service *Agrippa* had done him, and on the other side seeing how great an indignitie it should be for him, if before such an assembly of witnesses, he should deny that which he had so instantly pressed *Agrippa* to request, as if he suddenly had repented himself, and admiring *Agrippas* vertue (who having means within a little time to augment his particular estate, either by renewes or other commodities, had preserved the common cause, the laws of his countrey and piety before all these) he granted him his supplication, and wrote to *Petronius*, praising him for that he had used such diligence in assembling his armie, as also for all that whereof he had certified him, annexing these words: If (said he) you have already planted the statue, as I commanded you, let it remain in the place; but if it be not done, be thou no more troublesome to the Jews, but dismisse thine armie, and repair thou in person to that place whither I have sent thee. For I urge no more the erection of that statue for the desire that I have to gratifie *Agrippa*, whom I intirely honour, and in such sort, as it is impossible for me to contradict any thing whatsoever, that either he hath need of, or shall require. These were the contents of those letters, which *Caius* wrote to *Petronius*, before he understood that the Jews bethought them of revolt: for they made it known, that rather then they would endure the statue, they would hazard a warre against the Romanes: which when *Caius* understood, he was extremely sorrowfull: and being a man addicted to all villany, and estranged from all honesty, and who gave place to no good counsell, incontinently after he had conceived a displeasure against any man, and who likewise thought it a great good hap for him to accomplish all that whatsoever he pleased, he wrote again to *Petronius* to this effect: Since the Present which the Jews have given thee, have prevailed more with thee then my commandments have done, so as to please them, thou hast despised that which I have enjoined thee, I make thy self the Judge how much thou hast deserved to incurre my displeasure, to the end that thou mayest serve for an example to all those, who shall come after thee, that an Emperours commandment ought not in any sort to be neglected. Although this Epistle was both written and sent, yet did not *Petronius* receive the same during *Caius* life-time; for that they that carried the same, were stayed by crosse winds, so that *Petronius* received those letters that certified him of *Caius* death, before he received the other. For God would not forget *Petronius*, who exposed himself to great dangers for the love of the Jews, and the honour of God. And *Caius* being taken out of the world by Gods wrath being kindled against him, by reason that he affected divine honours, received his reward, and *Petronius* obtained favour both at Rome, and thorow all the whole government, and especially among the principall Senators, against whom *Caius* was accustomed to vomit his cholerick disgraces. He died a little after he had written the letter to *Petronius*, by which he threatned and denounced him death. Hereafter will I declare the cause why he was taken out of this world, and the maner how treason was plotted and wrought against him. The letter that brought tidings of *Caius* death, was delivered to *Petronius* first; and incontinently after he received that wherein he enjoined him to kill himself. He highly rejoyced at this his good hap, and *Caius* death, and admired Gods providence, who speedily and happily had rewarded him both for the honour that he bare unto his Temple, as also for the assistance he used towards the Jews. Behold how *Petronius* escaped from death, by an unexpected means.

The year of the world, 4022. after Christis Nativity, 40.

*Caius* writeth to *Petronius*, charging him to murder himself for neglecting his command.

*Petronius* receives letters of *Caius* death, before those where-by he was commanded to kill himself.

## CHAP. XII.

**F** That which hapned to the Jews which were at Babylon, and of the two brethren *ASINAEUS* and *ANILAEUS*.

**I**N those dayes there happened a grievous commotion amongst those Jews that inhabited Mesopotamia and Babylon, and such slaughters and calamities as never the like hath been declared in our former narrations; which in that I intend to report both particularly and seriously, I will rippe up the whole cause thereof from his first originall. There was a Citie called Nearda belonging to Babylon, stored with inhabitants, and enriched with many fruitfull possessions, sufficient to sustain so great a multitude:

Hedio & Rufinus, chap. 16. Alias chap. 20. A grievous commotion among the Jews in Mesopotamia and Babylon;



The year of the  
world, 4003.  
after Christ's  
nativity, 41.

Nearda, Nisibis, two cities  
of Babylon.

Asineus and  
Anileus, born  
in Nearda, re-  
tire into a cer-  
tain place, and  
great compa-  
nies flock un-  
to them.

Asineus and  
his compani-  
ons beset by  
the governours  
and princes of  
Babylon.

Asineus, after  
he had encour-  
aged his follo-  
wers, putteth  
his enemies to  
flight.

tude: Moreover, it was such as might be hardly invaded by the enemy, both for that the river Euphrates hemmed it in on one side, as also for that it was defended with very strong wals. Upon the same river also there stood another city, called Nisibis, in which the Jews, in respect of the strength of the place, kept their Dragma, which they were accustomed to offer unto God, and the rest of their votive money. These two Cities therefore served them for two store-houses: and from thence, according as time required, they sent the money they had gathered, to Jerusalem, and committed the convoy thereof to divers thousands of men, for fear lest it should be taken away by the Parthians, who at that time had the sovereignty in Babylon. Among these Jews lived *Asineus* and *Anileus*, two brethren, born in Nearda; whose father being dead, their mother set them and bound them to the weavers trade, for that amongst those Nations it was accounted no indignitie to follow that trade: for both men and women exercise themselves therein. It happened, that their master with whom they learn'd their occupation, beat them one day, for that they came somewhat late unto their work. They taking this chastisement of his as if a great injurie had been done unto them, betook themselves to their weapons, whereof there were great store in that house, and retired themselves into a place where the flood divideth it self into two parts, which naturally abounded with excellent pastures, and such fruits as were reserved for the use of winter. To these men there flocked a number of needy persons, whom they armed and became their captains, and no man opposed himself against their insolent proceedings. Being by this means grown absolute and impregnable, for that they had builded themselves a strong fortresse, they sent unto the inhabitants, commanding them to pay them tribute for their cattell which they pastured; so that this tribute gave sufficient to entertain them, promising to those who obeyed them, all friendship, and that they would maintain them against all those that should injure them, of what place soever they were: but if they did not that which they commanded them, they threatened them that they would kill all their cattell. The inhabitants of the countrey, knowing themselves unable to crosse them, obeyed them, and sent them the number of cattell which they required; so that greater forces daily coupled themselves with them, and they grew of that power, that they could make their excursions against those whom they intended to hurt. Every one respected them, and they were feared by all men, so that their renown came at last to the ears of the king of Parthia.

The Governour of Babylon likewise intending to cut off this mischief before it grew to greater head, assembled as many men as he could possible, both Parthians and Babylonians, and marched forth against them; with an intent to root them out, before they should have any inkling thereof to prepare themselves for their defence. Having therefore prepared his army, he lay in ambush neer unto a marish, and the next day following (which was the Sabbath, in which the Jews forbear all kinde of work, he making his account that the enemy durst not make head against him, but without fight he should lead them away captives) he marched easily, thinking to charge them unaware. *Asineus*, who at that time sat idly with his fellows, having his Arms fast by him: Ye men (said he) me thinks I hear the neighing of horses, not such as when they are in their heat, but as when they are backt by men. Moreover, I hear the noise of their bridles, and I fear lest the enemies secretly stealing upon us, should circumvent us: let therefore some one of us go and discover what the matter is, and certifie us truly of that which he shall perceive: I would I were found a liar in that which I have told you. This said, one of them went out to espie what the noise intended; who running hastily back again, told him that he had not fallily conjectured as touching the intent of the enemy, for that they were at hand, and would not suffer themselves any longer to be out-braved by them. He also declared, that there was a mightie number of horsemen, who were assembled like a drove of beasts, sufficient and able utterly to overcome *Asineus* and all his company, forasmuch as they were not in a readinesse to defend themselves: for that our law forbiddeth us in any sort to travell on the Sabbath. *Asineus* determined with himself not to do that which the Spy had said, but thought that it was better for them to behave themselves valiantly in that their necessitie wherein they were plunged, and that if they must needs die, it better became them to make breach of their law, then to hearten their enemies by their submission. He therefore presently betook himself to his weapons, and encouraged all those that were about him, to make it known in effect what their valour was. Whereupon all of them at once marched forth against the enemy, and slaughtered a great many of them, for that they, despising *Asineus* and his followers, marched as if they went to lay hold on men already vanquished, but in the end they were constrained to betake them to flight.

When



**A** When the bruit of this skirmish was brought to the ears of the King of Parthia, he was wholly astonished at the boldnesse of these two brethren, and he had a desire to see them, and to speak with them. He therefore sent one of the trustiest of his guard, to let them understand that although King *Artabanus* had been injured by them, in that they had invaded his countrey; notwithstanding said this Embassadour, he making lesse account of the displeasure he hath conceived against you, then of your vertue, hath sent me unto you to give you my hand and troth in his name for safe conduct and securitie in your voyage, requiring you to be his friends: he conditioneth therefore with you without any deceit or fraud, promising you gifts and honours, and determineth to increase your dignitie by his power. *Asineus* refused to enterprize this voyage, but sent his brother *Anileus* with certain presents, such as he could possibly finde. He therefore departed with the messenger, and presented himselfe before *Artabanus*; who seeing *Anileus* come alone, asked him how it hapned that *Asineus* came not with him: and understanding that he stayed in his marsh through the fear that he had of him, he swore by the gods of his ancestors, that he would doe him no wrong; wishing them to give credit to his promise; and he stretched out his hand, which is the greatest sign which the Kings of that countrey use to assure those that parley with them. For after they have mutually given one another their hands, there is no sinister practice to be feared, and they from whom a man expecteth any harme, are no more to be feared at such time as they have given this testimony of assurance. That done, *Artabanus* sent back *Anileus* to perswade his brother *Asineus* to come to the Court. *Artabanus* did this, supposing that this his amitie with the two brothers would be a bridle for the Jews, who otherwise might encroach upon his governments. For, he feared, lest if any rebellion should happen, and he should be troubled in that warre, *Asineus* and they of Babylon should grow more strong; both by the voluntary submission of the Jews, as by force: and thereby should doe him the more mischief. Upon this deliberation he sent *Anileus*, who easily perswaded his brother, giving him to understand among other things, what good will the King bare him, and the oath that he had sworn: so that both of them resorted to *Artabanus*, who received them very graciously, admiring *Asineus* vertue, who had so great a courage to exercise his enterprizes, considering especially that he was a man of low stature, and who to look on seemed to be contemptible: and he told his friends that without comparifon, he had a greater heart then his body.

**D** And when as in banquetting he had named *Asineus*, and shewed him to *Abdagasis* the Generall of his army, signifying unto him with what valour these brethren were endowed in feats of arms; *Abdagasis* required that it might be lawfull for him to kill *Asineus*, to the end he might punish the wrongs he had done to the estate of the Parthians. Never (said the King) will I give my consent to betray a man, who hath committed himself to my protection, and hath given me his hand, and who buildeth upon the oath I have past unto him in the name of the gods. But if thou be a valiant man in feats of arms, thou hast no need to make me forswear my self, to the end I might do justice on him for his outrages committed against the Parthians: but at such time as he and his brother shall depart from hence, assail him, and overcome him by thy valour, provided that I be not privy to thy attempt. And afterwards

**E** calling *Asineus* to him in the morning: It is time (said he) that thou return homeward, for fear thou provokest divers of the Captains of my Court, which contrary to my will, will endeavour themselves to kill thee. I commit the countrey of Babylon to thy protection and guard, which by thy care and vigilancie shall remain exempt from all robberies, and other such calamities. Reason it is that I procure thy good, because I have engaged mine honour and faith irrevocably unto thee, not upon any light matter, but for things that importune thee as neerly as thy life. This said, he gave him certain presents, and incontinently dismissed him. Now as soon as he returned home to his own fortresse, he fortified the places, both those which before-time he had thorowly defended, as the other which as yet no man

**F** had attempted to strengthen: and in short time he grew to that greatnesse, as no one man of so obscure fortune and beginning attained before him. Neither contented with the honours of the Babylonians, he was also held in great account by the Captains of the Parthians, who were sent to govern in the neighbouring Provinces: yea so much encreased his authoritie with his power, that all Mesopotamia was at his command. In this felicitie and encreasing glorie of his, he continued for the space of fifteen yeers: which never began to wane untill such time as neglecting the ancient study of vertue, and contemning the laws of his fore-fathers, both he and his factious followers being devoured in pleasure, yeelded themselves captive to forrain lusts. It fortuned that a certain Governour of those Parthians came into that countrey, accompanied with his wife, not onely enriched and endowed with other

The year of the world, 4003. after the nativity of Christ, 41

*Asineus* and *Anileus* are fought unto by *Artabanus* for friendship.

*Abdagasis* would have slain *Asineus*: but *Artabanus* will not permit him.

*Artabanus* committeth the territories of Babylon to *Asineus* charge, and dismisseth him with gifts.

*Artabanus* committeth the territories of Babylon to *Asineus* charge, and dismisseth him with gifts.



The year of the  
world, 4003.  
after Christs na-  
tivity, 41.

Anileus kil-  
leth a noble  
man of the  
Parthians, and  
leadeth away  
his wife.

Anileus being  
reproved for  
his wives idola-  
try, killeth  
one of his  
friends.

Anileus is ac-  
cused before  
his brother  
Asineus, but  
he winketh at  
his fault.

Asineus poi-  
soned by the  
Parthian wo-  
man.

Anileus draw-  
eth his forces  
into Mithrida-  
tes country,  
and spoileth  
his villages &  
taketh him  
prisoner.

perfections, but also admired for her incomparable comlineffe and beauty. Whom without ever seeing her, onely by respect of her beauty, *Anileus*, *Asineus* brother loved entirely: and when as by no one of his allurements he could obtain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly lust, but he made warre against her husband: and killing the Parthian in their first conflict, his wife became his; both in subjection and bed-service, which thing was the originall of many mighty calamities both to himselfe and towards his brother. For when as having lost her former husband, she was led away captive, she carried with her the images of the gods of her countrey, which she highly esteemed, according as it was the custome of those that inhabited that place, to have their gods whom they adored in their houses, whom at such time as they travell into a forrain countrey, they carry about with them. She therefore brought them with her, and used them, according to the fashion of her countrey, at the first secretly: but after she was known for *Anileus* wife, then adored she them according to the custome; and with the same service which she used during her first husbands dayes, sacrificing to her gods, as would be to be desired.

Their chiefest friends seeing this, first of all reprov'd them, for that *Anileus* committed such things, as were no wayes used among the Hebrews, and altogether repugnant to their laws; for that he had married a woman of a forrain nation, that contradicted and violated their accustomed religion: for which cause they adviſed them to beware, lest in submitting themselves too much to their unbridled pleasures, they should lose the honour and power they had received from God, even untill that present. But seeing their perswasions profited nothing, and that *Anileus* likewise had villainously slain one of his dearest friends, who had somewhat too freely reprov'd him (who at such time as he lay a dying, being touched with the zeal of the laws of his ancestors, and with grief against his murderer, wished that *Asineus* and *Anileus* and all their associates might die the like death: they, for that they were transgressors of the law, the other, for that they succoured not themselves in that oppression, which they suffered for the maintenance of their laws.) They were sore displeased: yet notwithstanding they contained themselves, calling to their remembrance that their felicitie proceeded from no other cause, but from the valour of those brethren.

But when they understood that the Parthian gods were adored by this woman, they be- thought them that it behoved them no any more to bear with *Anileus*, in contempt of their laws: for which cause, addressing themselves to *Asineus* in great assemblies, they exclaimed against *Anileus*; saying, that he ought, although at first he had no power to dispose of himself, yet now at last, to correct this error before it should redound to their publike plague: for that both his marriage was disallowed in all mens eyes, as altogether contrary to their laws, and that the superstitious observance of the gods, which the woman presumed to use, was an apparant injurie offered to the true God. But he, although he knew that his brothers fault would breed some great inconvenience, both to himself and his followers, yet being overcome with brotherly affection, he easily pardoned his brother, ascribing his error to the violence of his unbridled passion. But whereas daily more and more he was tired with exclamations, and greater reproofs, at length he admonished his brother of the matter, chiding him for that which was past, and willing him to amend the error hereafter, by sending home the woman unto her kindred. Yet did this admonition of his take no effect with him; for that the woman perceiving that the rumour that was raised among the people was for her sake, and being afraid lest for her love sake *Anileus* should incur some danger, she poisoned *Asineus*, to the end that her love being in authority, she might more freely practise her impietie. Now when *Anileus* had gotten the government into his own hands, he drew out his forces against certain villages belonging to *Mithridates*, one of the chiefest among the Parthians; and *Artabanus* sonne in law, which villages he spoiled, and carried away moveables, men, sheep, and other riches. When *Mithridates*, who at that time was resident in those quarters, understood of the spoil of his villages, he was sore displeased, and the rather for that without any occasion or proffer of injurie, *Anileus* had assailed him in contempt of his estate, who was a chief Peer of the countrey: for which cause he incontinently assembled the greatest power of horse and footmen he could gather, to set upon *Anileus* and his associates. Leading his forces therefore against one of his villages, he kept himself in covert, to the end he might fight the next day, which was the Sabbath day, on which the Jews attempted not any thing. Whereof when *Anileus* was advertised by a certain Syrian, who dwelt in another village, who had exactly told him all *Mithridates* intent, and the place where he intended to banquet with his souldiers, after he had made his souldiers take their refection, he departed by night, to the end he might charge the Parthians before they might be advertised of his coming. He therefore rushed in upon them

about



**A** about the fourth watch of the night, & slew those whom he found asleep, and the rest being astonished hereat, were forced to save themselves by flight: he also took *Mithridates* prisoner, and caused him to be carried away naked on an Ass, which is one of the greatest disgraces which the Parthians imagine may be offered them. Having after this disgracefull manner carried him into a Forrest, some of his familiars perswaded him to kill him: but *Anileus* told them incontinently, that they ought to deale with him farre otherwise; for that it behoved them not to kill a man, who was one of the chiefe among the nobilitie of the Parthians, and one who was most honoured in regard of that affinitie and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were insupportable; yet if they should be the means of the safeguard of his life, he would remit the injuries, and remunerate them for their mercy in saving his life; whereas if they should deale severely with him, the King would seek his revenge, and make a horrible slaughter of all those Jews that inhabited Babylon: whom they ought to have compassion of, both for that they are of their blood, as for that if any mischiefe should befall them, they knew not whither to retire themselves; whereas they might be assisted with the flower and picked number of the men of their nation. Having thus discoursed and debated the matter in the ears of his souldiers, his opinion was approved, and they were perswaded; and so *Mithridates* was sent back again.

The year of the world, 4003, after Christs Nativity, 41.

**B** But no sooner returned he home unto his house, but that his wife bit him in the teeth, that he lived but by the mercy of his enemies notwithstanding he were the Kings sonne in law: that he had made no reckoning to punish those, who had so much injured him: that he likewise contented himselfe to have his life saved after he had been prisoner to the Jews. For which cause (said she) recover thou thy former vertue and honour, which thou hast heretofore lost, or I sweare by the gods of the King my father, that the bond of marriage which is betwixt thee and me, shall be dissolved.

Anileus dismissed Mithridates.

**C** *Mithridates*, unable to indure these usuall reproaches, and on the other side, apprehending his wifes haughty courage, from whom he feared to be separated, he assembled the greatest power of men of warre that he could possible, notwithstanding it were against his will, and led them forth, supposing himselfe to be unworthy of life, if he who was by nation a Parthian, should be cowardly put to the worst by the Jews. When *Anileus* understood that *Mithridates* came forth against him with a great force, he thought that it would redound greatly to his indignitie, if he should lye lurking amidst his marshes; and hoping that he should have no worse fortune against his enemies, then he had at the first, and building much upon his souldiers, who were ever wont to get the upper hand in their encounters, he likewise drew forth his army: to them also certain other adjoynded themselves, who sought nothing else but pillage, and hoped that with their onely presence they might dismay their enemy.

**D** But after they had marched about ninety stades, and passed thorow a country that was scant of water, and were about the heat of the midday travelled with thirst: *Mithridates* army came in sight, and charged them even at that time; when they fainted for want of drink, and thorow the extremitie of heat, so as they could scarcely wield their weapons. At that time *Anileus* souldiers encountering with *Mithridates* fresh men, were shamefully put to flight: whereby it came to passe, that a great number of them was murdered, and many thousand men put to the sword. But *Anileus* himselfe, and all those of his company, retired themselves in great haste into a Forrest, leaving *Mithridates* Lord and Master of the field, whereof he was very joyfull. Notwithstanding this dysaster, an infinite number of lawlesse men resorted to *Anileus*, who set little by their lives, provided there might no limit be proposed to their unbridled licentiousnesse; so that he gathered a greater number of men, then those whom he had lost: yet were they farre different in valour from the former: for they were men wholly ignorant of warlike discipline: notwithstanding, he being accompanied with these men, went and set upon certain boroughs of the Babylonians, which were wholly destroyed by his rapine and violence. For which cause, the Babylonians and his other enemies, sent unto Nearda to the Jews that were there, requiring that *Anileus* might be delivered into their hands: whereunto condescending not (for although they had a will to performe their request, yet it lay not in their power to deliver him) they required that they might live in peace. And to intreat of the conditions of peace, the Babylonians sent certain men to conferre with *Anileus*. They having surveighed the place wherein *Anileus* kept, assailed both himselfe and his followers by night, and slew all those they encountered with, without resistance, and amongst the rest *Anileus*. When the Babylonians saw that they were delivered from the oppression of *Anileus*, who till that time had been as it were a bridle unto them, to restrain and curbe the hatred they conceived against the Jews, with whom they had

A great number of dissolute persons flock to Anileus, with whom he spoileth certain boroughs of the Babylonians.

The Babylonians require Anileus, that they may punish him: they assaile and slay him.



The year of the  
world, 4003.  
after Christi  
nativity, 41.

The Jews af-  
flicted by the  
Babylonians,  
repaire to Se-  
leucia.

Fiftie thousand  
Jews slain in  
Seleucia.  
The Jews that  
were saved re-  
paire to Ctesiphon.

The Jews re-  
paire into Near-  
da and Nisibis

had oftentimes been at odds, by reason of the contrarietie of their religions, whereby it grew that they oftentimes fell at debate upon each opportunitie, wherein they met.

At that time there fore that *Anileus* men were discomfited, the Babylonians set upon the Jews on all sides; who seeing themselves in danger by reason of the insolence of the Babylonians, against whom they were too weak to make resistance, and on the other side unable to live amongst them, they went and dwelt at Seleucia, a City famous in regard of *Seleucus* the sonne of *Nicanor*, who builded it. In that City dwelt divers Macedons, divers Greeks, and a great number of Syrians. The Jews fled thither, and sojourned there about some five yeers, without any molestation: but in the sixth yeer, when the plague grew rife in Babylon, the Jews that remained there, were enforced to seek them some new habitation; and that remove of theirs into the City of Seleucia was the cause likewise of their further mischiefe, as I will make manifest. The Greeks who dwell in Seleucia, are ordinarily at debate with the Syrians, and have alwaies the upper hand; but after that the Jews came to inhabit in that place, in a certain sedition that arose among them, the Syrians had the upper hand, by the means of the Jews, who joyned their forces with theirs, who of themselves were valiant and good souldiers.

The Greeks had been repulsed in this tumult, seeing they had but one onely means left them to maintain their former honour, but to break that league of friendship which was between the Syrians and the Jews, devised in private each one with those Syrians, with whom they were acquainted, promising to live in peace and amitie with them, whereunto they consented willingly. For the chieftest of these two nations concluded the peace, which presently after followed, to the end that on both parts they should joyne in hatred against the Jews. So that altogether charging them at unawares, they slew more then fifty thousand of them: and all of them were slain, except some few, who through the mercy of their friends, and warrantize of their neighbours were suffered to escape. These retired themselves to Ctesiphon a City of Greece, that was not farre from Seleucia, where the King sojourneth every yeer, and keepeth the greatest part of his moveables, hoping in that place through the reverence of the King they might remain in more safety and securitie. All the nation of the Jews that were in these quarters stood in great fear: For the Babylonians, and the Seleucians, with all the Assyrians of that countrey, accorded amongst themselves to make a generall warre against the Jews, whereby it came to passe that they assembled themselves at Nearda and Nisibis, trusting themselves to the strength of these fortresses, which were inhabited also by men who were expert in arms. See here what the estate of those Jews was, who remained in Babylon.

## THE NINETEENTH BOOK OF THE ANTIQUITIES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the nineteenth book.

- 1 How Caius was slain by Chæreas.
- 2 How Claudius obtained the Empire.
- 3 Dissention betwixt the Senate and the people.
- 4 How Claudius advanced Agrippa to his fathers Kingdome, and his Edicts in favour of the Jews.
- 5 Agrippas return into Indea.
- 6 Petronius Epistle to Doritas in the behalfe of the Jews.
- 7 Agrippas actions untill the time of his death.

CHAP.



A

## CHAP. I.

How CAIUS was slain by CHAEREAS.

The year of the  
world, 4004.  
after the nati-  
vity of Christ, 42



AIUS did not onely expresse and manifest his fury towards those Jews that dwelt in Jerusalem, and in other neighbouring places; but also thorow all the countries both by land and sea, which were subject to the Romane Empire, filling the whole world with an infinite number of mischiefs; yea, such and so hainous, as the like hereof hitherto have never been heard of. But Rome in

Hedio & Rufinus, chap. 1.  
Caius tyranny towards the Jews.

Caius tyranny towards the Senators and Patricians.

especiall felt the force of his fury, which partook no lesse calamitie and misery, then any other Citie: but especially the Senatours, Patricians, and noble men were plagued. They also that were called Romane knights, who in wealth and dignitie were next unto the Senators, for that out of their number such men were chosen, who were to supply the Senate, were vexed with intolerable injuries. For with ignominies they were detracted, with banishments and confiscations weakned, and by slaughters wholly exterminated. He likewise usurped the name of God, commanding his subjects to dignifie him with more then humane honours; and ascending the Capitol, which amongst all the Temples in Rome is most religiously honoured, he was so bold as to salute *Iupiter*, and to call him brother. Many such impieties committed he, by which he expressed, that his unbridled and boundlesse madnesse did never forsake him. Amongst his other mad pranks that he played, this is worthy of me-

Caius calleth himselfe *Iupiter*s brother.

memory: for on a time, thinking it to be too much trouble for him to crosse the sea between Puteola a Citie in Campania, and Misenum another town seated by the sea-shore, in a galley; and otherwise esteeming it a thing correspondent to his greatnesse, who was Emperour, to exact that superioritie on the sea, which was answerable to his soveraigntie on the land, betwixt one Cape of the sea unto another, for the space of thirty furlongs or stades, betwixt which the gulfes had his course, he caused a bridge to be built, on which he commanded himselfe to be drawn in a charriot, as if that way were answerable to the dignitie of his deity. He left not one Temple in Greece whatsoever, that he spoiled not of those excellent pictures or imagery that was therein; Giving a commission that all statues, and whatsoever ornaments or gifts, and presents that were dedicated in any Temple, should be brought unto him; saying, that such things as were admirable, should be reserved for a place of admiration, such as was the City of Rome: with these spoiles of the Temples decked he his Palace and Gardens, and generally all his houses and Palaces that he had in Italy. He was so impudent also, as to give direction, that *Iupiter Olympius* statue which the Greeks had in great estimation, and *Phidias* the Athenian carver had made, should be transported to Rome. But *Memmius Regulus*, to whom he directed this commission, executed it not, because the Masters informed him, that without spoiling it they could not remove it from the place. It is reported also, that he was hindered from this execution by such prodigies as are almost incredible: which he certified *Caius* of, giving him to understand, what the occasion was that had moved him to disobey him therein: and whilest he was in danger of death for this his delay, the sudden and successfull death of *Caius* warranted him from the same. Yea, so farre stretched his unbridled fury, that having a daughter newly born, he caused her to be carried into the Capitol, and laid at the feet of the Image of *Iupiter*; saying, that that child was common betwixt him & *Iupiter*, leaving the judgement to all men, which of the two parents was the greatest. And notwithstanding all these his misdemeanours, yet did men tolerate him.

Caius spoiled all the temples of Greece.

Caius commanded *Memmius Regulus* to transferre *Iupiter Olympius* to Rome.

He gave libertie to slaves also to accuse their masters of whatsoever crimes they would: which was so much the more hatefull, because all things were done by *Cæsars* authoritie, and to his good liking: so that *Pollux*, who was *Claudius* bondman, durst accuse him, and *Caius* the Emperour was contented among the Judges to heare his uncle brought in question for his life, hoping (although it fell out otherwise) to pick out an occasion to put him to death. For having filled all the countries of his Empire with false accusations, and all sorts of mischiefs, and giving slaves a prerogative above their masters; their Lords devised many conspiracies against him, some for spite, and with an intent to revenge them of those injuries they had received: other some pretending by his death to prevent those inconveniences that threatened them. In a word, his death concerned the securitie of the laws, and the safetie of all men: and had he not been speedily cut off, our nation had almost been utterly exterminated. For which cause I thought good to make an exact and ample declaration of every occurrent, namely, for that the knowledge thereof maketh very much towards the manifestation of Gods power and will, which bring consolation unto those who are in adversity;

Caius, compareth himselfe with *Jupiter*.

Caius gave slaves free liberty to accuse their masters, and countenanced *Pollux* to accuse his master *Claudius*. Many conspiracies against *Caius*.



The year of the  
world, 4004.  
after Christs  
Nativity, 41.

Three conspiracies against  
Caius.  
Æmilius  
Regulus.  
Cassius  
Chereas.  
Annius Minu-  
cians.

The Circensi-  
an games.  
Caius causeth  
divers to be  
murdered,  
who request  
mitigation of  
their exactions

Chereas for  
many causes  
is incited a-  
gainst Caius.

fitie, and keep them within the bounds of modestie, who suppose that their prosperity should continue alwaies firme; and although they neglect vertue, think that no evill may befall them. Three plots of conspiracy were intended against him, and purposed to his utter ruine, each of them was attempted by men of great reckoning. For *Æmilius Regulus*, who was borne in Corduba in Spain, was fully resolved to kill him, himselfe, or to make him away by the means of his confederates. *Chereas Cassius*, Colonell over a thousand men, was the chieftain of another band; and *Annius Minucianus* was in no lesse readinesse to doe his uttermost herein. The cause that moved them to accord thus altogether in hatred against *Caius*, was, that in respect of *Regulus*, he was by nature a detester of all iniquitie: for he was a man endowed with great magnanimity, and beautified with a liberall spirit; so as he dissembled not any of his counsels, but communicated them with many, who either were his friends, or valiant men fit for execution. And as touching *Minucianus*, he was induced to seek his revenge, through the desire hee had to doe justice on him in *Lepidus* behalfe, who had been one of his especiall friends, and one of the rarest men that were ever found among the Roman citizens (whom *Caius* had put to death through the fear he had conceived of him) knowing well that all they, against whom *Caius* was incensed, could not escape with lesse indignitie then losse of life. As for the third man *Chereas*, he could not endure the shame and reproach of cowardise that *Caius* had objected against him, but feared besides, that his friendship and inward familiaritie with *Caius* would draw him into manifest dangers: for which cause and his own securitie and honours sake, he thought good to make him away. Generally, all of them were resolved to rid the world of *Caius*, and bring an end to his pride and tyrannicall power, for their hope was that their attempt should have good successe: which if it happily fell out, their country and common-weale should reape the fruits thereof, for whose securitie and safety, it became them to hazard themselves, though it were with losse of their heads. But above all the rest, *Chereas* was egged on with a desire he had to grow famous, and through the facilitie and convenient means he had to finish the same, because his Colonels roome gave him most secure acceffe unto him. About that time the Circensian games were solemnized, which is a kinde of pastime which the Romanes very willingly behold, and to this intent they resort to the place of these exercises, and the common people is wont to demand somewhat at their Emperours hands, which they desire to obtain; and they, after they have examined their requests, doe never refuse them. Now they required with instant and importunate supplications, that *Caius* would discharge them of their taxations, and moderate the excessive tributes which they paid: but he would give no eare unto them, and caused those to be apprehended who called upon the matter most earnestly; sending his Guard, some of them one way, some of them another, to put them to the sword. After he had given this commandement, and they who received the charge, had fully executed it, a great number of men were slain. The people seeing this, ceased to exclaime any more, setting light by their goods; and seeing before their eyes, that their refusall would be the cause of their death. These considerations incited *Chereas* the more to execute his enterprize, to the end he might finish his furious and lawlesse life, whose pleasure was all mens injury and prejudice. And very oftentimes was he determined to set upon him whilest he banquetted, yet he deferred to doe the same, not for that he failed or fainted in his resolution, but because he expected some fit opportunitie to hit him home, and speed him to the death. He lived Captain of *Caius* Guard a long time, yet took he small pleasure in converging with him.

But after that *Caius* had appointed him to gather in his tributes, and that money which was confiscate, he seemed to have lesse occasion then before: for at that time he had doubled their payments, in the execution whereof he followed his own nature rather then *Cæsars* command, and spared those of whom he ought to have compassion for their povertie sake. *Caius* was sore displeased herewith, and objected against him, that the cause why he delayed the bringing in of his money, was his cowardise and negligence: And among other outrages that he offered him, as oft as he gave him the watch-word, as he usually went to fetch it once a day upon his watch day, he gave him the names of women, and other that were full of ignominie, notwithstanding that he himselfe was not exempt from note of no lesse daininesse. For in certain ceremonies which he himselfe had established, he attired himself like a woman, and was disguised with certain vailles, whereby he might the better counterfeit that sex, and yet notwithstanding durst he object this dishonour to *Chereas*. As oftentimes as *Chereas* received the watch-word, so oftentimes grew he in choler: which was increased the more at such time, as he delivered the same to his companions, who openly mocked and jeasted at him. For when it was his turn to receive the word from *Cæsars* mouth, he ordinarily



**A** narily fitted him with such a one as might move laughter, which made him the bolder to conspire with his confederates, in that he had just occasion to be displeased: among these was a Senator, and one that had past all honours and offices, otherwise an Epicure and lover of delights. Him did *Timidius* accuse (in that he was his enemy) that he had used certain injurious speeches against *Caius*: and for prooffe hereof, he alleadged *Quintilia* for his witness, a woman amongst all stage-players dearly beloved of many, but in especiall, by *Popedius*, by reason of her incomparable beauty: and for that she refused to bear witnesse in a matter falsely objected against him, whom she intirely loved, *Timidius* required, that she might be examined by torture. *Caius*, provoked herewith, commanded *Chereas* with all expedition and diligence to see *Quintilia* tortured: and the rather gave he *Chereas* these commissions to kill and torment those whom he pleased, for that he had conceived this opinion, that he would acquit himselfe with more crueltie, to the end he might exempt himselfe of that reproach of faint-heartednesse which was wrongfully inforced against him.

The year of the world, 4004.  
after the nativity of Christ, 42.

*Popedius* is accused of a crime by *Timidius* unto *Cesar*.

**B** Whilest thus *Quintilia* was led forth to be tortured, she trod upon the foot of one of those who were of the confederacie, giving him to understand that he should be of good courage, for that there was no fear that she would bewray any thing in torture, but would endure it with constancy: notwithstanding, *Chereas* tormented her cruelly, which he rather performed by constraint then of his own free will. And seeing he could enforce nothing out of her, he brought her back to *Caius* in so pitiful an estate, that all they that beheld her, had compassion on her. *Caius* likewise himselfe was moved, and bethinking him of those pains she had endured, he desisted from the enquest & accusation which was prosecuted against *Popedius* and *Quintilia*, and gave her a certain sum of money, to comfort her against the indisposition that might happen by reason of her torments, which she had so courageously endured.

*Caius* contramandeth *Quintilia* to be tortured who confesseth nothing.

*Popedius* is absolved.

**C** This displeased *Chereas* very much, as if he had been the cause of all those evils that had hapned to those two persons, having been so great, that to heale them, it behoved *Cesar* to minister a medicine. He consulted therefore with *Clement*, who was Captain of the footmen, and *Papinius*, who had the command of the guard, and spake unto them to this effect: We have (said he) O *Clement*, imployed our selves to the uttermost for the Emperours safety: for by our providence and travell we have wrought so much, that of all those, who have conspired against him, some of them have been slain: the rest in such sort tormented and martyred, that *Caius* himselfe had compassion on them. But what reward or honour receive we for all these services? *Clement*, hearing these words, held his peace, giving manifest testimony by his looks, and the change of his colour, that he was greatly ashamed he had so long time obeyed the Emperours commandements: and whilest he thought with himselfe that it was no policy for him to open his mouth against *Caius* crueltie, *Chereas* emboldned himselfe to discover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him that the common report was, that *Caius* was the cause of them: but (said he) those that will narrowly examine the truth, will judge that I, and *Papinius* that standeth by me, and you, *Clement*, more then we, have caused the Romanes torment, and the worlds misery, for that of our own will we have been ministers of *Caius* commands; and although the means lieth in us to make an end of those violences that are committed against the citizens, and injuries to the whole world: yet we serve him for his guard and hangmen, instead of men of warre. And we bear arms, not to maintain our liberty, and the Romane Empire, but to preserve him, who keeps their bodies and mindes in servitude: and every day are we soyled in their blood who are slain and tortured, until such time as some one serve us with the same sauce, to satisfie *Caius* crueltie. For it is not for the good will he beareth us, that he maketh use of us: but that which is more, we are suspected by him, and he will cause us to be slain, as he hath done others. For his displeasure is not limited by justice, but by his will: we also shall serve him for a mark to aime at. For which cause, it behoveth us to provide for the securitie and libertie of all men, and especially to warrant our selves against those dangers that threaten us.

*Chereas* conferreth with *Clement* and *Papinius*.

**E** *Clement* declared by apparent signes, that he thought well of *Chereas* resolution, but he counselled him to make no words of it, for fear the rumour thereof should be spread among the people, and the secret should be discovered before the execution: and lest that *Caius* getting an inkling thereof, they should all of them be drawn into danger of death; and in the mean while, it behoved them to hope that some good fortune would fall out to their furtherance: and that for himselfe, his age had taken from him the necessary courage that belonged to such enterprizes. It may be (said he) that I may furnish you with some advice more secure then yours is, *Chereas*: for amore honeste then it is, who is he that can propose? This said, *Clement* returned to his house, ruminating with himselfe upon those words which

he



The year of the  
world, 4004.  
after Christs  
Nativity, 43.

Cornelius Sa-  
binus.

Annius Mini-  
cianus.

Chereas, with  
certain others  
intend to kill  
Caius.

Calisthus,  
Caius free-  
man, certifies  
Claudius that  
Caius com-  
manded him  
to poison him.

he had both heard and spoken. But *Chereas* waxt fearfull, and conferred with the Colonell, *Cornelius Sabinus*, whom he knew to be a man of reputation, a lover of liberty, and greatly discontented with the estate about the miseries of the common-weale; and seeing it was necessary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing lest *Clement* should discover all the conspiracie, considering that delay and procrastination would be but an occasion to hinder the action. When as therefore he perceived him to give willing eare to all that which he intended, and that already he was confirmed with no lesse resolution then himself was; but in that he knew not with whom he might familiarly communicate the same, he said nothing: whereas otherwise he was ready, not onely to conceale that which he had heard, but also declared that which he had in his heart, he was so much the more encouraged. For which cause, without further delay they went to *Minucianus*, who was conformable unto them in vertue, good affection; and great courage; and who besides that, was suspected by *Caius* by reason of *Lepidus* death. For *Minucianus* and *Lepidus* were very great friends, and had been associates in the same dangers. For *Caius* was feared by all those who had any publike office, sparing none of them in particular or in generall, but made them all groane under the burthen of this fury.

Now they knew well one another, that all of them were displeased to see the common-weale in that estate: but the apprehension of the danger suffered them not to manifest the hatred that each one of them bare to *Caius*, although their secret conceit ingendred among them a certain amity. For before that time, as often as they met together, they were accustomed to esteeme *Minucianus* for the most honourable man of the company; as in truth, among all the citizens of Rome he was the most famous, valiant and best esteemed among them: being therefore assembled at that time, he was first of all requested to speak his opinion. For which cause he asked *Chereas* what the watch-word was he had received that day (for all the city knew very wel what mockery *Caius* usually used in giving *Chereas* the watch-word: ) *Chereas*, notwithstanding this disgrace, failed not to answer him, relying on the wisdom of *Minucianus*, and said unto him, But give you me for the watch-word, Liberty, mean while I give you thanks for that you have awakened me more speedily then of my self I have accustomed to be. You need not now any further inforce your selfe to incite me by your words, sith both you and I have undertaken the same resolution. Before we were assembled in this place, our thoughts were united. Behold here my sword, that is girt unto my side; this shall suffice for us both. And if you please, you shall be my captain, and I will march under your command, and will follow you under assurance of your assistance and wisdom. They, who have valiant hearts, never want arms: for it is a confident courage that makes the weapon walk. That which enkindleth me thus to this action, is not the consideration of my particular interest: for I have not the leisure to think on those dangers that threaten me, through the grief that I conceive, to see the libertie of my cuntry changed into servitude, and the force of the laws wholly abolished, and all sorts of men assigned to death by the cruelty of *Caius*. It is I that deserve to be trusted in this execution, and I make you my Judge, sith you have the like intention as I have.

*Minucianus*, perceiving with what affection *Chereas* spake, embraced him with all love; and after he had praised him, he exhorted him to continue his constancy: then departed they one from the other, with prayers and wishes; and at that time there hapned a presage that confirmed them the more. For as *Chereas* entred into the Senate, some one among the people cast out a word, that redoubled his courage. Dispatch (said he) that which thou hast to doe: for God will assist thee. *Chereas* was some-what affraid, lest some one of his associates had betrayed him. But at last, he thought it was some one of those, who, being privie to his resolution, gave him a watch-word to animate him the more; or that it was God, who, governing and observing of humane affairs, pushed him forward. After he had imparted this his deliberation to divers; sundry Senatours, knights, and men of warre being advertised hereof, were in arms. For there was not any one that supposed not that *Caius* death was the greatest good hap the common-wealth could expect. For which cause, all of them enforced themselves as much as they could, to assist the execution with couragious and vertuous resolution: and as forward were they in affection as in power; in words as in effect, desiring each of them to be partakers in the dispatch of a Tyrant. For *Calisthus* also, who was *Caius* free-man, and raised him to great authoritie, yea, such as he almost equall him, adjoynd himself to them for the fear he apprehended of all men, and for those great riches which he had gathered together, for that he was a man of a corrupt conscience, and easily won by bribes and presents, doing wrong to all men, & abusing the power he had, against whosoever he pleased,

contrary



**A** contrary to all right and reason. Besides, for that he knew the unbridled nature of *Caius*; who having once conceived an ill opinion of any man, could never afterwards be dissuaded or reconciled. Amongst divers other dangers that he had to apprehend, the greatnesse of the danger of his riches was not the least, which was the cause that made him serve *Claudius*; and secretly to follow him under hope, that after *Caius* death, he should be his successour in the Empire; and that at that time he should by him be maintained in the same estate, which he enjoyed: and by this means thought he to obtain his amitie and good liking, by giving him to understand how *Caius* had commanded him to poison him, and how he had invented infinite delays to defer this execution. As for mine own part, I think that *Calisthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been dissuaded by *Calisthus* allegations, who had incontinently received his reward, if he had deferred to execute his Masters command, with all expedition in a matter so acceptable to him. So it is, that the providence of God would not permit *Caius* to execute that rage against *Claudius*; and *Calisthus* was thereby thanked for a benefit which he no waies deserved.

The year of the world, 4005. after Christs Nativity, 43.

Those that were about *Chareas* day by day, followed the action very slowly, notwithstanding that he willingly delayed not, but thought all occasions fit to finish his purpose in, for that he might assaile him at such time as he ascended up into the Capitol, or even then when he solemnized those ceremonies, which he had instituted in honour of his daughter, or at such time as he stood in the palace to scatter gold; and silver money among the people, by casting him from the top of the Palace into the market place, or at such time as he celebrated those mysteries, that were introduced by him. For no man suspected *Chareas*, so discreetly had he behaved himselfe in all things: and he perswaded himself that no man would have thought that he should lay violent hands on *Caius*. And although he had done nothing to any effect; yet so it is, that the power of the gods was sufficient to give him force, and to kill him without drawing weapon. *Chareas* was sore displeased against his companions, in respect that he feared that they would let slip their occasions; and although they perfectly knew that he travelled for the maintenance of the lawes, and for the good of them all: yet did they request him to delay a little, for fear lest in the execution he should in some sort miscarry, and for that cause the Citie might be brought in trouble, by the informations that would be made of that act; and that finally when *Caius* should be so much the better defended against them, they should not know how to shew their vertue, when the time required that they should assault and set upon him. They therefore thought it good that the opportunitie to set forward this businesse, should be the time in which the games of the Palace were celebrated, which were solemnized in honour of *Caesar*, who first of all disannulled the peoples authoritie, and appropriated it to himselfe. This solemnitie is celebrated in a Tent before the Palace, where the noble citizens with their wives and children remained to behold the sport, and *Caesar* himselfe likewise. At that time concluded they that it would be an easie matter for the, when as so many thousands of people should be shut up in so narrow a place; so that he, who would step foremost to give the stroke, might very easily be succoured, for that he could have no force in armes, although his guard should have the courage and desire to defend him. *Chareas* resolved upon this, and it was concluded that the first day of those sports that were next at hand, the deed should be done: but their adventure was greater then their conclusion. For the delay was such, as the third day was almost past, and hardly could they be drawn to attempt the matter on the third day. At which time *Chareas* assembled all the confederates, and told them that the opportunitie of time had overslipped them, accused and reproached them of slacknesse in that execution, which had been so virtuously resolved amongst them: and that it was to be feared, lest if any should be discovered, the whole matter should wax frustrate: by which means *Caius* might grow more cruell then he was before. See we not (said he) that by how much liberty we take from ourselves, by so much we augment *Caius* tyranny? whereas we ought first of all to obtain securitie for our selves, and afterwards purchase perpetuall felicitie to others, the greatest glory whereof shall redound unto our selves. Now they having nothing to reply against so honourable a resolution, and yet notwithstanding no waies enforcing themselves towards the action, but remaining altogether dismaied without one word speaking, *Chareas* spake thus:

*Chareas* expecteth the occasion to assaile *Caius*.

The final conclusion of the confederates as touching *Caius* death.

Most noble and generous Gentlemen, what is the cause that we linger and delay in this sort? See you not that this day is the last day of the games, and that *Caius* is ready to depart to sea? For he hath determined to saile into Alexandria, and to see Egypt: verily it will be a small honour for us, if we suffer him to escape our hands, to the end that both by land and sea, he may triumph over the Romans vain boast & negligence. How can we chuse but con-



The key of the  
world, 4005.  
after Christi  
nativity, 43.

Caius sacrificeth  
to Augustus Caesar.  
Asprenas.

The Theater.

Batibius.

Cluvitus.

demn our selves justly, and challenge nothing but dishonour, if some Egyptian supposing that men of free condition could not any longer endure his insolence, should put the matter in execution? For mine own part, I will dreame no longer upon your consultations, but this very day will I hazard my selfe; and beride me what can, I will sustain all fortunes with pleasure and courage. For I am a man of that minde, that no danger can be so great or grievous to daunt me, as that *Caius* should be slain, during my life-time, and I should be deprived of so deserved an honour, which so worthy attempt may challenge. This said, he departed with an intent to attempt and end the matter, and encouraged the rest to doe the like; so that all of them were desirous to set hand to the enterprize, without any further delay. The custome was, that the captains of the guard entred the Palace with their swords by their sides, and in such equipage they asked the Emperour the watch-word. At that time it fortuned that it was *Chereas* turn to fetch the watch-word, when as a great number of people flocked to the Palace, to take up their places to behold the games with great prease and noise; wherein *Caius* was greatly delighted: for there was no distinction of place either for Senators or Knights, but each one sate together confusedly, men and women, slaves and freemen. *Caius*, arriving there first, had offered sacrifice in honour of *Cesar Augustus*, in dignifying whom likewise those sports were solemnized. It came to passe that whilest those beasts were emboweld, that were appointed for sacrifice, *Asprenas* gown, who at that time was Senator, was besprinkled with blood: whereat *Caius* began to laugh; yet notwithstanding, this was a presage for *Asprenas*. For he was slain that very day that *Caius* was. It is reported that *Caius* at that time, contrary to his own nature, behaved himselfe most affably toward all men, so that all the assistance were astonished to behold the courtesie that he used. After the sacrifice was done, he sate him down to behold the pastimes, and had about him the most noble of his friends and familiars. Now was there every yeer a Theater builded, according to this forme and fashion that ensueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egress and regress, without disturbance of those who sate to behold the pastime. There was within the same a certain severall roome, separated from the rest, where the Players and Musicians kept. When the people were seated, and *Chereas* with the Captains were neer about *Cesar*, who sate on the right side of the Theater: *Batibius* one of the Senators, a man very expert in feats of Arms, asked *Cluvitus* privily in his eare, who sate by him and had in like sort been Consul, whether he heard any news? who answering him, that he had heard nothing. On this day (said *Batibius*) shall the tragedy be plaid of a Tyrants death. *Cluvitus* made him this reply in *Homers* words:

*Whist: lest some Greek should listen to our talke.*

Now whilest some one darted certain apples and rare and precious birds at the people, *Caius* took great pleasure to behold how they strove one with another round about him, but setting one another to see who should get the same: but at that present there chanced two presages: for the sport that was represented, was of a Judge, who was apprehended and crucified, and in the dance they represented *Cynera*, who was slain with *Myrrha* her daughter: and there was a great quantite of blood gathered to counterfeit both the murder of the Judge that was crucified, as also of *Cynera*. It is affirmed likewise that the day was the very same, whereon *Philip* the sonne of *Amyntas* King of Macedon, had been slain by *Pausanias* one of his familiars, at such time as he entred the Theater. Whilest *Caius* was incertain with himself whether he should remain untill the sports were finished, for that it was the last day of them, or rather should resort to the bath, and after he had taken his refection, return back again thither, as he had done beforetime; *Minucianus* sitting next unto him, fearing lest the occasion should be overslipt, arose for that he had seen *Chereas* depart out of doors, with an intent to goe and encourage him. But *Caius* catcht him by the gown, saying, Whither goe you my friend? At which time for the reverence sake that he bare unto *Cesar*, he sate him down again: but the fear that he had, grew so forcible, that he arose again; so that *Caius* could not detain him, supposing that he had departed thence to dispatch some important businesse. At that time did *Asprenas* counsell *Cesar* to repaire to the bath, telling him that after his refection he might return thither again; all which he did, being desirous that the resolution might take effect. They that were with *Chereas* were already disposed to take advantage of the time, and were agreed each of them to stand prepared and in a readinesse, in a place appointed, to the intent to act the tragedy: and the delay was very grievous unto them, for that it was already three a clock after noon. So that *Chereas* seeing that *Caius* lingred so long, intended to goe in unto him and assaile him in his seat: but he conceived that



A that he could not bring that to passe without great losse and murder of the Senators, and Knights that were there present. Now although he had this apprehension, yet addressed he himselfe to the execution thereof, supposing that the losse that might happen by the death of some one, would be well recompensed by the securitie and libertie, that would redound unto all men. When as therefore they were in a readinesse to enter the Theater, news was brought them that *Caius* was risen to come forth; by means whereof there arose some noise. For which cause the confederates turned back into the Theater, and appeased the people, telling them that they displeased and annoyed the Emperour: but the effect was, to draw him aside from all those, who might yeeld him any assistance; and so to set upon him. Before *Caius* marched *Claudius* his uncle, and *M. Minucianus* his sisters husband and *Valerius*, who at that time was Proconsul, who might not any waies be drawn from their place, although they had the will, by reason of the place and dignitie which they held. *Caius* followed after them, accompanied with *Paulus Aruntius*. Now when he was entered into the palace, he left the ready way where his officers were, & *Claudius* with his associates held: he turned aside by an unfrequented way to the baths, upon purpose to see certain young boyes, who were come out of Asia, and were sent him out of that countrey, partly to sing in those ceremonies that were instituted by him, and partly to dance in arms about the Theater; and in that place *Chareas* came and encountred him, asking him the watch-word: which *Caius* gave him very reproachfully according to his custome. For which cause without any further delay, *Chareas* assaying him both in word and act, drew his sword and gave him a great wound, which notwithstanding was not mortall: some say that *Chareas* purposely wounded him after that sort, because he would not kill him at once, but to his further torment increase the number of his wounds: but I cannot beleieve the same, for that in such executions a man hath no leasure to determine how to strike. And if *Chareas* had such an intention, I account him the veriest foole that might be, for that he rather took his pleasure to content his despite, then readily to deliver both himselfe and others, who by his delay in being of his confederacy might be drawn into hazard. For if *Caius* had not been suddenly slain, he could not have wanted means of rescous; and it should seeme that *Chareas* had not pretended to doe so much mischief to *Caius*, as to himselfe and his fellow confederates. And being in this uncertaintie, whether his enterprize should have fallen out happily or no, he had without reason both undone himselfe and lost the occasion: whereas having happily hit home, he might without a word speaking, warrantize himselfe against those, who would offend him. But let each man think what best pleaseth him. *Caius* feeling the griefe of the wound (for he was stricken betwixt the shoulder and the neck, and his sword could not pierce further, by reason that it hit upon the first bone of the brest) he cried not in any sort, neither called for any of his friends, whether it were that he distrusted them all, or that he had some other thought, and in lamenting himselfe he past onward. But he was met by *Cornelius Sabinus*, who was already prepared to encounter him, who thrust him down upon his knees: whereupon all of them environed him round about, and with mutuall exhortations encouraged one another to doe their uttermost in murdering him. At length in all mens opinion they agreed on this, that it was *Aquila* that gave him the deadly wound, that severed his soule from his body. But this act ought to be attributed to *Chareas*. For although divers set to their hands in the action; yet was he the first, who had bethought him of the action, having long time before any of them premeditated the same, after what sort it should be attempted: and he also was the first that durst boldly impart it unto others, and who after they had allowed of his resolution assembled them: and when as every one was to speak his opinion, he concluded the same very discreetly, and had alwaies done farre more then the rest; so that by his earnest and honourable perswasions, he encouraged those that were faint-hearted, since at such time as the opportunitie presented it selfe, to set hand to the execution, he was the first that attempted it, and who valiantly strook and made an easie way to the rest, who found *Caius* calme enough, in that he was a man almost thorowly slain. For which cause, it is necessary, that all that which others have done, should be ascribed to *Chareas* advice, vertue and diligence.

F Thus died *Caius*, being slaughtered with many mortall wounds: now when *Chareas* and his companions had dispatched him, they perceived well that it would be impossible for them to save themselves, if so be they should return by the way that they came, so much were they ravished with that which they had done. For they drew themselves into no small danger, by murdering an Emperour, who was cherished and beloved through the folly of the common people, and whose death the men of warre would not leave unpunished. Now in that the waies were narrow where the murder was done, and they themselves also were hindered by

The year of the  
world, 4003.  
after Christs  
Nativity, 41.

*Caius slain.*

*Aquila gave  
Caius his  
death wound,  
but Chareas  
was the author  
and chiefe  
actor of the  
tragedy.*



The year of the  
world, 4005.  
after Christ's  
nativity, 43.

Charreas with  
his confede-  
rates retireth  
into Germani-  
cus house.  
The Germans  
Cæsars guard.

Sabinus with  
his Germane  
souldiers seek-  
eth for those  
that slew  
Caius.  
Asprenas cut in  
pieces.  
Norbanus.

Anceius.

What sort of  
people they  
were that la-  
mented Caius  
death.

reason of the great number of people, and officers and souldiers that gave their attendance that day in guarding the Emperour, they took another way and retired themselves into *Germanicus* lodging, who was *Caius* father, whom they had lately slaughtered. This house adjoynd upon the palace. For although the palace was but one, yet consisted it of divers lodgings which were builded by severall Emperours; whose names, whether they had begun or finished the works, were imposed on the same buildings. When as therefore they were escaped from the prease, they were in safety as long as the inconvenience that had befallen the Emperour was as yet hidden. The first report of his death came to the Germanes who were of his guard, being a company chosen out of that nation named the Celtique band, for the preservation of the Emperours person. These men are very prone unto wrath, and amongst all other Barbarians, it is a rare thing in them to examine the causes of their execution: otherwise they are men strong in body, and who in the wars alwaies give the first onset, yeelding great advantage to those on whose side they fight. They having notice of *Caius* murder, were vehemently aggrieved thereat, for that it is their maner to censure all things, not according to right, but as they are answerable to their own profits: *Caius* in especiall was dearely beloved by them, in that he had obtained their favour by bestowing much money upon them. Their Captain was one called *Sabinus*, who was not advanced to that estate, either for his vertue or the nobilitie of his ancestors (for he was but a fencer) but for his mightie strength and huge body. They therefore ranne about with their naked swords searching for *Cæsars* murtherers from house to house: and meeting with *Asprenas* at first, whose gowne (as we have said) was beclouded with the blood of the slaughtered sacrifice, which was a preface that boaded him but little good fortune, they hewed him in pieces. The second was *Norbanus* (who for his nobilitie and ancestors might derive his titles from the noblest citizens, amongst whom were divers Generals of Armies) who seeing they made no reckoning of his dignitie, and being of himselfe endowed with great force and strength, he took a sword from one of them which first assailed him; with whom he graped, and made them know that he intended they should buy his blood very dearely: and indeed so had he done, but that being invironed by divers, who assailed him at once, he was beaten down and slaughtered with many deadly wounds. The third was *Anceius*, one of the number of the Senators, who with some others met not with these men by chance, as the two other had done; but to shew the hatred that he bare unto *Caius*, and the pleasure that he took to see him lie dead, was come out of his house, being egged on with envy to feed his eyes with that spectacle. For *Caius* had banished *Anceius* father, whose name likewise was *Anceius*, and not content therewith, he had sent his souldiers to kill him. He therefore with great pleasure beheld the slaughtered carcase of this tyrant: but hearing the uproare that was raised in every part of the house, he thought good to hide himselfe; yet might he not avoid the narrow search of the Germanes, who were so displeased, that they slew all those whom they met with, whether they were guilty or guiltlesse of the fact. Thus were these three made away.

But after the rumour of *Caius* death was heard in the Theater, every one was amazed, and could scarcely beleieve it. For although divers of them were very glad, that he was taken out of the world, perswading themselves that it would highly profit them; yet did their fear hinder their beliefe. On the other side, there were some, who desiring not that any such mishap should befall *Cæsar*, and conceiving in their thoughts, that it was impossible to be done, for that there was no man so hardy, as to enterprize the same; they supposed the report to be utterly untrue. Of this minde were certain women and children, slaves and souldiers. These, by reason they received wages at his hand, and tyrannized with him, being his ministers in all those outrages that he offered to many good citizens, in partaking the booty and other advantages that *Caius* drew unto him. As for the women and children, they were of that opinion, by reason that such kinde of people take delight in plaies, jests, donations of flesh, and other such pastimes, which *Caius* in word pretended to doe to gratifie the common people, but in effect it was to have means to satisfie his rage and crueltie. He was also gracious among the servants and slaves, for that by him they had the liberty to accuse and condemn their Masters, and were therein countenanced by *Caius*. For when they falsely accused their Masters, they were easily beleaved: and when they discovered their Masters treasures, in recompence of their discoverie they were not onely made free by him, but also sent home with rich and ample rewards. For the reward that was assigned them, was the eighth part of those goods that were confiscated. As for certain of the nobility, although the matter seemed true to some of them, for that before-time they were privie to that which the rest intended, and notwithstanding they desired that the enterprize should be effected:

yet



**A** yet kept they all things close, and gave no sign of joy, nor made any shew that they heard that which was reported. For some of them feared lest if they should be frustrated of their hope, they should bring themselves in danger of punishment, for that they had discovered their intent sooner then they should have done. They likewise who knew the enterprize and were confederates with the actors; yet did they more closely conceale it the one from the other, fearing lest if they should discover the matter to any one of those, who drew any commoditie from *Caius* tyranny, they might bewray them: whereby if *Caius* should be yet alive, they might incurre the danger of punishment. For the voice was, that he had been wounded in certain places; yet that he was not slain; but as yet alive, and among his Physicians hands, who dressed his wounds. No man therefore durst liberally discover the secrets of his heart to his neighbour: for they that spred those reports, were either friends (and for that cause were suspected as favourers of his tyranny) or enemies, and by that means in that they were but sinisterly affected towards *Caius*, there was no certaintie to be gathered of that which they said. There arose also another report, which abashed & beat down the hearts and hopes of the nobility, namely, that *Caius* setting light by the danger wherein he was, & as little also by the wounds he had received, was come into the market place all bloody as he was, & after that maner declaimed before the people. See here how they that spred these rumors, preferred their conjectures, which were void of all reason; which distracted those uncertainly that heard the same, according as they were affectioned. This notwithstanding no man removed from his place, for fear lest they should be suddenly accused, knowing well that they should be censured, not according to their thoughts and affections, but according to the disposition of their Judges and accusers.

The year of the  
world, 4005.  
after Christs  
Nativity, 43.

Divers rumors  
of Cæsar's  
death.

**C** But after that the troupe of Germanes had invironed the Theater with their naked swords, all the assistance expected nothing but death; and as soon as any man entred, they were seized with such an amazement, as if they had already felt the strokes, so that they knew not what to doe, having no heart to depart from thence: and otherwise perswading themselves, that if they stayed there any longer, it would breed them further danger. Finally, when the souldiers were entred into the Theater by force, all the whole assembly cried out, and besought them, protesting that whatsoever was done, it was besides their knowledge, whether it were either attempted by conspiracy, or any other means. They therefore most humbly intreated them, that they would spare them, and not inflict the penaltie of the guilty on those that were innocent for their own parts, they besought them to search out those, who had committed the act; if any such thing were committed. And thus spake they with tears, beating their breasts, and calling the gods to witnesse, alleadging all that which the present danger suggested them with, and as much as such as pleaded for their lives could proffer. By these perswasions of theirs the souldiers fury was abated; so that they began to repent themselves of that which they had executed in the Theater: for this also was a crueltie, as they themselves (notwithstanding their barbarous incivility) supposed it to be, which was, that the heads of *Asprenus* and other that were slain, were carried and set upon an Altar. Whereat all the assistants were most grievously discontented, remembring themselves of the dignity of the men, and having compassion of that which had befallen them, considering also that they themselves were not farre off from dangers, being uncertain whether they should save themselves: whereby it came to passe, that some of those, who had for good cause hated *Caius*, durst not freely rejoyce at his death, because they were upon the point to lose their own lives, having as yet no appearance of any safety.

The Germane  
souldiers resort  
to the Theater

**E** At length *Auruntius*, a man who was gracious among the people, and was one of the common criers, who had a strong voice; and by crying such goods as were to be sold, had gathered so great substance, as that he was accounted one of the richest men in Rome, and in great estimation amongst all men in that behalfe, entred the Theater in a mourning habit, and after a lamentable maner: and although he inwardly hated *Caius*, yet for the fear he conceived lest he should lose his goods, and in consideration of the present danger, he dissembled his joy, wearing all those garments of mourning, and using no lesse lamentation then if he had bemoaned the death of his dearest friend. After this manner came he into the Theater, publishing *Caius* death, to the intent that the people might not be ignorant of that which had hapned: after this, he began to repress the rage of the Germans, and commanded their Captains and Tribunes to put up their swords, certifying them of the Emperours death, which act of his did manifestly save the lives of all those, who were assembled in the Theater; and all them likewise, whom they could have met with. For if they had had but the least surmise, that *Caius* had as yet been alive, there was not any sort of crueltie which they had not committed. For they bare him so great love and affection, that to warrantize him

Auruntius en-  
teth the The-  
ater, and signi-  
feth the Em-  
perours death.

The German  
fury awakned,  
by the death of  
Caius is paci-  
fied.



The Jews of the  
year 4005.  
after Christ's  
nativity, 43.

Chereas, Mi-  
nucianus, and  
Clement con-  
sult about  
Cæsar's death.

Arcion a cer-  
tain Physician  
dismisseth  
some.

The Senate  
and people  
enquire after  
those that slew  
Caius.  
Valerius Asi-  
aticus wisheth  
he had been  
the Author.

Helio & Ruf-  
inus, chap. 2.  
The souldiers  
elect Claudius  
Emperour.

from that mis-hap, they would have redeemed him with the losse of their own lives. But as soon as they understood he was dead, they repressed their furious rage, which edged them forward to revenge: knowing that it availed them nothing to discover their affections towards him, in that he could yeeld them no requitall. Besides, the fear they had lest that in pursuit of their tyrannous murders, the Senate should be incensed against them, if so be the government of the estate should be returned into their hands, made them containe themselves. Thus was the fury of these Germans appeased for the death of *Caius*.

Mean-while *Chereas* (who feared very much lest *Minucianus* should fall into the Germans hands, and in their fury be slaughtered by them) sought for him among the souldiers, enquiring of every one whether they knew if he were slain or no. Whereupon *Minucianus* and *Clement* were brought unto him, who in his presence commended *Chereas* exploit, and gave him thanks in the name of the whol Senate, who witnessed that it was to the general benefit and good of the common-weale, and that the greatest persons were beholding to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his resolution; alleading that the nature of tyranny was such, that being puffed up with a short pleasure of unjust and intolerable rule, it finally (as being hated by all good men) determined and ended in misery, as it manifestly appeared in that which had befallen *Caius*; who before any thing was either devised, practized or executed against him, was already hateful to all men, and had in such sort violated all laws; that his greatest friends were resolved to take arms against him, who in appearance had deprived him of life, when both in truth and in effect it was he himselfe, who was the author of his own ruine.

Hereupon all they arose who were in the Theater, and raised great noise and trouble in seeking to save themselves. The occasion was, that a certain Physician called *Arcion*, being called out to goe and dresse certain men that were wounded, making a shew as if he went to go and prepare such things, as were necessary for those that were wounded, made those issue out with him who sate neereest unto him: but the truth was, that he did it to the end to draw them out of the present danger. Mean-while the Senate assembled themselves in the Palace, and the people flocked together to make enquire after those, who had murdered *Caius*: the people with an intire and simple intent, the Senate onely to use some formall proceeding. For *Valerius Asiaticus*, who had otherwhiles been Consul, came forth among the people, who were in an uproare; and supposing it a strange matter that no man knew who had slain the Emperour, whilst every one enquired who it was that had done the deed: O said he, would it had been I that had done it. But the Consuls published an edict, containing the accusations that were presented against *Caius*, commanding the people and souldiers, who were as yet in the Theater, to retire themselves to their lodgings. And the people were put in great hope, that they should be eased of those taxations, wherewith beforetime they had been burthened: and the men of warre were promised honours and dignities, if they would contain themselves in their accustomed order, and stirre up no further trouble. For it was to be feared, lest if they had been further fleshed in slaughters, the City should have fallen into some great danger through rapines and spoiles both of houses and temples. But by this time all the whole order of the Senate were assembled, especially those who were confederates in *Caius* murder; who seemed to gather courage, and to speak boldly, as if the government of the estate had been fallen into their hands.

## CHAP. II.

*CLAUDIUS* took upon him the government of the Empire.



Whilst the estate of the Empire was thus distracted, *Claudius* was suddenly fetched out of his house: for the souldiers assembling themselves together, and conferring among themselves what was requisite to be done, perceived that it was impossible, that so many and so waighy affairs of the common-weale should be well disposed by a popular government; and that this change also would yeeld them little profit, if some of those who were in authoritie should happen to obtain the sovereign government. Furthermore, that it would be every way prejudiciall unto them, if they had not a part of the governance, and a hand in the administration of the common-weale. Whilst therefore the sovereign authoritie remained as yet undisposed, they thought meet to elect *Claudius*, who was *Caius* uncle, for their Emperour; who was a man of that reputation, that none of those, who had been assembled in the Senate, was more capable then he was, both in regard of the vertue of his ancestors, as also in respect of the doctrine wherewith he was endowed



**A** dowed. Who likewise being by them exalted to the dignitie of the Empire, would honour them, and with all answerable bountie acknowledge their good deserts. This conclusion of theirs was both admitted, and presently executed: so that *Claudius* was received and elected Emperour by the men of warre. But *Cnaius Sentius Saturninus* having intelligence that *Claudius* was in this sort elected (who in appearance seemed vertuously to contradict, but in effect desired nothing more) presented himself before the Senate: and being neither amated nor amazed in any sort, he freely spake his minde; and as it became his birth and nobilitie, he spake unto the assembly after the manner that ensueth:

The year of the world, 4009. after the nativity of Christ, 43

**B** You Lords of Rome, although it be an incredible matter, that the liberty which hath so long time been unexpected, should return and visit us; yet so it is, that we see the excellency thereof; although it be uncertain how long time the Gods will bestow it on us: which is such, that it may rejoyce us for the present; what issue soever it may have hereafter. For to them that know what vertue is, it is no small felicitie to live one hour in freedome of minde, and in a free countrey governed by such laws, which in times past have made our common-weal to flourish. For mine own part, I cannot remember our ancient liberty, for that I was born after the subversion thereof: But I infinitely desire to have the happy fruition of that which we enjoy at this present. And I think them also very happie, who are born and brought up in vertuous studies. I likewise suppose that a second honour next to the immortall Gods is to be ascribed to them, by whose vertue at last though very late even in this our age, we have obtained the felicitie to enjoy the same; which happinesse would God with our inheritances we might bequeath to our posteritie. For in regard of our selves, this day sufficeth us both, as well all those that are young as they also who are old. For the aged shall forsake this life with more pleasure, in that they have had the knowledge of that blessing which is annexed to their libertie: and the younger shall be furnished with a royall example in admiring and knowing their vertues, by whom we enjoy this benefit of freedome. For in regard of the present time, there is not any thing that we ought more earnestly to affect, then to live vertuously. For onely vertue is the thing that confirmeth men in their liberty. I cannot speak of the time past, but onely by hear-say: but for that I have seen with mine eyes, and perceived by my observation, I know how great mischiefs tyrannies do ordinarily breed in a politike estate: for they utterly extinguish all vertue, and deprive freemen of all that perfect magnanimity that may be in them, and teach both to flatter and to fear, for that the common-weal is abandoned not to the wisdom of the laws, but to the fury of intemperate governours. For since *Julius Cesar* bent his thoughts to overthrow the popular government in Rome, and violated that happy course of law, whereby our state was policed, the common-weal hath been overthrowen. For in subjecting the law to his good liking, and himself to his particular desires, there is not any kind of miserie and mischief, that hath not overthrowen our citie: so that his successors have employed themselves to the uttermost, and with a certain emulation, to abolish the laws of our countrey, striving which of them might despoil our common-weal of her noblest citizens: for that they have made their account, that their securitie consisted in communicating their secrets with such as were base and abject; abusing not onely the haughty courages of those men, who were famous for their nobilitie and vertue, but also by slaughtering a great number of them by all sorts of punishment: and whilest each of them laboured to be absolute in their command, they enforced themselves to oppresse the common-weal.

Cnaius Sentius Saturninus declaimeth in the Senate. Liberty a precious thing.

Liberty purchased by vertue. Tyrannies breed many mischiefs in common-weals. Julius Cesar.

**E** But amongst all the rest, *Caius*, who this day hath lost the benefit of life, hath wrought greater mischiefs himself alone, then any other, by inforcing his brutish and beastly wrath not onely against the common citizens, but also against his own parents and friends; demeaning himself alike towards all men, and manifesting his injustice in that he pursued them with most injury, who were most innocent: and by this means grew hatefull not onely to men, but also to the immortall Gods. For it is not enough for tyrants to satisfie their concupiscence, to use all sorts of outrages, to ravish both mens wealth and their wives; but also their gain and glorie is, when they may utterly ruinate both their fortunes and families, who are their enemies. For all liberty is opposed against tyranny, and it is impossible (notwithstanding all the miseries that it may be imagined or offered) that freemen should accord with tyrants, how little time soever it be that they have exercised their tyranny. They also know too well with how many mischiefs they have intangled their subjects (although they have not the spirits to revenge themselves of those wrongs that are done unto them) and being well assured into what incombrances they have drawn them; perswade themselves, that they have but one onely means left them to warrantize themselves from suspitions, and to procure their own securitie, which is, to put them to death, if they may possibly do it.

Sith



The year of the  
world, 4005.  
after Christs  
Nativity, 43.

An exhortation  
to maintain  
liberty.

Chareas to be  
honoured for  
his noble at-  
tempt.

Chareas re-  
quireth a  
watch-word at  
the Consuls  
hands.

Chareas send-  
eth Julius Lu-  
pus to kill  
Caius wife &  
daughter.

Sith therefore at this present you are delivered from so many mischiefs, and are no more subject, except to one another (which is a pledge of concord for the present, and of security in time to come, and glory unto him that hath redressed the estate) you shall deal very well and wisely in my opinion to provide for the common-weal, foreseeing very diligently all that which concerneth the good and profit thereof. It is free for any man to speak his opinion of that which displeaseth him, for that there is no superiour to countermand their sayings, or that is exempt from reproof if he offend against the common-weal, or that may threaten with the authority of an Emperour for that shall be said. For what else in these later times hath increased and furthered our over-topping tyrannie, then their slothfull fear, who durst in no sort oppose themselves against his lust? For being entangled by a certain kinde of pleasure of a quier life, and accustomed to live after the maner of slaves, and being afraid also to die vertuously, and desirous to live with shame, we are fallen into these scarce sufferable calamities, and into such mischiefs as have concerned us too neerly. First of all therefore, you ought to honour those, who have slain the tyrant, by dignifying them with as great honours as may be imagined, and especially *Chareas*. For he onely hath been the man, who by the power of the gods, and through his great wisedome and valour, hath given you your libertie. Neither ought you to forget him, but to heap honours on his head, yea especiall favours, as to the man who first of all consulted, and first of all hazarded himself against a tyrant for your liberty. It is an honest and well-beseeming action in men of free hearts, to restore and repay condigne kindnesse for the benefits that they have received: such is this man in your behalf, not like to *Brutus* and *Cassius*, who murdered *Caesar*, for they were the originals of seditions and civill warres in this city: and this man by the death of a tyrant, hath not onely at once delivered you of him, but also hath cut off all those mischiefs that arose by him.

Thus spake *Sentius*, and his advice was entertained with great applause, not onely by the Senators, but the knights also that were there present. Whereupon a certain Senator called *Trebellius Maximus* arose, and stepping to him, pulled off the ring which *Sentius* had on his finger, wherein was inched a stone with *Caius* picture in it, which *Sentius* had forgot to pull off: so intent was he about that which he both said and did: and by this means the engraved image was broken. Now for that it was late, *Chareas* demanded the watch-word at the Consuls hands, who gave him the word Liberty. Thus all of them were astonishd at this change, and could scarcely beleieve that which had happened. For since that time that the popular government had been abolished, the Consuls had never given the watch-word untill that present time. For before the city was oppressed by tyranny, the Consuls commanded the men of warre. After that *Chareas* had received the word, he gave it to his souldiers, who subscribed to the Senates authority: of these there were about four companies, which preferred the lawfull government before a tyranny, who also retired themselves to their chieftains. As for their parts, the people returned to their severall houses, full of joy, hope, and courage, for that they had regained the government of the state, which belonged unto them, and not to any particular governour. In a word, *Chareas* was their onely hope: He foreseeing that there would some mischief follow, if *Caius* wife and daughter should remain alive, and that if all his friends and family should not be utterly extinguished, all those who should be spared, would serve to no other end, but to the ruin of the common-weal and the laws: and on the other side, desiring to see a finall end of that which he had begun, and to satisfie that hatred he had conceived against *Caius*, he sent *Julius Lupus* one of the captains of the guard, to kill both his wife and daughter, which he did. And the cause why he gave this charge chiefly to *Lupus*, was, for that *Lupus* was *Clements* kinsman, who was a confederate in the execution of *Caius*; to the end that partaking after this maner the death of the tyrant, he might be known to have dealt as forwardly for the common-weal, as if from the beginning he had been a counsellor and agent in the conspiracie. Notwithstanding there were some of his companions of that opinion, that it should be but crueltie to deal with a woman in that sort, for that *Caius* had offended through the corruption of his own nature, and not by the counsell of his wife; and that all those evils which he committed in the common-weal, by desolating the flower thereof, was his own offence, not hers.

There were others that accused her to be the cause of all that which *Caius* had committed, alleadging that she had given him an amorous drink, by which he was tied and entangled in such sort unto her, and so led and transported by her love, that she governed all that which concerned the estate of Rome, and the world subject to Rome; but her defenders prevailed nothing. For finally it was resolved that she should lose her life.

To finish this tragedy, *Lupus* was dispatcht, who lost no time in the accomplishment of their



A their intent who had sent him, for fear he had to be blamed, and accounted but coldly affectionate towards the good of the common-weal. As soon as therefore he came into the palace, he found *Casonia*, *Caius* widow, lying fast by the body of her slaughtered husband, destitute of all that which the law gratifieth those that are dead with, altogether bloody and greatly afflicted, having her daughter fast couched by her: Being in this estate, she was heard to utter no other words, but that she blamed *Caius*, for that he had not given credit to that counsell which she had given him so often: which words of hers, were by certain of them interpreted two wayes. For some of them thought that she meant, that she had counselled her husband to give over his cruelty, and murders which he exercised against his citizens; and that in his government he should use a tempered measure with vertue, for fear lest his subjects misliking of his maners, should seek his destruction. Others took it as if she had encouraged *Caius* to set upon the conspirators and kill them, without any delay; yea, before they had committed any offence, and by that means provide for his securitie. They therefore said, that *Casonia* blamed *Caius* for that he had behaved himself too carelessly, in that wherein she had counselled him. Such were the words *Casonia* spake, and such was the exposition, as divers men interpreted the same.

The year of the world, 4069, after the nativity of Christ, 43.

*Casonia* accuseth *Caius*, for that he would not give credit to her counsels.

B She seeing *Lupus* coming, shewed him *Caius* body, and besought him with tears and complaints to come no neerer. But perceiving that he continued in his resolution, and made no account of her words, but did that for which he came, after that she knew the cause of his arrivall, she offered her naked throat unto him, with a great courage, using such supplications as they ordinarily do who despair of their lives. For she willed him to deferre no longer, to finish that tragedy which his companions had begun, and died in this sort courageously by the hand of *Lupus*; and after her was her daughter slain, which was very young. This did *Lupus* certifie *Chareas* of with all expedition. This was *Caius* end, after he had lived four years, wanting four moneths. Before such time as he obtained the Empire, he was an intemperate and wicked man, and addicted to his pleasure, a favourer of tale-bearers, exceeding fearful, and for that cause, when he got the upper hand of any man, he was ready to kill him; He esteemed this the onely fruit of his power, when he abused the same against innocents, and gathered or heaped up great spoils and booties by wicked and unjust murders, rapines and oppressions; lifting himself above all humane authority, and affecting to be esteemed as a God, suffering himself to be transported by the peoples praises. Furthermore, all that which the law condemned and punished, as a thing most detestable, that made he use of to punish vertue with. He never remembered any friendship that had been done him, how great soever it either was or had been, at such time as he was in his choler, and was apt to inflict punishments in his rage on just and upright men. All that which was answerable to vertue, was odious in his eyes: In all things that him listed he had so violent appetites, that it was impossible to contradict him; so that he was not ashamed to use the unlawfull companie of his own sister: whereby it came to passe, that the citizens of Rome began to hate him extremely, for that the like matter had not been seen nor heard of: of a long time men could not beleieve the same, yet notwithstanding they sufficiently expressed the hatred they bare against the fact he had committed. It cannot be said of him, that he builded any work be-  
 E seeming his royall magnificence worthy the mentioning, or profitable either to the present or future world, except some ports that he made neer to Rhegium and Sicilia, for harbour of such ships as came and went into Egypt for corn, which doubtles is a goodly and mighty work, and very profitable for such as travell by sea. True it is, that it was not brought to perfection, but onely half finished, because the workmen travelled leasurly. But the chief cause thereof was, that he spent his study in unprofitable matters, and loved rather to consume his substance to feed his own private lusts wherein he took great delight, then to erect and build any goodly or famous work, which might have redounded to the profit of the common-weal. Otherwise he was a man well spoken, and very expert in the Greek and vulgar Romane tongues, apprehending presently, that which others said: and although they had spent long time in discovering their minds; yet answered he them upon the instant, and in affairs of consequence he had such a moving perswasion and power, as no man could exceed him, both in regard of his quick spirit and easie apprehension, as of the exercise and pain he had taken. For being *Tiberius* brothers sonne, whose successour also he was, he was enforced to be studious, seeing that *Tiberius*, who was of the same yeers, was in like maner excellently learned. *Caius* therefore enforced himself to imitate the Emperour *Tiberius* whose neer kinsman he was, and surpassed all those that were in Rome at that time; yet notwithstanding, all these great advantages, which his good instruction had bred in him, could not hinder the misfortune that befell him, by the abuse of his authoritie. So rare a thing it is to see

*Caius* a wicked man.

*Caius* given over to lust.

*Caius* builded a haven.

*Caius* an excellent Orator.



The year of the  
world, 4005.  
after Christs  
Nativity, 43.

Hedio & Ruf-  
inus, chap. 3.

Claudius a-  
gainst his will  
drawn unto  
the Empire.

The cause that  
induced the  
army to make  
Claudius Em-  
perour.

see them, who have liberty to do what they list without punishment, to govern themselves with modesty. In the beginning he took delight in the friendship of very honest men, to get credit and reputation, thinking to outstrip the most excellent: but after he was given over to licentiousness, the affection that he bare them was changed; and in stead thereof, he grew in hatred of them from day to day: whereby they were enforced to conspire against him, and seek his ruin.

Now, as I have heretofore declared, *Claudius* understanding of that which had befallen *Caius* his Nephew, and seeing all his house wholly troubled, for this occasion was in such distrust, that he knew not what to do to save himself: but went and hid himself in a certain corner, where he was surpris'd, having no other cause to apprehend his danger, except his Nobility. For during the time that he lived a private man, he behaved himself modestly, kindly, and favourably unto all men, being well seen in the Sciences, and principally in the Greek tongue, shunning as much as in him lay, all tumult and train that might breed trouble. When as therefore the people at that time were wholly amazed at the trouble, and the palace was replenish'd with souldier-like fury and fear, and nothing reigned more in generall then confusion and disorder; the souldiers of the guard, who were the most experienced and hardy amongst the men of warre, consulted amongst themselves what course they were to take. Neither were they much discontented with *Caius* death, in that they supposed that upon just occasion, he was done to death: for which cause they rather bethought themselves on that which concerned their estates, and how they might assure themselves in those dangers, seeing the Germanes were wholly bent against those, who had slaughtered *Caius*; rather incited thereunto of their own cruell natures, then of any good affection they had towards the welfare of the common-weal. All which things troubled *Claudius*, and put him in fear of his life, the rather for that he saw *Asprenas* head, and the rest of the Nobility that were massacred, carried about to be seen: for this cause he kept himself in a certain place, which was onely accessible by certain steps or stairs, and hid himself therein, because it was obscure. In that place one of the souldiers of the palace, called *Gratus*, being unable to discern who he was, in regard of the obscuritie of the place, and supposing him to be some one that desired to be concealed, he drew neer unto him, to the intent he might the better know him: And when as *Claudius* besought him that he would depart and leave him, he passed the more onwards, and laying hold of him and drawing him into the light, knew him, crying out to those that followed him, This is *Germanicus*, let us take hold of him, and create him Emperour. *Claudius* perceiving that he was ready to be attached, and fearing lest they should put him to death in the like maner as they had done *Caius*, besought them that they would pardon him, protesting unto them his innocence, and how he had in no sort been either necessary or agent in that which had bin done. Whereupon *Gratus* beginning to smile, took him by the hand, saying, that he had no cause in that sort to suspect his life: For (said he) it behoveth thee to pull up thy spirits, and to bethink thee how to govern an Empire, of which the gods (who have the care of the whole world) have deposed *Caius*, to reward thy vertue with. Arise therefore and take possession of the throne of thine ancestors. This said, he lifted him on his souldiers, for that *Claudius* could not walk on foot, through the fear and joy that he had conceived of that which had been told him.

Upon these speeches divers of the souldiers of the guard assembled about *Gratus* and perceiving that it was *Claudius*, whom they supposed to be dragged to his death, they had compassion of him as on an innocent, for that they knew him to be a man of a milde nature, who all the time of his life intermeddled with nothing, and who in like sort had been often in great danger during *Caius* life. There were others of them that said, that the judgement of this matter pertained to the Consuls: whereupon, although a great number of souldiers flocked about him, and the simple people that were unarmed, fled from them; yet could not *Claudius* go onward in his way; so weak and feeble felt he himself in his whole body. It fortun'd likewise, that they who carried his litter, perceiving his flight, fled away for fear, and left him, so little hope had they that their Master should escape with his life, whom they saw to be thus drawn by the souldiers. Now when *Gratus* and his associates were arriv'd in the Court of the palace, which (as it is reported) is the place which was first of all inhabited in Rome, they began to think upon that which was to be done: thither also there flocked a great number of other souldiers unto them, who took pleasure to behold *Claudius*, enforcing themselves to place him in the Imperiall dignity, in regard of that good affection which they bare to *Germanicus* his brother, whose memory was much honoured among all those, who had at any time conversed with him. Moreover, they ripped up how many avaricious acts the Senate had committed, and how great errors the chiefeest Senators had defaulted in,



**A** in, before the publike government was changed. Moreover, they considered upon the danger and difficultie of their actions then in hand, for that the government being administered by one onely man, would be dangerous for them, if he should obtain the same by any other means; whereas if *Claudius* should enjoy the same by their permission and good will, he would have them in remembrance who had favoured him, and would recompence them according to their merits. This was the effect of their discourse, which they held among themselves, or when they met with one another. Finally, all of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their shoulders, they carried him into the army, to the intent that no man might hinder them to finish that which they intended. There fell a debate also betwixt the Senators and citizens: For the Senate desirous to recover their former dignitie, and enforcing themselves to avoid the servitude that had befallen them by the out-rage of Tyrants, intended the maintenance of their offered good fortune. Contrariwise, the people envied them that dignity. And knowing that their Emperours should be as it were certain bridles, to restrain the avarice of the Senate, and the refuge of the people, they were very glad to see that *Claudius* was advanced: making their account that if he were created Emperour, they should avoid a civill warre like unto that which happened in *Pompeius* time.

The Senate knowing that *Claudius* was carried into the army by the souldiers, chose out some of their order, and now sent them as messengers in their behalf, to signifie unto him that he ought to use no violence in obtaining the Empire, but rather to remit the charge of the common-weal to the Senate. That he both was and should be one of the Senators, and have the conduct of the common-weal, and dispose it according to law, perswading him to call unto his remembrance those grievous mischiefs, which the former tyrants had wrought in the common-weal, and what dangers he himself had also suffered with them, during the reign of *Caius* their late Emperour. That it should ill become him, who had detested the fury of others tyrannie at such time as they used outrages, now willingly to be drawn to oppose himself against his countrey. That if he would obey them, and continue to expresse the vertue and constancie of his life, which in times past he led with commendation, he should obtain those honours which free citizens could afford him, and in suffering himself to be governed by laws, to the end he might have part in the commandment, and to be commanded in his turn, he should obtain the praise of vertue. That if he should not be dissuaded by the slaughter of *Caius*, which was fresh in memory, for their own parts they would hinder his proceedings as much as in them lay. They also alledged, that they were furnished with men of warre, with store of armour, and a great number of domestically servants, all which they would employ against him: But over and above these things, they had farre greater helps, namely their hope, and good fortune, and the gods, who are wont to fight for those who maintain vertue and goodnesse. They solemnly protested also for their own parts, that they were of that minde, that there was nothing more honest and just, then to fight for their liberty and countrey. The Embassadors that brought this message, were *Veranius* and *Brutus*, who both of them were Tribunes of the people. They prostrating themselves on their knees before him, humbly besought him that he would not draw the common-weal into civill warre. And seeing that *Claudius* was inclosed with a great company of men of warre, in respect of whom the Consuls were of no force, they besought him that it would please him to demand the government at the Senates hands, and receive it from them if he were resolved to be Emperour; for that it would be an act more holy, and coupled with justice and good hap, if he should obtain the same with their good will, and not in despite of those, who would vouchsafe it him willingly.

## CHAP. III.

*The sedition that arose between the Senate and the people.*

**E** Although *Claudius* knew with what presumption the Senate had sent this Embassage, yet did he modestly entertain the same for the present. But supposing that it stood very little with his security to commit himself to their trust, and being encouraged by the exhortation of the souldiers, who promised him their utmost endeavour, and by the incitation of King *Agrippa*, he determined in no sort to let the sovereignty escape out of his hands, in that it was so willingly and freely bestowed on him when he thought least on it. After that *Agrippa* had performed all those duties unto *Caius* which were requisite for such a one as had been by him advanced to honour, and having taken his body and laid it in a litter, he brought him out before the souldiers of his guard, and certified them

*The year of the world, 4005, after the nativity of Christ, 43.*

*Claudius carried on mens shoulders into the army. Difference betwixt the citizens and Senators.*

*The Senate perswade Claudius to resigne the dignity offered him.*

*Claudius dejected to give over the dignitie that was offered him. Hedio & Rufinus, chap. 4. al. 3.*



The year of the  
world, 4005.  
after Christs  
Nativity, 43.

Claudius con-  
firmed an his  
resolutions by  
Agrippa.

Agrippa telleth  
the Senate his  
opinion.

Agrippa with  
some others is  
sent to Clau-  
dius.

Claudius an-  
swer to the  
Embassadors.

The souldiers  
oaths taken.

The Souldiers  
require a Mo-  
narch at the  
Senates hands.

them that *Caius* was yet alive; and for that he found himself sick of those wounds that he had received, he sent to seek for Physicians. But afterward, understanding that *Claudius* was taken by the men of warre, he thrust so much that he got himself passage, and came unto him, whom he found altogether dismayed, & ready to surrender all things into the Senates hands, and encouraged him, and incited him to take upon him the government of the Empire which the men of warre had offered him. Which done, he departed, and was suddenly sent for by the Senate, whither he resorted altogether perfumed with odors, as if at that time he were returned from some banquet, and had known nothing of that which had happened: He therefore asked the Senators what was become of *Claudius*, who certified him of the truth; and besides that required him to give them his opinion and counsell as touching the present affairs: his answer was, that he was ready to adventure his life in the behalf of the Senate; yet by the way he told them that they ought to have an especial regard of the common weal, rather then all the pleasure they could pretend; and that they who would be Lords of an Empire, had need of arms and men to maintain themselves, lest being weak and unfurnished, they should be deceived in their expectations. The Senate replied that they had great store of furniture, and that they would contribute money; that they had good store of men of warre, to whom they would annex their slaves and give them liberty. But *Agrippa* replied, Would God, grave fathers, that you were able to perform the matters you intend; yet will I not fear to discover that unto you, which concerneth you nearly. You know well, that the army which is with *Claudius*, consisteth of such men, who have been long time trained up in feats of arms; and that those that are to fight on your side, are but men gathered together, and such as you couple them with, are the very scum of your slaves, who are both intractable and untrained. We shall therefore enter fight against expert souldiers, and commit our fortunes to such men as scarcely know how to draw their swords: I rather think it meet that we send unto *Claudius* such men, as may persuade him to give over the Empire. And to perform this message, behold myself in a readinesse to be commanded by you.

To this effect spake *Agrippa*; and hereunto the Senators accorded, and sent him to *Claudius*, appointing him certain others to accompany him. As soon as he came to *Claudius*, he secretly discovered unto him in what perplexity the Senate was, and gave him instructions to answer and demean himself like an Emperour, and to shew his dignitie and power. Whereupon *Claudius* gave the Embassadors this answer; That he wondred not that the Senate were so unwilling to be commanded by a Sovereigne, in regard of that cruelty which the forepassed Emperours had used to their destruction. But for the present, they should taste of his mercie, and feel his moderate rule; and they should live under the government of such a one, who although in name he had the Imperiall authoritie; yet that in effect he would govern all things by their disposition. For which cause he wished them in no sort to distrust him, whom as they themselves could witness, they have seen and known to have dealt veruouly and justly in many affairs, although the state of times had been far different. Those that were sent from the Senate hearing these words, returned back again. But *Claudius* instantly assembled his men of warre, and exacted an oath of fidelitie from them, bestowing on every one of them who were of his guard in way of largesse, five thousand drachmes, amounting to some 25. pound a man of our sterling money. He presented their Captains also with presents answerable to their qualities, promising to perform no lesse bounty to all the rest of the men of warre, in what place soever they were. Hereupon the Consuls assembled the Senate in the Temple of *Iupiter* the victorious, before day, and some of them hid themselves through the fear they had of that which should be spoken: other some departed out of the City, and resorted to their country farms, foreseeing with themselves the issue of all these things: and perceiving that their hope of liberty was lost, they thought it farre better for them to be exempt from danger, and to passe their life in repose, though it were with subjection, then to be altogether uncertain of their securitie and safety, by maintaining the dignity of the Senators: yet about some hundred of them drew themselves together and no more. Now whilest they were consulting upon that which they were to do; they suddenly heard a shout of souldiers that were assembled round about them, requiring the Senate to chuse them an Emperour, and not to suffer their State to be lost through a multitude of governours: and to this effect spake they, lest the government should be given to divers, and not to one. This course of theirs gave little content to the Senators, both in regard of the losse of that liberty which they expected, as through the good liking they had of *Claudius*; notwithstanding there were some that pretended some hope to be advanced both in respect of the nobility of their race, as in regard of their alliance that they had by marriage with the *Cæsars*. For *Marcus Municianus*, a man of himself of noble descent, and



**A** and who had married *Julia Caius* sister, stood up to demand the sovereign government: but the Consuls restrained him, alleading excuse upon excuse. Another *Minutianus* also, one of *Caius* tutors withdrew *Valerius Asiaticus* from thinking on those things: and there had happened as great a slaughter as had ever been heard of, had any of these had the liberty to desire the Empire; or oppose themselves against *Claudius*. For amongst other, the fencers, who were of no small number, they of the watch, and the saylers joyned themselves together with the men of warre. They therefore that pretended to demand the Empire, gave over their suits, partly in the cities behalf, partly for their own private securitie sake.

About the day-spring *Chereas* and his companions went forth to debate the matter with the souldiers: but they seeing by the beckning with their hands they would draw them to silence, and were upon the instant to fall into discourse, made a great noise to cut them off

**B** from proceeding any further, for that all of them were earnestly affected to have an Emperour and Sovereigne Lord, and required with all expedition that they might have one proclaimed and knowne. At that time the Senate were so distracted, both for the maner how they should command, as for the means they ought to use to cause themselves to be obeyed, considering the souldiers set light by them; and those that were confederates in the death of *Caius*, suffered not the Senate to obey the souldiers. At length *Chereas* being unable to conceal his passion wherewith he was surprized, and hearing that they asked for a Monarch, promised that he would give them one, if they would bring him a token from *Eurychus*, who was the wagoner to the green band, whom *Caius* had loved extremely, in so much as he employed his souldiers in servile labours, as to build him stables for his horses,

**C** and reproached them with divers like matters, telling them that he would bring them *Claudius* head, shewing them that it was a matter ill becomming them, if after a mad man they should commend the Empire to a fool. Yet none of these words could divert them from their purpose: but all of them drew their swords, and with displayed ensignes marched towards *Claudius* to unite themselves with those, who had already bound themselves by an oath to serve him faithfully. So that the Senate was abandoned, and destitute of all defence, so as there was no difference betwixt private men and Consuls. All of them were astonished and confused, not knowing what to do, because they had thus provoked *Claudius* displeasure against them. And now fell they to reviling one another, in testimonie of the repentance they conceived for these their proceedings. Whereupon *Sabinus*, one of those who had murdered *Caius*, arose and protested that he would sooner cut his own throat, then consent to the establishment of *Claudius*, or behold with his eyes the misery and thraldome of his countrey: he likewise encouraged *Chereas*, telling him that he had deserved very little by cutting off *Caius*, if he thought to live without the liberty of his countrey. To which he answered, that he made no account of his life; yet that he intended to sound *Claudius* minde, and with this resolution they concluded. Mean-while certain of the Senators sought on everie side to break thorow the midst and thickest of the souldiers, to go and do reverence and homage to *Claudius*: amongst whom was *Q. Pompeius* one of the Consuls, whom the men of warre accused to be one of the principall actors to incite the Senate to recover their libertie, and they drew their swords against him. And if *Claudius* had not restrained them, they had surely dispatched him: but he made him sit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honourably; but some of them were wounded even then when they pressed forth to salute *Claudius*. *Aponius* retired himself fore wounded, and the rest were in great danger to lose their lives. But King *Agrippa* drawing neer unto *Claudius*, desired him to use as much lenitie as was possible in him towards the Senators, for that if any mischief should betide them, he should have no other persons to command. To the which counsell of his, *Claudius* gave place, and assembled the Senate in the Palace, causing himself to be carried thorow the citie in the company of his souldiers, who marched before him, doing much mischief to the common

**D** people. But amongst those that flew *Caius*, *Chereas* & *Sabinus* were come out into the streets, notwithstanding they were forbidden by *Pollio*, whom not long before *Claudius* had made Captain of his guard. And as soon as *Claudius* came into the Palace, whither he assembled his friends, he pronounced sentence against *Chereas*. For although his action was accounted both generous and noble; yet was he condemned for this, because he was perfidious, whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in safety. He was therefore led to his death with *Lupus*, and divers other Romanes. It is said of *Chereas*, that he endured this accident with a great courage, which he expressed not onely in that he changed not his countenance, but also by the reproaches which he gave *Lupus* who wept. For when as *Lupus* was putting off his cloaths,

The year of the world, 4005. after the nativity of Christ, 43

Some affect the Empire.

The Souldiers with displayed ensignes repaired to *Claudius*. *Sabinus* rather chuseth death then to allow of *Claudius*.

*Q. Pompeius* the Consul with others resort to *Claudius*.

*Claudius* is perswaded by *Agrippa* to use the Senators more mildly.

Those that murdered *Caius*, are executed.



The year of the  
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after Christs  
Nativity, 43.

and complained of the cold that he felt, he taunted him thus, alluding to his name which was *Lupus*; That never any cold did harm to a wolf. Furthermore, when he came to the place of execution, where a great number of people were gathered together to behold the spectacle, he asked the souldier that was appointed to behead him, if he were a cunning headsmen, and whether he had a new sword, wishing him to use that wherewith he murdered *Caius*. His death was happy, for he received but one stroke, whereas *Lupus* was faint-hearted, and received divers, because he stretched not out his neck freely. Some few dayes after, at such time as the Romanes solemnized their expiations, and that every one honoured the memory of his dear friend, they gave *Chæras* a part of that honour, and cast his portion into the fire, saying, That was to deface and purge their ingratitude, whereof they were guiltie towards him. Thus ended *Chæras* his life. But for *Sabinus*, although *Claudius* had not onely absolved him, but also suffered him to exercise his office, as beforetime he had done: yet thought he that he should do amisse and against justice, if he falsified his faith to his associates and confederates, for which cause he shortened his own dayes, thrusting his sword thorow his body to the very hilts.

Sabinus kil-  
led himself.

### CHAP. III.

*CLAUDIUS* confirmeth *AGRIPPA* in his fathers kingdome.

Hedio & Ruf-  
finus, c. 5. al. 4.  
*Claudius* gi-  
veth *Agrippa*  
Judæa, Sa-  
maria, and  
Lyfania  
countrey.  
*Antiochus*  
King of Co-  
magena,  
*Alexander*  
*Lyfimachus*,  
*Alabarcha*.



Continently after this, *Claudius* callied all those of the souldiers whom he suspected; and published an Edict, by which he confirmed the kingdome to *Agrippa*, that *Caius* had given him, accompanying his bounty with many praises; annexing moreover unto his government all that which *Herod* his grandfather had possessed, to wit, Judæa, and Samaria, which, in that they were as one lawfull inheritance, appertained unto him. He gave him also out of his own dominions, Abela and all the countrey about the mount Libanus, that in times past appertained to *Lyfania*. And he caused the alliance that was past betwixt them twain, to be engraven and registred in an open place of the city of Rome. He took from *Antiochus* the kingdome that he had, and gave him in exchange a portion of Cilicia and Comagena. He set *Alexander Lyfimachus Alebarcha* at libertie, who had been his old friend, and sometimes Governour in Arabia; and otherwhiles his mother *Antonias* steward, who had been committed prisoner through *Caius* displeasure, and married *Bernice Agrippas* daughter, with his sonne *Marcus*: which after the death of *Marcus*, who died before he was espoused, was afterwards married with her father *Agrippas* allowance to *Herod* his brother, for whom *Agrippa* begd of *Claudius* the kingdome of Chalcis. At that very time the Jews, that were in the Citie of Alexandria, mutined against the Greeks. For after *Caius* death the nation of the Jews, which had been oppressed during his reign, and injuriously dealt withall by the Alexandrines, recovered their former courage, and instantly fell to arms. For which cause *Claudius* gave commission to the governour of Ægypt, to pacifie and appease that uproare. He sent also his letters patents into Alexandria and Syria, at the request of the two kings *Agrippa* and *Herod*, to this effect: *Tiberius Claudius Cesar Augustus Germanicus*, Father of the people, signifieth this that followeth: Understanding that the Jews inhabitants in Alexandria, and for this cause called Alexandrines, have at all times enjoyed the self same priviledges of the Citie, which the ancient and first Alexandrines have had: Which favours they have obtained by the largesse of those Princes, that were our

Herod Agrip-  
pas brother  
created King  
of Chalcis.  
Sedition in  
Alexandria  
betwixt the  
Greeke and  
Jews.  
*Claudius* edict  
in favour of  
the Jews in  
Alexandria.

predecessours, as it hath been plainly made known unto us; as well by letters which have been written unto us, as by confirmed decrees: And that since Alexandria hath been annexed to our Empire by *Cesar Augustus*, their priviledges have continued in force during the severall successions of many of our governours, which rights of theirs have never been called in question, no not in that time when *Aquila* was governour in Alexandria: Since in like sort *Cesar Augustus* hath not letted them, but when the chieftain of their nation was dead, they might establish other substitutes and governours in his place, willing that all of them should yeeld him obedience in observance of their laws and customes, without constraint or impulsion to do any thing contrarie to their religion: yet notwithstanding the Alexandrines have mutined against the Jews, being in the Citie of Alexandria in the time of the Emperour *Caius*, by reason of the folly and frenzie of *Caius*, who disgraced and oppressed the Nation of the Jews, because they would not violate their religion, not acknowledge the said *Caius* for a god. Our will and pleasure is, that no one of the priviledges of the nation of the Jews be abolished, by reason of *Caius* frenzie; but my minde is to maintain those which heretofore have been given them, to the end they may continue and live according to their ancient laws and customes: Commanding you and every one of you very

care-



**A** carefully to provide, that after the publication of this our ordinance, they be in no sort troubled. This was the tenour of that ordinance which was made in favour of the Jews in Alexandria.

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Claudius edict in the behalfe of the Jewes, scattered, thorow the whole Empire.

But that which was generally made in favour of those, who were dispersed thorow the whole world, was to this effect: *Tiberius Claudius Caesar Augustus Germanicus, High Priest, Father of the people, elected Consul the second time, signifieth that which ensueth.* Our well-beloved friends, the Kings *Agrippa* and *Herod*, have required us, that we will permit all those Jews, that live under the Romane Empire, to use the same laws and priviledges which they have used heretofore, as we have granted to the Jews that dwell in Alexandria. Which suit of theirs we have willingly granted, not onely in favour of those that require the same, but also for that I think them worthy such a grace: for whom I have been intreated, in regard of the fidelity and friendship they have alwaies expressed towards the Romans. My pleasure therefore is, that no Citie either Grecian or otherwise, shall deny any priviledge, from whence they shall be excluded, for that since the Emperour *Augustus* time they have never been exempted from them. It standeth with reason therefore, that henceforth the Jews, who live under our Empire, of what place soever they be, may observe their ancient customes, without any contradiction: Giving them to understand, that hereafter they use our clemencie so much the more moderately, without neglecting the religion of other nations, in retaining their own. And our will is, that this present ordinance be published by the Magistrates of Cities, Colonies and countries of Italy, and be sent unto Kings and forraign Princes, by fit Embassadors, within thirty dayes at the least, to the end that they should be in such sort set up, that they may be seen and read by all those that passe by.

# CHAP. V.

## AGRIPPA, return into Iudaea.

Claudius sendeth Agrippa into his kingdom.

Agrippa hanged up his golden chain over the treasury chamber in the temple.

Simon the son of Boethus placed in Theophilus room. Hedio & Rufinus, chap. 6. Agrippa recalled the tributes to those of Ierusalem.

Silas. The Dorites place Caesars statue in the Synagogue of the Jewes, and thereby offended both Agrippa & Petronius.

**B**Y these Edicts of *Claudius Caesar*, which he sent both to Alexandria and other parts of the world, it plainly appeareth how well affected he was towards the nation of the Jews. And presently after this, after he had dignified *Agrippa* with all kinds of honour, he sent him back into his kingdom to govern the same, commanding all his Presidents and Lieutenants in his Provinces, thorow which he was to passe, to give him a friendly and honourable convoy. But he having wisely and happily dispatched his affairs, returned in all haste. As soon as he came to Jerusalem, he offered his sacrifices of thanksgiving which he had vowed, without omitting any thing that was commanded by the law. He caused also divers Nazarites to be pouled and offered in gift that chain of gold that *Caius* had given him: which was of the same weight the iron chain was of wherewith his royall hands were manacled, in memorie of the adversitie he had past, and the testimonie of the exchange thereof into better fortune: commanding that it should be hanged up in the Temple, and over the chamber of the treasury, to testifie unto those that should behold the same, that the highest estates are subject to alterations, and that God can raise men again from obscuritie to happy fortune. For this chain that hanged in the Temple, being consecrated to God, manifestly expressed unto all men, that King *Agrippa* was upon a very small occasion despoiled of his former dignitie, and made prisoner: and then a little while after that he, being delivered from his bonds, was raised and exalted to a famous kingdom; to signifie thereby, that humane affairs are of that nature, that that which is the greatest may be easily overthrown, and that which is declining, may recover again his ancient honour and dignitie. When as therefore *Agrippa* had duely and devoutly acknowledged Gods mercies, he deposed the high Priest *Theophilus* the sonne of *Ananus*, and bestowed that honour on *Simon* surnamed *Canthara* the sonne of *Boethus*. This *Simon* had two brothers, and *Boethus* was their father, whose daughter had been married to King *Herod*, as heretofore it hath been spoken. *Simon* held the Priest-hood with his brethren and his father, in such sort, as beforetime the three sonnes of *Simon* high Priest, sonne of *Onias* had done, during the Empire of the Macedonians, as we have declared in our former books. After the King had given order for the Priesthood, he thought good to recompence the good affection that they of Jerusalem had born unto him: for which cause he acquitted them of those tributes that every family paid, knowing well that it became him to shew kindnesse unto them, who had been faithfull and well affected towards him. He created *Silas*, who had been his companion in many dangers, General of all his army. Not long after, certain young men that were Dorites under the colour of constancy in case of religion, who also had daily expressed in their actions an unbridled rashnesse, brought the image of *Caesar* into the Temple



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of the Jews, and erected it in that place; which insolence of theirs highly offended *Agrippa*, who construed it as an act that tended to the abolition of the religion of their countrey: for which cause, with all expedition he repaired to *Petronius*, who was Governour of Syria; and complained against these Dorites, who was no lesse displeased with the action then he himself. For he supposed that such breach of religion was the means to further impiety, and for that cause he wrote to those which had attempted this innovation, somewhat sharply, to this effect following.

## CHAP. VI.

*PETRONIUS* letters written to the Dorites, in the behalf of the Jews.

Alias cap. 5.  
P. Petronius  
writeth to the  
Dorites, to  
send the unto  
him who have  
broken Cæ-  
sars edict.

**P**etronius, Lieutenant to *Tiberius Claudius Cæsar Augustus Germanicus*, to the Magistrates of the countrey of Doria, health: Whereas *Cæsar* hath published an Edict, by which he permitteth the Jews to live according to their laws and customes, some one amongst you have been so presumptuous to contradict the same in effect (although in words you protest that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, in so much as in the same you have planted *Cæsars* image, not onely thereby opposing your selves against the Jews, but also against the Emperour himself, whose image might have been better placed in his own Temple, then in a forrain Temple: and you have placed it in their Synagogue, whereas by right every one ought to be master of his place, according to *Cæsars* judgement: For it should be very ridiculous in me to alleadge mine own judgement after that of *Cæsars*, who hath granted the Jews the liberty to live according to their laws and customes, and hath commanded that they should converse in equall freedome amongst the Greeks. For these causes I command you, that they, who have been so bold as to contemne *Augustus* decree (against whom their own Magistrates have been displeased, excusing themselves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain *Proculus Vitellius*, to yeeld a reason of that which they have done; exhorting the Magistrates, that if they will not be accounted parties in this contempt, they labour to discover those that are guilty, unto *Proculus*, and give order that no sedition or violence be offered thereupon. Which notwithstanding it seemeth that they affect, although we and the most honoured King *Agrippa*, whom I take for my good and special friend, labour nothing more then that the nation of the Jews should not assemble and take arms under colour of their defence. And to the end that whatsoever *Augustus* hath ordained as touching this matter, may be the better known unto all men, I have annexed his Edict which he published in Alexandria: and although they are sufficiently known unto all men, yet hath the most honoured King *Agrippa* read them unto me, at such time as I sate in my tribunall seat; concluding according to right, that the Jews ought not to be excluded nor hindered from enjoying those benefits, which are granted unto them by *Cæsar*: I therefore charge all men, that henceforward they take heed lest they seek any occasion of mutinie or sedition, and that every one live according to his religion. See here how *Petronius* proceeded in this matter, both to amend that which was past, as also to prevent that which was to come, that none should be so bold to attempt the like. After this, *Agrippa* took the Priesthood from *Simon Canthara*, and gave it again to *Jonathan* the sonne of *Anani*, whom he esteemed to be more worthy then the other. But *Jonathan* declared that he was not desirous of this dignitie, for in effect he refused it, saying, O King, I most willingly acknowledge the honour which it pleaseth you to bestow upon me, and know well that it is a dignitie which of your own freewill you bestow upon me; notwithstanding that God judgeth me unworthy. It sufficeth me that I have once been invested with the sacred habit: for at that time I wore it with more holinesse, then I can now receive it at this present; yet notwithstanding if it please you to know one that is more worthy of this honour then my self, I will inform you of one. My Liege, I have a brother, who towards God and you is pure and innocent, whom I dare commend unto you for a most fit man for that dignitie. The King took great pleasure in these his words, and leaving *Jonathan*, he bestowed the Priesthood on *Matthias* his brother, according as *Jonathan* advised him: and not long after this, *Marsus* succeeded in *Petronius* room, and took upon him the government of Syria.

Jonathan the  
sonne of Ana-  
nus is restored  
to the Priest-  
hood and resu-  
sected, and  
prayed that  
his brother  
Matthias may  
minister there-  
in.  
Marsus Pre-  
fect of Syria.



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## CHAP. VII.

AGRIPPAS *acts untill the time of his death.*

The year of the  
world, 4005.  
after Christs  
Nativity, 43.

Hedio & Rufinus, chap. 7.  
Silas by too  
much reviv-  
ing the Kings  
miseries and  
misfortunes,  
and ripping  
up his owne  
defects, grow-  
eth into the  
Kings hatred,  
and is sent  
prisoner into  
his countrey.

**S**ILAS was made Generall over the Kings army: and for that he had alwaies been faithfull unto him, and had never forsaken him in any danger that was offered, without partaking the utmost extremity, but had alwaies adventured on the greatest perils in respect of his intire and constant resolution; he made his account, that being so firm a friend to the King, he should also be partaker & companion with him in the honour. For which cause in all things whatsoever, he submitted not himself to the King, but challenged to himself a liberty to speak what him listed. For this cause he grew hatefull in the Kings sight, for that in particular he boasted of himself beyond measure, and oftentimes refreshed the memory of those adversities the King had past, the rather to expresse how affectionate he had been toward him, and his continuall talk was nothing else but of those travels he had endured. Now for that he observed no measure in this his discourse, the King took it as an injury intended to his honour, and was offended with the unbridled licence of the mans prattle. For nothing soundeth more harsh in a mans eare, then the memory of his fore-passed misery, and it is but the fault of a fool to rip up the courtesies he hath employed on another man. Finally, *Silas* grievously provoked the Kings displeasure against himself, that rather subscribing to his wrath then his wit, he not onely dispossessed *Silas* of his Generals room, but also sent him bound into his countrey in that place to be held prisoner. This notwithstanding, time asswaged his displeasure, and the King drawing himself into better consideration, and remembering himself how many travels *Silas* had endured in his behalf, he revoked the sentence that he had pronounced. At such time therefore as he was ready to celebrate the festivall day of his birth, and all his subjects were addressed to take their pleasure, he speedily sent for *Silas*, to the end he might be partaker thereof, and banquet with them. But *Silas*, who was of a free nature, supposing that he had just cause to be displeased, concealed it not from those who were sent unto him, but spake unto them after this maner: To what honour doth the King invite me at this present, to the intent incontinently to deprive me thereof? For he hath not onely deprived me of those honours which he bestowed upon me, in acknowledgement of the good affection I have alwaies shewed unto him, but he hath altogether spoiled me, and contumeliously intreated me: but if he think that he can restrain me from speaking freely, he deceiveth himself. For my conscience knoweth how many hazards I have delivered him from, and as long as I breathe, I will ring it in all mens eares, how many travels I have endured for his conservation and honour, in recompence whereof I am at this day in bonds, and shut up in an obscure prison, which I will never forget. Yea and when my soul shall depart out of this body, she shall bear with her the remembrance of those benefits I have imployed on him. These words spake he with a loud voice, willing them to relate the same unto King *Agrippa*; who seeing that he was grounded in an incurable folly, left him in prison.

Agrippa sendeth for *Silas* out of prison, who dissembling not his displeasure, is left still in prison.

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**E** After this, the King began to fortifie the walls of Jerusalem, on the side of the new town, upon the common charge; increasing them both in length and breadth: and might he have thorowly finished them, it had been a fortress invincible, by all humane force. But *Marsus* the Governour of Syria certified *Cesar* what the work was; and *Claudius* suspecting some commotion, wrote expressly to *Agrippa*, commanding him thence-forward to desist from further building of the walls, according to that form wherein he began: whereunto he would not disobey. This King *Agrippa* was of nature so ready to exercise liberalitie, and took so great pleasure to use his magnificence towards all sorts of nations, that the great expences he was at, obtained him great reputation. So that his whole pleasure and delight was, to shew courtesie unto all men, and to purchase good esteem, being every way different in nature and disposition from King *Herod* his predeceffour. For *Herod* was naturally malicious, extreme in punishing men, and irreconcilable to those with whom he was displeased, manifestly expressing that he loved the Grecians better then the Jews. For he beautified those cities that belonged to strangers, and gave them money, and erected them baths, and sumptuous Theaters, and Temples, and in some of them galleries: but as touching the cities of the Jews, he bestowed not this bounty on any of them, no not the least reparation or gift that was worthy the speaking of. Contrariwise, King *Agrippa* was very courteous and lowly, and equally imparted his bountie unto all men. He was courteous unto strangers, and testified no lesse by the bountie he bestowed on them. To his countrey-men he behaved

Agrippa fortifieth the wals of Jerusalem. *Claudius* commandeth *Agrippa* to desist from building the wals.

Agrippa favoured the Jews more then *Herod*.



7 yeeres of the  
world, 4005.  
after Christs  
nativity, 43.

Simon the  
lawyer back-  
biteth the  
king, who cra-  
ving pardon,  
is reconciled  
unto him.

Alias cap. 6.  
Agrippa hon-  
oreth Beryth  
with good or-  
naments.

Hedio & Ruf-  
finus, chap. 8.

Agrippa is dis-  
pleased with  
Marfus for  
sending away  
the kings.

Alias cap. 7.  
Aelionus the  
sonne of Ci-  
tharus made  
high Priest.  
Agrippa is  
saluted in the  
Theater for a  
God, and spe-  
eth the Owl  
which the Ger-  
mane foretold  
him of, that  
five dayes after  
he should die.

himself affably, and in especiall he was mercifull to all those that were in misery. For which cause his ordinarie court and the place he took most pleasure in, was Jerusalem. He was a diligent observer of the laws of his countrey, and lived religiously, and with as great pietie as was possible: neither passed there one day wherein he offered not sacrifice. It happened at one time that a certain cunning Lawyer, who was called *Simon*, and dwelt in Jerusalem, had assembled the people by reason of the kings absence, who for the present was in Caesarea: In which assembly he alledged many things against him, that he was a prophane man, and that upon just cause he was forbidden to enter the Temple, in that it was not lawfull nor decent for those that were unclean, to enter thereinto. These words of *Simons* thus wrongfully urged against him, were signified to the King by certain letters sent him by the Governour of the Citie: when as therefore he fate him down in the Theater, he commanded that very *Simon* to sit next him, and in peaceable and kinde maner he spake thus unto him: Tell me, I pray thee, what thing thou seest fault worthy, or done contrary to the law, in that which is done here? *Simon* having not any thing to reply, besought him to pardon him. The King grew friends with him farre sooner then it could be imagined, resolving with himself that mercie doth farre better become a King, then wrath; and that moderation is more requisite, then haughty courage; so as after he had bestowed certain presents on *Simon*, he dismissed him. Now although he had many reparations in divers places, yet honoured he those of Beryth above all the rest, and builded them a Theater surpassing all other in sumptuousnesse and beauty: and besides that, he made them a sumptuous Amphitheater, and baths and porches: in which he neither spared cost, neither scantled the beauty and greatnesse of the works in any sort. The dedication also of these things was celebrated with great pomp and magnificence: he also made great shews and plaies in the Theater, in which there were all sorts of musick and recreation. He made also divers turnaments in the Amphitheater, expressing in all things the greatnesse of his magnificence; and being desirous to delight the people with a combate, he gathered all the malefactors that he could get, and made two severall companies of seven hundred apiece, and brought them together to fight, to the end that in skirmishing they might receive their punishment; and besides, that by this warlike exercise he might present the people with a pastime concluded with the punishment of wicked men: for each of these combatants slew one another.

After that he had finished these above-named buildings in Beryth, he resorted to Tiberias a city of Galilee, and was admired of all the other Kings, so that *Antiochus* king of Comagena came to visit him: the like did *Samsigeran* king of the Emesenians, *Cotys* king of Armenia the lesse, and *Polemon* Lord of Pontus; and besides all these, *Herod* Prince of Chalcis and his brother, all whom he received and entertained most magnificently and amiably, to shew his greatnesse; to the end that all men might perceive, that he was deservedly honoured with the presence of so many Kings. And during the time, that these Princes were with him, *Marfus* the governour of Syria visited him likewise, whom, to the end he might expresse the reverence he bare to the Romanes, he met with, seven furlongs off from the Citie. This interview of so many Kings was the originall of that discontent that grew betwixt him and *Marfus*; for whilest he fate in his litter, he sent for these other Kings. But *Marfus* suspected this concord and so great amitie, supposing that this agreement of so many Kings, would be no wayes profitable or beneficiall to the Romanes. For which cause he presently sent unto them, charging them with all expedition to return each of them into their own countries: which strict commission of his *Agrippa* took in ill part, and for this occasion he conceived scarce kindly of *Marfus*. He took the Priesthood from *Matthias*, and gave it to *Aelionus* the sonne of *Citharus*. After he had reigned three whole yeeres over Judaea, he came to Caesarea, which in times past was called the tower of Straton, and there made he sports in honour of *Cesar*, ordaining a certain feast for his conservation, to the celebration whereof there were assembled a great number of those, who were of estate and dignitie thorow the whole countrey. On the second day of this solemnitie, he shewed himself being apparelled in a Robe of silver, made with admirable workmanship; and came in the same to the Theater in the morning: Whereas the first reflex of the rising of the Sunne beating upon his Robe, he shined after such a sort, that all those that beheld him, were seized with reverence and fear. Whereupon certain sycophants (which did not a little dishonour him) exclaimed one on the one side, the other on the other, saluting him for a God, and in speaking to him, cried out thus: Be mercifull unto us; hitherto have we feared thee as a man, but henceforward we will confesse and acknowledge thee to be of a nature more excellent then mortall frailtie can attain unto. *Agrippa* repoved them not for using these words: neither rejected he their palpable and detestable flattery. But not long after, he looking upwards, perceived an Owl over his head



A head peached upon a cord, and knew the same incontinently, that he was but a message of his misfortune: whereas before time he had denounced unto him his felicity, and conceived thereupon a most hearty and inward griefe. And suddenly he was seized with a terrible griping in his belly, which began with very great vehemency: for which cause turning his eyes towards his friends, he spake unto them after this manner: Behold him (said he) whom you esteeme for a God, condemned to die, and destiny shall apparently convince you of those flattering and false speeches, which you have lately used in my behalfe. For I, who by you have been adored as one immortall, am under the hands of death. But I must willingly entertain that which God pleaseth to send me: For I have not lived in obscuritie, but in so great and wonderfull felicity, that each one of you have tearmed and held me happy.

Whilest he spake thus, his griefes augmented in such sort, that he was brought almost to his last: for which cause he was with all expedition conveyed into his royall Palace, and the rumour was spread in every place, that very shortly he would be dead. For which cause the people with their wives and children put on sackcloth, according to the custome of the country, to the end they might solicit Gods mercy in the Kings behalfe, and all the City was filled with teats and lamentations. The King that lay in an upper chamber, and looking down into the court, saw them lying thus on the earth, could not refrain himself from tears. And after he had for the space of five dayes without ceasing been tormented with griping in his belly, he gave up the ghost in the fiftie fourth yeer of his age, and the seventh yeer of his reign. For he had reigned foure yeers under the Empire of *Caius Caesar* (having first of all governed *Philips* Tetrarchy three yeers, to which was annexed the signory of *Herod* in the fourth yeer) and three yeers under the Empire of *Claudius Caesar*, during which time he governed over the abovenamed countries: and moreover, over *Juda*, *Samaria* and *Cæsarea*. His revenue amounted to twelve hundredth myriades, besides which, he made many loans. For in that he was very liberall in giving, he spent farre more then his revenue, and spared not any thing to shew himselfe magnificent. Before the people knew of his death, *Herod* his brother Prince of *Chalcis*, and *Chelcias* one of the Kings lieutenant and friend, agreed between themselves to send *Aristo* one of their trustiest servants to kill *Silas*, who was their enemy, as if they had been commanded by the King.

Thus died King *Agrippa*, leaving behinde him a sonne called *Agrippa*, seventeen yeers old; and three daughters, one of which that was called *Bernice*, was married to *Herod* his fathers brother, when she was sixteen yeers old. The two other were *Mariamme* and *Drußilla*: this *Mariamme* being of the age of ten yeers, was promised in marriage by her father, to *Inlinus Archelaus Chelcias* sonne: and *Drußilla* which was six yeers old, was promised also to *Euphanes*, sonne to the King of *Comagena*.

After *Agrippas* death, they of *Cæsarea* & *Sebastie* forgot themselves of those benefits they had received from him, and used him no lesse despightfully, then as if he had been their utter enemy. For they reproachfully abused him after his death, and reviled him in such sort, as it is unseemely to report the same. Furthermore, all the men of warre, who were at that time many in number, went unto the Kings lodging, and with one accord seized the statues of the Kings daughters, and carried them to the brothell house; where, after they had placed them, they uttered all the indignities they could possibly, practising such shameful matters, as they may not be expressed. Besides this, resting themselves in the publike places, they banquetted in the open street, wearing chaplets of flowers on their heads, and perfuming themselves with odours to sacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus expressed they their ingratitude not onely towards their king *Agrippa*, who had bestowed so many liberalities on them; but also towards *Herod* his grandfather, who had builded their Cities, and to his extreme charge erected their ports and temples. At that time *Agrippa*, the deceased *Agrippas* sonne was at *Rome*; and was brought up under the Emperour *Claudius*. When *Cæsar* understood how those of *Cæsarea* and *Sebastie* had injuriously dealt with *Agrippa*, he was sore displeased, and moved with their ingratitude: and his purpose was, to send the younger *Agrippa* with all expedition to take possession of the kingdome of his father, and therewithall to discharge him selfe of his oath: but divers of his freemen and friends, who were in great credit with him, dissuaded him from the same, alledging that it would be a dangerous matter to commit the greatnesse of such a Kingdome to a young man, who scarcely had as yet attained to the age of eighteen yeers: and for whom it was impossible to support the care of so great a Kingdome, considering that if he were at mans estate, he should finde himselfe over burthened with the charge of a Kingdome. This advice of theirs was allowed by *Cæsar*, and for this cause he sent *Cuspius Fadus* to governe *Judæa*, and the whole realme; honouring his dead friend in this, in that he would not suffer

The year of the world, 4005. after the nativity of Christ, 43

The year of the world, 4009. after Christs nativity, 47.

1200. Myriades amount to 15. tunnes of gold. Herod the Prince of Chalcis and Chelcias kill Silas. Herod & Rufinus, chap. 9. al. chap. 8. Agrippas children alive.

The Cæsarians and Sebastians revile Agrippa being dead.

Agrippa Agrippas son.

Claudius intendeth to send young Agrippa into his fathers kingdome, but is dissuaded, and sendeth Cuspius Fadus for President into Judæa; and those parts.

Marcius,



The year of the  
world, 4009.  
after Christs  
Nativity, 47.

The Jews  
themselves  
were the cause  
of those wars  
which began  
under Florus.

*Marsus*, who had been his enemy, to enter into his kingdom. He gave especial commiſſion alſo, that *Fadus* ſhould ſharply puniſh thoſe of *Cæſarea* and *Sebaſte*, for the outrages they had offered to his deceased friend, and the exceſſe that was committed againſt his daughters, who were yet living; commanding him to tranſport the companies of the *Cæſareans* and *Sebaſtens*, and the five Roman legions into the countrey of *Pontus* to ſerve in that place, and to take thoſe Roman ſouldiers that bare armes in *Syria*, to ſerve in that place: yet notwithstanding this commandement of his, they were not diſplaced. For they ſent Embaſſadours to *Claudius* to appeaſe him, and by this means they obtained the favour to remain in *Judæa*. After this they gave an entrance to thoſe moſt grievous miſchiefes and calamities that befell the Jews: for they ſped the ſeed of the warre which was awakened under *Florus* government. And for that cauſe, after that *Veſpaſian* had obtained the victory, as it ſhall be hereafter declared, he cauſed them to depart out of that province, and made them ſeek their habitation elſewhere.

## THE TWENTIETH BOOK OF THE ANTIQUITIES OF THE

JEW: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the twentieth book.

- 1 The diſſenſion between the Philadelphians and the Jews: and the Ephod which was the ſacerdotall ſtole.
- 2 How *Helena* Queen of *Adiabena* and her ſonnes embraced the religion of the Jews.
- 3 The Governour *Tiberius Alexander* puniſheth the ſonnes of *Judas* of *Galilee*.
- 4 How great a number of the Jews were ſlain about the temple.
- 5 The ſedition of the Jews againſt the Samaritanes.
- 6 The actions of *Feelix*, Preſident of *Judæa*.
- 7 The government of *Porcius Feſtus* in *Judæa*, and of certain murderers.
- 8 *Albinus* government.
- 9 How *Florus*, who ſucceeded *Albinus*, inforced ſo many injuries againſt the Jews, that they were conſtrained to fall to arms.

### CHAP. I.

The diſſenſion between the Philadelphians and the Jews: and of the Ephod which was the ſacerdotall ſtole.

Hedio & Rufinus, chap. 1.  
Cassius Longinus, Prefect  
of Syria.



Fadus puniſheth the Jews  
for their inſurrection againſt  
the Philadelphians.

After King *Agrippas* deceaſe (as we have heretofore declared in our former Book) the Emperour *Claudius* ſent *Cassius Longinus* to ſucceed *Marsus* in the government of *Syria*, whom he diſplaced of that honour in memory of *Agrippa*, who during his life-time had oftentimes required by his letters, that he ſhould not ſuffer *Marsus* to govern the eſtate of *Syria*. As ſoon as *Cassius Fadus* came into Jewry to take charge of that countrey, which he was to govern under *Cæſar*, he found the Jews that dwelt on the other ſide of *Jordan* in an uproare, who had taken arms againſt the Philadelphians, about the limits of a certain village called *Mia*, which was ſtored with valiant men at armes. Now had thoſe who inhabit beyond *Jordan*, armed themſelves in this manner, without the conſent of their Governours; and had ſlain a great number of the Philadelphians. Which when *Fadus* underſtood, he was fore diſpleaſed, for that they had not reſerved the cauſe to his hearing, and opened their griefes they had conceived againſt the Philadelphians, but were ſo bold, of their own authoritie, and without fear, to betake themſelves to their weapons. Having therefore apprehended ſome three of them who had been principals



A pals and anhours of the sedition, he commanded them to prison, and executed one of them called *Annibas*, and banished the other two whose names were *Amaran* and *Elazar*.

Anon after this, *Tholomeus* the Archthiefe was also taken, and brought unto him, who commanded him to be executed, in that he had done many robberies in *Idumæa* and *Arabia*; and by this means all the country of *Judæa* was cleered of all theeves, by the care and providence of *Fadus*. After this he sent for the high Priests, and the Governours of *Jerusalem*, commanding them, according to the Emperours direction, that they should deliver up into the Castle of *Antonia* the long and sacred robe, which the high Priest only was accustomed to weare; to the end that it might be at the Romans disposition, as in times past it had been. This command of his they durst not contradict, yet notwithstanding they required *Fadus* and *Longinus* (who at that time was come to *Jerusalem* with a great power, for feare the Jewes, by reason of this injunction, should grow to rebellion) first, that it might be lawful for them to send their Embassadors unto *Cesar*, to beseech him that the Sacred Robe might remaine in their custody. Secondly, that it might please them to expect the answer which *Cesar* would returne upon this their request. *Fadus* gave them this answer, that he permitted them to send their Embassadors to *Rome*, provided, that beforehand they delivered him their children for hostages. Which when they had readily performed, the Embassadors were sent away. Now when they came to *Rome*, the younger *Agrippa* (who was his sonne that lately dyed) knowing the cause of their comming, and being ordinarily accustomed to attend upon *Cesar* (according as we have heretofore declared) besought *Cesar*, that he would grant the Jewes their request, as touching the sacred Robe, and that it might please him to signifie no lesse unto *Fadus*. On this his petition *Claudius* gave the Embassadors audience, and told them that he favoured their suit, willing them to be thankfull to *Agrippa*, upon whose suit hee respected them, and allowed of their demands; and besides this answer, he delivered them a letter to this effect.

*Claudius Caesar Germanicus*, Conserver of the people, Consull created the fift time, Emperor the fourth time, Father of the country the tenth time, to the Magistrates of *Jerusalem*, the Senate, people, and all the nation of the Jewes, health. Being required by our welbeloved *Agrippa*, whom I both have, and at this present doe bring up with me, and whom I know to be most devout, I have heard your Embassadors, who were admitted to my presence by his meanes, and have received their thanks for the benefits I have bestowed on your nation: I have also willingly inclined to that instant and expresse request you have made unto me, and it is my pleasure, the Sacred Robe of the High Priest, and the holy Miter remaine in your custody, in such manner, as our most deare and right honoured friend *Vitellius* heretofore ordained: To which demand of yours I vouchsafe my allowance: first in regard of mine owne piety, and for that I desire that every one should serve God according to his owne religion: for that I am resolved, that in so doing, I shall gratifie King *Herod* and young *Aristobulus*, whose piety towards me I am privy to, and whose good affection towards you I can witnesse, with whom I have had divers occasions of friendship, both in regard of their vertue, as for the honour that I beare unto them. I have also written to this effect to *Cuspius Fadus* mine Agent: The names of those who have received my letters, are *Cornelius* the son of *Ceron*, Trypon the son of *Thendion*, *Dorotheus* the son of *Nathaneel*, and *Iohn* the son of *Iohn*. Given the eight and twentieth of June, in the yeere wherein *Rufus* and *Pompejus Silvanus* were Consuls. At that same time *Herod*, who was *Agrippas* brother that had lately deceased, to whose hands in times past the government of *Chalcis* had bene committed, required the Emperour *Claudius* to grant him the power over the Temple, and the sacred vestments and necessities, and the authority of choosing the High Priest. All which he obtained, and from that time forward untill the end of the warre of the Jewes, this power remained in all his successors. According to this authority *Herod* deposed *Canthara* from the Priesthood, and gave the succession thereof to *Ioseph* the sonne of *Canus*.

## CHAP. II.

How *HELENA* Queene of *Adiabena* and her sonnes embraced the religion of the Jewes.

At that time *Helena* Queene of *Adiabena*, and her sonne *Izates* conformed themselves to the religion of the Jewes, upon this occasion that ensueth: *Monobazus* King of *Adiabena*, who was also cald *Bazeus*, being surprised with the love of his sister *Helena* espoused her, and got her with child. Vpon a time it hapned, that sleeping

The year of the world, 4009. after the nativity of Christ, 47

*Annibas* executed, *Amaranus* and *Elazar* banished.

*Tholomeus* the archthiefe,

*Fadus* requireth the High

priests garment should be delivered into the

power of the Romans, and

kept in the Castle of *Antonia*

Alias cap. 2.

The Jewes deliver pledges,

to the intent they might be

permitted to send letters to

*Cesar*.

*Claudius* upon the younger *Agrippas* intreaties

granteth the Jewes liberty

to have the custody of the

High Priests vestments.

Alias cap. 3.

*Claudius* Epistle to the

Jewes.

Alias cap. 9.

*Herod* Prince of *Chalcis*, hath

authority granted him to create the

High Priest.

*Hedio* & *Rufinus*, c. 2. al. 5.

*Monobazus* the King of

*Adiabena* begetteth two

sonnes on *Helena* his sister

*Monobazus* and *Izates*.



The year of the  
world, 4009.  
after Christs  
Nativity, 47.

Izates sent to  
Abemerigus,  
marrieth his  
daughter Sa-  
macha.

Cæron very  
fruitfull in  
Amomum, in  
which there-  
liques of Noes  
ark are to be  
seen.

Izates was  
made King by  
his mother  
Helena, and  
the nobilitie,  
and Monoba-  
zus governeth  
the Kingdome  
till his coming.

Izates and his  
mother Hele-  
na learn the  
true service  
of God accord-  
ing to the  
manner of the  
Jews.

ping with her, he laid his hand on her belly, whilest she lay asleep: and him thought, that he heard a voice that commanded him to take away his hand from off her belly, lest he should crush the fruit that was therein, which by Gods providence should have a happy beginning, and no lesse fortunate ending. *Monobazus* was sore moved at this voice, and as soon as he awoke, he told it to his wife; and afterwards when the childe was borne, he called him *Izates*: Besides, he had another elder sonne by the same wife, who was called *Monobazus*, according to his own name. And he had also other sonnes by his other wives: yet notwithstanding *Izates* was most manifestly his best beloved, and so cherished by him, as if he had been his onely begotten sonne. For which cause, his other brothers envied him: which increased their hatred, for that all the rest of them were aggrieved, because *Monobazus* made most account of *Izates*. The father manifestly perceived all this, yet did he pardon them, knowing that they did it not for malice, but for the desire that every one of them had to be best esteemed by his father. Notwithstanding, being affraid lest some mis-hap should betide *Izates*, by reason of the hatred his brethren bare unto him, he gave him many great gifts, and sent him to *Abemerigus*, who reigned at that time in a fort called *Spasinus*, committing his sonnes life into his hands. *Abemerigus* also entertained him with kinde affection, and loved him in such sort, that in proesse of time he gave him *Samacha* his daughter to wife; and for her dowrie he gave him a countrey of great revenue.

*Monobazus* being old, and seeing he had no long time to live, desired before his death that his sonne might come and visite him; he therefore sent for him and received him very lovingly, giving him a countrey which he called *Cæron*, which bringeth forth great abundance of excellent Amomum. In this place was the remainder of the Ark, in which *Noe* was saved, during the Deluge, which remnant is to be seen at this day, if any man have a desire to behold the same. *Izates* remained in that place untill his fathers decease. But on the very day of his death, *Helena* sent for all the Lords and Governours of the Kingdome, and Captaines of all the Army, and upon their assembly she spake unto them after this maner:

I suppose (said she) that you are not ignorant of my husbands minde, who hath desired that *Izates* might be King in his stead, and hath esteemed him most worthy of such an honour: yet expect I your judgement in this point. For he that receiveth the sovereignty, not from one mans hand, but from many, and hath the same confirmed unto him by their consent, is happy. She used this discourse unto them to trie what their intent was, who were there assembled. They understanding her minde, prostrated themselves first of all upon the earth before the Queene, according to the custome of their countrey; and afterwards answered her, that they approved the Kings election, and took pleasure to obey *Izates*, whom his father deservedly, and to all their contents and the desire of the common people had preferred above the rest of his brethren: alleading moreover, that they would put his brethren and kinsmen to death before his coming, to the end that he might enjoy the kingdome with all securitie: for by their deaths all the fear that might grow by their hatred and envy might be extinguished. Hereunto the Queen answered; that she gave them thanks, for the favour they bare unto her and her sonne *Izates*: notwithstanding she required them to suspend their judgements touching the death of his brethren, untill such time as *Izates* himselfe should give his consent thereunto. They seeing they might not obtain the libertie to put them to death, gave counsell that they should be kept prisoners untill his coming, to the end, at leastwise for their own parts, that they might be out of danger; and that moreover, untill his coming there might one be appointed to govern the estate, whom she should esteeme most trustie and faithfull unto him. Whereunto *Helena* condescended, and made his elder brother *Monobazus* King, and set the Diademe on his head, and gave him his fathers seale ring, with that robe which they call *Sampsera*, exhorting him to govern the kingdome untill his brothers arrivall. *Izates* having certain notice of his fathers death, resorted thither speedily, and receiving his brother *Monobazus* willing surrender, took upon him the government of the kingdome.

During such time as *Izates* sojourned in the fortress of *Spasinus* a certain merchant, who was a Jew, called *Ananias*, having access to the Kings wives, taught them the maner how to serve God, according to the religion of the Jews: and *Ananias* by their means growing acquainted with *Izates*, taught him the like, and accompanied him into *Adiabena*: being drawn thereunto by his earnest entreaties, at such time as *Izates* resorted thither upon his fathers sending for. It chanced also in like sort that *Helena* was in like maner instructed by another Jew, and retained the rites and religion of the Jews.

After that *Izates* came into his Kingdome, and knew that his brethren and kinsfolk were imprisoned, he was much grieved. Conceiving therefore with himselfe that it would be a great



A great impietie in him to suffer them to be slain, or kept bound in prison; and that on the other side, it were a dangerous matter for him, if being at libertie they should remember the evill they had endured: for this cause he sent some of them to Rome for hostages with their children unto the Emperour *Claudius*, and the rest unto *Artabanus* king of Parthia. Afterwards when he was thorowly assured that his mother was wholly addicted to the religion of the Jews, he endeavoured himself the more to shew himself zealous therein: and supposing that he could not be a perfect Jew, except he were circumcised, he prepared himself to be circumcised. Which when his mother understood, she laboured to her uttermost to hinder his resolution, certifying him that in so doing, he should bring himself in great danger; for that in being King, he would draw himself into the dislike of his subjects, if they should have notice that he was addicted to a new religion, and to strange ceremonies; and that they would not endure, that in being a Jew, he should be their King: so she for a while by her dissuasion restrained him from his desire. But the King required counsell of *Ananias*, who, according with *Helena* in the course of her dislike, threatened *Izates*, that if he would not obey his mother, he would forsake him, and depart from him, for that he feared, lest if the matter should be publicly known, he should suffer some punishment, as being the onely author and instructor of the king in undecent matters; that otherwise he might serve God, although he were not circumcised; since he had resolved to live according to the institution and laws of the Jews, and that God would pardon him: for in this, true religion consisteth, more then in the circumcision of the body, though he were not actually circumcised, since the necessitie and fear of his subjects over-ruled him. By which words the King for that time was wonne to affect the same no further. But some little while after (for he was not wholly altered in that affection which he had) another Jew called *Eleanazar*, coming from Galilee, and accounted a man of great experience in the doctrine of our religion, perswaded him to be circumcised. For, coming one day unto him to salute him, he found him reading of the books of *Moses*; and said unto him, O King, contrarie to your knowledge you offend the Law, and God likewise; for it sufficeth you not, that you understand the same, but the chiefest matter you are tyed unto, is to do that which the Law commandeth: how long therefore will you remain uncircumcised? And if as yet you have not perused the Law as touching this point, read it now, to the intent you may know what impietie it is to omit it.

After the King had heard this, he would no longer deferre his circumcision: for which cause withdrawing himselfe into another chamber, he called a surgeon unto him, who acted that which he required, and afterwards calling his mother and master *Ananias* unto him, he certified them what had past: whereupon they grew strangely amazed, fearing least the king should grow in danger of the losse of his Kingdom, if this action of his should come to light; for that his subjects would not endure that such a man that followed a contrary religion should be their King: they feared also, lest they themselves should be in danger, for as much as the cause of all this matter would be imputed to them. But God by his providence prevented lest any of those things which they feared should come to effect: for he delivered *Izates* himselfe and his children likewise out of many dangers, yeelding them his assistance in their doubtfull and desperate estates, declaring in effect that those that onely put their trust in him, and depend upon his providence, are never deprived of the fruit of their piety. But of these things we will speak hereafter.

When *Helena* the Kings mother perceived that the estate of the Kingdom was in peace, and that by all mens opinion, both home-bred and strangers, her son was reputed happy by the good will of God, she was seized with a desire to goe and visite the City of Jerusalem, and adore God in the temple, which was so much renowned thorow the whole world, and offer sacrifice of thanksgiving therein; for which cause she besought her son that he would suffer her to performe her vows: who willingly condescended to her desire, and furnished her royally with all things that were necessary for such a voyage; giving her a great masse of money with her, and bringing her onward on her way many daies journey; so that at length she arrived in Jerusalem, to the great advantage of the inhabitants of that City. For at that time the City was oppressed with a grievous famine, so as many died for want of food; for which cause Queen *Helena* sent her servants, some into Alexandria to buy a great quantitie of corn, the rest into Cyprus to buy dried figs, who returned with all expedition they might: whereupon *Helena* distributed the victuals among the poore, leaving a singular memory of her beneficence among the whole nation. Her sonne *Izates* also understanding of this famine, sent a great summe of money to the Governour of Jerusalem. But hereafter

The year of the world, 4009. after Christs Nativity, 47.

*Izates* sendeth his brothers to *Claudius* Caesar and *Artabanus*.

*Izates* is dissuaded by *Helena* his mother and *Ananias* from circumcision.

*Eleanazar* perswades *Izates* to be circumcised.

They that rely on God, and put their confidence in him, doe also waite reape the reward of their piety. *Helena* the Queene of *Adiabena* resorteth to Jerusalem. Alias cap 6.

will



The year of the  
world, 4009.  
after Christs na-  
tivity, 47.

Artabanus re-  
tireth him selfe  
to Izates and  
requireth his  
assistance.

Izates comfort-  
eth Artaba-  
nus, and pro-  
miseth him his  
assistance.

Izates writeth  
to the Parthi-  
ans, and per-  
suadeth them  
to receive their  
King.

Cinnamus re-  
storeth the  
Kingdome to  
Artabanus.

Izates recei-  
veth great ho-  
nours and  
gifts at Artaba-  
nus hands.  
Antiochia and  
Mygdonia  
builded by the  
Macedons.  
Vardanes, after  
his fathers  
death, shew-  
eth to per-  
suade Iza-  
tes to make  
warre against  
the Romanes,  
but he prevail-  
eth not.

will I declare what other benefits the King and Queen have bestowed upon our nation. Now *Artabanus* King of Parthia, perceiving that the Princes of his Kingdome had conspired against him, resolved with himselfe to go unto *Izates*, for the securitie of his life and person, hoping by his means, if it were possible, to recover his Kingdome. He therefore retired thither, and brought with him about one thousand men of his kinsfolk and household servants. And by the way he met with *Izates*, whom he knew very well by his royall traine, notwithstanding he were unknown unto him by countenance. Drawing therefore neer unto him, he first of all humbled himself on his knees, according to the custome of the country, and afterwards spake unto him after this manner:

„Dread King, forsake me not, who am thy servant, neither reject thou my prayers. For being dejected by the means of my misfortunes, and of a king become a private man, I have neede of thy succour. Consider therefore the inconstancie of fortune, and think with thy selfe, that by providing for me, thou shalt provide for thy selfe. For if thou makest no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

These words pronounced he with weeping tears, and with looks lowly fixed upon the ground. When *Izates* had heard *Artabanus* name, and saw his humble and submissive estate, he leapt incontinently from his horse and said unto him: King, be of good courage, and let not thy present and perplexed condition dismay thee, as if thy misfortunes were irrecoverable. For this sorrow of thine shall suddenly be changed, and thou shalt finde a better friend and alie, then thou hopest for at this time. For either I will repofesse thee of thy kingdome of Parthia, or I will loose mine own government. This said, he caused *Artabanus* to get up on horseback, and walked by him on foot, yeelding him this honor, as to a greater King then himself. Which when *Artabanus* saw, he was discontented, and sware by his honor & fortune to come, that he would set foot on ground, if he would not get up on horseback and ride before him: whereunto he obeyed, and mounting upon his horse again, he conducted him to his Palace, yeelding him all the honour that was possible, both in his sittings and banquets, as in his assemblies, not respecting his present estate or condition, but his former dignitie: considering with himself, that such casuall misfortunes and changes are incident to all men. Further-

more, he wrote unto the Parthians, perswading them to receive their King *Artabanus*, assuring them on his faith and oath, that he would obtain a free pardon for all that which was past, and to that intent he offered himself to be an arbitrator between them. The Parthians gave him this answer, that they would not refuse to entertain him, but that they could not: for that one who was called *Cinnamus*, was advanced in his place and dignitie, and that they feared lest a sedition should happen amongst them. *Cinnamus*, who was a noble and honourable minded man, knowing that their intent was such, wrote himself unto *Artabanus*, who had nourished and brought him up, exhorting him to return upon his faith, and to receive again his own Kingdome. *Artabanus* upon this motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and prostrating himself before his feet, called him King, and afterwards taking the diademe from off his own head, he set it upon *Artabanus* head, who by this means was restored to his former estate by *Izates* mediation, after he had been driven out of his Kingdome by his chiefest nobilitie. And he did not forget the favours which he had received at *Izates* hands, but did him all the honour that possibly he could imagine: For he permitted him to weare the straight Tiara, and to sleep upon a gilded bed, which is a priviledge that belongeth onely to the Kings of Parthia. He gave him also a goodly and great country which he had taken from the King of Armenia. This country was called Nisibis, where in times past the Macedons had builded the City of Antioch, by them called Mygdonia.

Presently after *Izates* was in this sort honoured, *Artabanus* died, leaving his Kingdome to his sonne *Vardanes*: who repaired to *Izates*, praying him to joyn with him in that war which he intended to wage against the Romanes: but he prevailed not with him. For *Izates* knowing the Romanes force and good hap, imagined that he undertook a matter beyond his power. Furthermore, he had sent five of his young sonnes to Jerusalem to learn our tongue and discipline, and his mother likewise to adore in the Temple, for which cause he the rather held back and dissuaded *Vardanes* from enterprizing against the Romans, whose power and puissant conquest he ordinarily reckoned up unto him, to the end he might dismay him, and by these his allegations cause him to give over his purposed intent of war against them. But the Parthian was displeased with this his perswasion, and for that cause denounced a present warre against *Izates*. But this his enterprize had but a fruitlesse issue: for God cut off all

his



**A** his hopes. For the Parthians understanding what *Vardanes* intent was, and how he was resolved to undertake a warre against the Romanes, slew him, and gave the kingdome to his brother *Gotarza*, whom not long after this, his brother *Vologesus* slew by treason, restoring to his two brothers by the mothers side these Provinces, that is to say, the Kingdome of Media to *Pacorus* who was the eldest, and Armenia to *Tiridates* who was the younger.

The year of the world, 4009. after the nativity of Christ, 47

After *Vardanes* was slain, the kingdome is committed to *Gotarza*.

*Vologesus* King of Parthia.

*Monobazus* and his kintred think to receive the Jews religion.

The *Adiabeni* conspire with the king of Arabia against *Izates*.

When *Monobazus* King *Izates* brother and the rest of his kinsfolk saw how happily all things succeeded to *Izates*, & how in respect of his piety towards God, he was honoured and revered by all men, they also resolved themselves to forsake their religion, and to serve God after the maner of the Jews. But this intent of theirs was discovered. Whereupon the chiefeft among them grew displeased; yet did they not manifest their despight, but kept it hidden in their hearts, seeking some fit occasion to revenge themselves as soon as they

**B** might. They wrote also to *Abias* King of Arabia, and promised him great summes of money, if he would take arms against their King, promising him that upon the first charge, they would forsake him, for that they desired to be revenged on him, who was grown in hatred of their religion. Having therefore confirmed their promise with an oath, they incited him to make haste. The King of Arabia performed that which they required, and marched forth against *Izates* with a great power. And when as the first charge was ready to be given, and before they came to handy-strokes, all *Izates* souldiers forsook him; and turning their backs to their enemies, fled in great disorder, as if they had been surprized with a Panick fear; yet was *Izates* no waies dismayed, but having discovered that it was the treason and conspiracie of his greatest Peers, he retired himself also into his campe, where he enquired of the cause that they pretended. After he knew that they had complotted with the Arabian, he caused the conspirators to be put to death: and the next day after went out to fight, and slew a great number of his enemies, and constrained the rest to betake them to flight. He pursued their King also into a fort called *Arsam*, which he battered and assaulted with such spirit and diligence, that he took the same with a great quantitie of booty that was therein, and returned to *Adiabena* with great triumph: but he took not *Abias* alive; for he himself had prevented his captivite with his death. The Lords of *Adiabena* seeing themselves frustrated of their former hopes, in that by Gods hand they were delivered into the hands of their King, could not contain their displeasure, but practised further mischief: for they wrote their letters to

The Lords of *Adiabena* persuade *Vologesus* to kill *Izates*.

**C** *Vologesus* King of Parthia, desiring him to kill *Izates*, and to bestow another King upon them who was a Parthian, for that they hated their King, who had abolished their religion, and had embraced a strange law. The Parthian understanding hereof, prepared himselfe for the war: and having no just colour or pretext to enforce the same, he sent a messenger unto him to redemand those honours which his father had given him; which if he refused, he denounced warre against him. *Izates* was not a little troubled in his minde, when he understood this message: For he thought that if he should restore the gifts, he should offer himself great prejudice, for that it would be imagined that he did it for fear: knowing on the other side, that if the Parthian should recover that which he redemanded, yet would he not be in quiet, he therefore commended his cause to God, trusting that he would take care of him. And building upon this, that the greatest good he might have, was to have God to help, he shut

**D** his wives and children in a strong Castle, and his corn in his strongest towers: and afterwards burned all the hay and forrage; and having after this maner provided for all things, he expected the approach of his enemy. The Parthian came onward sooner then he was expected, with a great power of horsemen and footmen. For he marched forward in all haste, and encamped neer unto the floud that separateth *Adiabena* from Media. *Izates* likewise encamped not farre from thence, having with him about six thousand horsemen. To whom the Parthian sent a messenger to give him to understand how great his power was, which extended from the river *Euphrates* as farre as *Bactria*, recounting unto him what Kings he had under his subjection, threatening him to punish him very severely, in that he behaved himselfe so ungratefully towards his benefactors, yea in such sort as the God whom he adored, might not deliver him out of the Kings hands. Hereunto *Izates* answered, that he knew well that the Parthian farre exceeded him in power, but that he was farre better assured that Gods power extended beyond all mens contradiction. And having returned him this answer, he betook himself to his prayers, and prostrating himself upon the earth, and casting ashes on his head, and fasting himself, his wives and all his children, he called upon God, and prayed after this maner: O Lord Almighty, if I have not vainly submitted my self to thy protection, but have entirely chosen thee for mine onely and true God, be thou my help and assistance, and not onely deliver me from mine enemies, but also abate and controule their pride, who have not been affraid in their unbridled language, to prophane thy

*Izates* calleth upon God, who sendeth the *Dahans* and *Sacans* into Parthia; upon whose arrivall *Vologesus* returneth



The year of the  
world, 4010.  
after Christi  
nativity, 48.

Izates deliver-  
eth up the  
kingdome to  
his brother  
Monobazus,  
and dicth.

holy and sacred name, and utter blasphemous speeches against thy power. Thus prayed G he with sighes and tears, and God heard him: For incontinently, and the very same night, *Volagesus* received letters, by which he was certified that a great number of Dahans and Sicans taking opportunite by his absence, were entred into the kingdome of Parthia, and spoiled the whole countrey, for which cause he returned back into his countrey without any further trouble. And thus *Izates* by Gods providence was warranted from the Parthians threats.

Not long after this, at such time as he had lived fifty five yeers, and reigned foure and twenty, and left behinde him foure and twenty sonnes, he died, and appointed his brother *Monobazus* to succeed him in the kingdome, requiring hereby his faith and loyaltie, in that during the time of his absence, and after the death of his father, he had faithfully ruled and governed the kingdome to his use. His mother *Helena* hearing news of his death, lamented very grievously as reason would, in that she being his mother was deprived of a sonne that so zealously honoured and feared God. Yet notwithstanding she was comforted, when she understood that her eldest sonne was to succeed him in the kingdome, and hasted herself with all diligence to goe and meet him. As soon as she arrived in *Adiabena*, she lived not long time after her sonne *Izates*. Whereupon *Monobazus* took both her body and his brothers bones, and sent them to *Jerusalem*, commanding that they should be buried in three Pyramids which *Helena* had builded, some three stades or furlongs from *Jerusalem*. But hereafter will we recite the acts and gifts of *Monobazus* during his reign.

Hedio & Ruf-  
finus, chap. 5.  
al. 8.

*Theudas* perswaded the people, that with a sword he will cause *Jordan* to divide it self, and yeeld them passage: he with his followers are slain.

But during *Fadus* government in *Judæa*, a certain Magician called *Theudas*, perswaded a great number of the people to take all their goods and substance, and to follow him to the flood *Jordan*; for he said he was a Prophet, and told them that the river should divide it selfe into two parts upon his commandement, and yeeld them free passage. By these words of his he deceived divers of them. But *Fadus* would not permit that such a fury of theirs should breed them any commoditie: but he sent a troupe of horsemen, who charged them on the fudden, and slew a great number of them; and took divers of them prisoners alive, amongst whom was *Theudas*, whose head was stricken off, and was afterwards carried to *Jerusalem*. This is that which befell the Jews under *Fadus* government.

### CHAP. III.

The Governour *TIBERIUS ALEXANDER* punisheth the sonnes  
of *JUDAS* the Galilean.

Hedio & Ruf-  
finus, chap. 5.  
al. 8.

*Tiberius Alexander* governour of *Judæa*,



AFTER *Fadus*, succeeded *Tiberius Alexander*, the sonne of that *Alexander* who had been Governour of *Alexandria*, a man of as great riches as any one of his time and place, who surpassed likewise his sonne *Alexander* in piety and service of God, who forsook the religion of his forefathers. In that time there hapned a great famine in *Jewry*, during which, *Queen Helena* sent huge summes of money into *Egypt*, and bought corne and distributed the same to those that were in want, according as I have forespoken. At the same time *Iames* and *Simon* the sonnes of *Judas* of *Galilee*, who had busied themselves to incite the people to resist the government of the Romanes, were put to death at such time as *Cyrenius* valued each mans mans goods, as we have heretofore declared. These did *Alexander* command to be crucified. *Herod* King of *Chalcis* took away the soveraign Priesthood from *Ioseph* the sonne of *Camydus*, and transferred it to *Anias* the sonne of *Nebedans*. After *Tiberius Alexander*, succeeded *Cumanus*. Then died *Herod*, who was brother to King *Agrippa* the Great, in the eighth yeer of *Claudius Caesar*. He left behinde him three sonnes; *Aristobolus* whom he had by his first wife: *Bernicianus* and *Hircanus* by *Bernice* his brothers daughter. *Claudius Caesar* gave the kingdome belonging to him, to *Agrippa* the younger. During the time that *Cumanus* governed, there hapned a sedition in *Judæa*, whereby divers Jews miscarried. The cause of all which accidents I will rip up from the originall.

*James* and *Simon* the sons of *Judas* of *Galilee* crucified.

The year of the  
world, 4011.  
after Christi  
nativity, 49.

CHAP.



## CHAP. IIII.

*How a great number of the Iews were slain about the Temple.*

The year of the  
world, 4011.  
after the nati-  
vity of Christ, 49

Hedio & Ruf-  
inus, chap. 9.  
al. 10.

In the feast of  
Pascha, a cer-  
tain souldier  
shewing his  
privy mem-  
bers, mooveth  
a sedition a-  
mong the peo-  
ple, whereby  
twenty thou-  
sand Iews lost  
their lives.

Steven, Cæ-  
sars servant,  
robbed in his  
journey, for  
which cause  
Cumanus  
spoileth the  
villages neer  
to the place  
where the rob-  
bery was done.  
A certain sould-  
ier searcheth  
the books of  
Moses law, and  
therefore is  
beheaded by  
Cumanus  
commandes-  
ment.

## CHAP. V.

*The sedition of the Iews against the Samaritanes.*

Hedio & Ruf-  
inus, chap. 10.  
al. 12.

Certain Sa-  
maritanes kill  
divers Galile-  
ans in their  
way to Jerusa-  
lem.

The year of the  
world, 4014.  
after Christs  
Nativity, 52.

ous;

**A** T the time of the feast of Pascha (during which time we are accustomed to feed on unleavened bread) a great number of people assembled themselves from all parts to the Citie of Jerusalem. Whereupon Cumanus feareing lest by this occasion there should arise some commotion, he gave order that a company of his souldiers should be armed, and should keep their guard in the porches of the Temple, to the end that if any trouble should happen, they might repress it. Those governours, who had been his predecessors, had done the like in such maner of assemblies. It came to passe on the fourth day of the feast, that a certain souldier discovering those privities which were undecent to be seen, shewed them before the people: wherewith they that beheld the same, were sore displeased, and provoked, saying, that the dishonour was not done unto them, but to God, to whom it rightly appertained. And some of them of best resolution cast out certain speeches against Cumanus, saying, that the souldier was set on by him. Which when Cumanus understood, he was in like maner grievously offended in regard of those injuries: yet exhorted he those, whom he saw too forward in raising factions, to keep the peace, for fear lest a sedition should grow during the time of the feast; and seeing they would in no sort obey him, but contrariwise they ceased not to injure and revile him, he commanded that all the forces he had should be in arms, and retire themselves into the fortresse of Antonia that was neer unto the Temple, as we have heretofore declared. The people, seeing the armed souldiers, were affraid, and began to flie: but because the places thorow which they issued, were but narrow, they imagined that they were persued by their enemies; so that they thrust on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thousand men: and after this, in stead of a feast, there was nothing but mourning; and without bethinking themselves of their prayers and sacrifices, all of them began to weep and lament. So great a mischief sprang from the insolence of one souldier. This first lamentation was scarcely finished, before a second succeeded the same. For some of those who had a part in this mutiny, being about some hundreth stades from the City, robbed one Steven that was Cæsars servant in the high-way, and took from him all that which he had. Which when Cumanus understood, he presently sent some of his souldiers to spoile those villages, which were neerest to the place where the fact was committed, & to bring the chiefest inhabitants thereof in bonds unto him. In this pillage a certain souldier found a book of the law of Moses in one of these villages, which he took and brought, and before them all tore it in pieces, with hainous blasphemies and vile speeches against the law and whole nation. The Jews understanding hereof, suddenly assembled themselves in great numbers, and ran to Cæsarea where Cumanus kept for that present, requiring him that he would revenge not their cause, but Gods, whose law was on that sort dishonoured; signifying unto him, that it was impossible for them to live, so long as their law was thus contemned. Cumanus feareing lest a second mutiny and uproare should be raised among the people, by counsell of his friends cut off the souldiers head, who had committed that outrage against the law, and by this means appeased the sedition that was ready to take head.

**F** Here hapned also an enmitie betwixt the Samaritanes and the Jews, upon this occasion. They of Galilee, who resorted to the Citie of Jerusalem at the times of our solemne feasts, were accustomed to passe thorow the countrey of the Samaritanes. And at that time it hapned, that their way lay thorow a borough called Nais, situate in a great champaine field: where a quarrell arising betwixt divers inhabitants of the place, and certain passengers, a great number of the Galileans were murdered. Which when the Magistrates of Galilee understood, they resorted to Cumanus, requiring him to execute justice on those that had murdered their countremen: but he being corrupted with money by the Samaritanes, made no account of their complaint. The Galileans being provoked by this contempt of his, perswaded the common people of the Jews to betake them to their weapons, and maintain their libertie; telling them that servitude is of it selfe tedi-



The year of the  
world, 4024.  
after Christ  
Nativity, 52.

The Galileans  
in revenge of  
their injuries,  
burn certain  
villages of the  
Samaritanes  
and spoile the  
same.

Hedio & Ruf-  
finus, chap. 8.  
al. 12.

The Samari-  
tanes accuse  
the Jews be-  
fore Numidius  
Quadratus.

The Jews lay  
the burthen of  
the warres on  
the Samaritanes  
and Cumanus.

Doxus with  
four other are  
crucified.  
Ananias, Ana-  
nus, Cumanus,  
Celer, and  
some other are  
sent to Rome.

Alias cap. 13.

Agrippa mo-  
veth Agrippi-  
na to intreat  
Cæsar to hear  
the cause of  
the Jews.

ous; but that when it is accompanied with outrages, it is intolerable. But their governours labored to pacifie them, promising them to deale so effectually with *Cumanus*, that he should take punishment of the murtherers: but they gave them no audience, but fell to arms, requiring *Elezar* the sonne of *Dineus*, to be their chieftain. This *Elezar* was a thief, who for many yeers made his abode in the mountains: They therefore spoyled and burnt certain villages of the Samaritanes. After that the report of all that which had passed, came to *Cumanus* ears, he took a company of the souldiers of Sebatte, with foure bands of foot men, and armed the Samaritanes likewise to go and make war against the Jews; whom they took, and slew many of them, and led more of them away prisoners. When the chieftest Governours in Jerusalem saw into what an infinity of mischiefs they were false, they clothed themselves in sackcloth; and cast ashes on their heads, exhorting those that were mutinous, to forethink themselves of the ruine of their countrey, the danger the Temple was in to be burned, the servitude both of themselves, their wives and children, to prophane and strange nations, and desired them to change their advice, and to lay aside their weapons, and cease to offer violence, to the end that they might hereafter live in quiet, & that every one of them would retire themselves peaceably to his own habitation. By which words in the end they being perswaded, returned home, and betook them to their businesse. The theeves also retired themselves again into their strong holds, and from that time all Judæa was replenished with thefts. The governours of Samaria resorted to *Numidius Quadratus* governour of Syria, who dwelt at that time in Tyre, to accuse the Jews for that they had fired their villages, and spoiled them; telling him that their losse did not so much trouble them, as for that they saw the Romanes were contemned by the Jews: who notwithstanding ought to appear before them as their competent Judges, yet nevertheless that they assembled themselves in such sort, as if the Romanes were not their superiours. For which cause they addressed themselves to him, to the end they might have redresse of those wrongs which they had received by them. This is that wherewith the Samaritanes charged the Jews: who answered to the contrary, alleading that the Samaritanes themselves had been the authors of that mutiny and uproare; and that *Cumanus* being wholly corrupted by their money, had smothered the matter, and done no justice on the murtherers. When *Quadratus* heard this, he reserved the judgement till another time, telling them that he would give sentence in the matter at such time as he came into Judæa, and had examined the truth of both sides, so that they returned without doing any thing.

Anon after, *Quadratus* came into Samaria, where he heard that the Samaritanes had been the authors of the trouble: and on the other side, knowing that some Jews likewise intended some insurrection, he caused them to be crucified, whom *Cumanus* had left in prison. From thence he transported himselfe to Lydda, which is a borough of no lesse bignesse then a Citie: in which place he sitting on his tribunall seat, heard the Samaritanes the second time, and discovered by the report of a certain Samaritane, that one *Doxus* one of the principall left among the Jews, and foure other his confederates induced the people to rebell against the Romanes. These did *Quadratus* cause to be executed. As for *Ananias*, who was the high Priest, and the Captain *Ananus*, he sent them bound to Rome, to render an account to the Emperour *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritanes and Jews, that they should speedily repaire to Rome; whither *Cumanus* and Captain *Celer* should conduct them, to the end they might be judged by *Cæsar* himselfe, upon the information taken on both sides: And fearing lest the common people of the Jews should break out into some rebellion, he repaired to the Citie of Jerusalem, to give order that the Jews should attempt to raise no new stirres: but when he came thither, he found all in peace, and busied in the celebration of the feast, and offering sacrifices to God, according to their accustomed ceremonies. Being therefore assured that no man would innovate or rebell in that place, he left them to their solemnities, and repaired to Antioch.

But the Jews that were sent to Rome with *Cumanus*, and the principall Samaritanes had a day assigned them by the Emperour to decide the differences that were between them: *Cumanus* and the Samaritanes laboured all that they might by the mediation of *Cæsars* friends and free-men, to have the upper hand of the Jews; and indeed the day had been theirs, if young *Agrippa* had not been in Rome. For he seeing that the matter was handled to the disadvantage of the Jews, besought *Agrippina* the Emperour wife, that she would labour her husband in such sort that he would be pleased to take full knowledge of that which was done; and that afterwards he should execute due justice on those whom he found guilty of that sedition. *Claudius* favourably gave care to this request: and hearing the whole matter, he found



A found that the Samaritanes were the first authors of all those mischiefs, and caused them to be put to death who came before him to plead, and banished *Cannanus* : he gave order also that Captain *Celer* should be sent back to Jerusalem, and that there in sight of all the people he should be dragged about the City, untill he died. Furthermore, he sent *Claudius Felix*, *Pallas* brother, to govern Judæa.

In the twelfth year of his reign, he gave *Agrippa Philips* Tetrarchy, with Batanea; and besides that, annexed thereunto Trachonitis and Abila, which in times past appertained to *Lysanias* Tetrarchy, taking from this the Province of Chalcis, which he had governed for the space of 4. yeers. After that *Agrippa* had obtained this gift at *Cesar's* hands, he married his sister *Druysilla* at *Azizus* King of the Emefsenians, who consented to be circumcised, because *Herod* being king of *Antiochia* for new would not give eare unto the marriage, for that he refused to

**B** Epiphanes king Antiochus Ioune would not give care unto the marriage, nor that he refused to entertain the religion of the Jews, although in times past he had promised his father no lesse. He gave Mariamme also to Archelaus Chelcias son, who by her fathers consent was beforetime promised him, on whom he begat a daughter called Bernice. A little after this, the marriage of Azizus and Drusilla was broken off, on this occasion following: At such time as Felix governed Jewry, he saw Drusilla, and was surprized with her love, for that she furpassed all other women in beauty. He therefore sent a certain Magician called Simon, who was born in Cyprus, and one of his greatest friends among the Jews, who perswaded her to forsake her first husband, and to marry with Felix, giving her to understand, that she should be happy, if she refused not this match. She unadvised, and resolved to rid her self from the envious affection which her sister Bernice bore towards her (who hated her in regard of her beauty, and for this

which her sister *Bernice* bare towards her (who hated her more for her beauty, and for this occasion feared not to injure her) she condescended to forsake the religion of the Jews, and to marry with *Felix*, by whom she had a son who was called *Agrippa*. His death hereafter will I declare, and how in the Emperour *Tiberius* time he died, and was burned in the fire of the mountain *Vesuvius* with his wife. *Bernice* remained a widow, very long time after *Herods* death, who was both her uncle and her husband, and the report was that she had the company of her brother. Finally, she wrought so much, that *Polemon* King of Cilicia caused himselfe to bee circumcised, to the end he might espouse her, purposing by that means to make it known how falsely she had been accused. Whereunto *Polemon* gave eare, because she was rich. But this marriage continued not any long time. For *Bernice* thorow her impu-

gency, as it is reported, abandoned *Polemon*, who giving over that marriage forfook also the religion of the Jews. At the same time *Marianne* having refused *Archelaus* her husband, married with *Demetrius* one of the chieftest Jews that were in Alexandria, both in regard of his descent, as also his riches, who at that time also exercised the office of Alubarcha, that is to say, the Governour of Arabia. She caused the sonne she had by him to be called *Agrippinus*. But of all this, will I speak moree exactly hereafter.

The Emperour *Claudius* died after he had reigned thirteen yeeres, eight moneths, and 20. dayes. Some say, that he was poysoned by *Agrippina* his wife, the daughter of *Germanicus* *Claudius* brother, which was first married to *Domitius Aenobarbus*, one of the greatest men of Rome: after whose death and long widowhood, she was finally married to *Claudius*, into whose house she brought her sonne called *Domitius*, by his owne fathers name, *Claudius*.

had before-time put *Messalina* his wife to death, for the jealousie that he had of her: although he had had children by her, namely, *Britannicus* and *Octavius*. He had *Octavia* also by his first wife *Patina*, which was elder then her brethren, and was married to *Nero*; whom *Claudius* so named, and adopted for his sonne. *Agrippina*, fearing lest *Britannicus*, growing to mans estate, should succeed his father in the Empire, and desirous to make her own sonne Emperour, as it is reported: she left nothing unattempted that might bring her husband to his death; and presently sent *Burrus*, who was Generall of the Army, with certain other Captains, and those of greatest power among his free-men, to bring *Nero* into the field, and to proclaime him Emperour. He being thus established in the Empire, caused *Britannicus*

**F** to proclaim him a Tyrant. He being thus made known  
to be secretly poysoned; and not long after this he openly caused his mother to be put to  
death, yeelding her this recompence, not onely for that she had borne him in her wombe,  
but also becaufe by her policies he had obtained the Empire. He likewise murdered *Othavia*  
his wife, and diuers other noble men, under colour of some conspiracy intended against  
him. But I wil no further prosecute this matter, for that there are diuers who have composed  
*Neros* History, of whom some have no regard of the truth, but have spoken at their pleasure,  
for that he had been their benefactor: other some transported with hatred & despight against  
him, have not been ashamed to publish such impudent lies against his renown, as they de-  
serue to be condemned. Neither doe I wonder that they have invented so many lies against  
*Nero*, considering that in those Histories which they wrote as touching the precedent  
Emperours

The year of the  
world, 4015.  
after the nati-  
vity of Christ, 93

Hedio & Ruf-  
finus, chap. 9.  
al. 14.  
Claudius Fel-  
ix Governour  
of Judæa.  
Drusilla.

Mariammec.

Fælix getteth  
Drusilla from  
her husband.  
Polemon king  
of Cilicia mar-  
rieth Bernice.

The year of the  
world, 4018.  
after Christs  
Nativity, 6.

Mariamme  
scorning  
Archelaus,  
marrieth De-  
metrius.  
Hedio & Ruf-  
finus, chap. 10,  
al. 15.

Agrippina,  
Messalina, and  
Pætina, Clau-  
dius wives.

Nero Empe-  
rou.

The year of the  
world, 4019.  
after Christs  
nativity. 57.

Nero a tyrant.  
Neros tyrant.  
Nero.



The year of the  
world, 4519.  
after Christs  
Nativity, 57.

Emperours, they have not studied to speak truth, although they had not any occasion to hate them; considering that they lived a long time after their death. But let these contempters of truth write as them listeth, for that they seeme to take delight in that licence. For mine own part I am intended to write nothing but the truth: neither stand I much on that which concerneth not the matter which I intreat of, purposing in all truth and diligence to declare that which hath befallen our nation of the Jews, without omitting of either their misfortunes or follies, that have proceeded with them. I will therefore return to the discovery of our affairs. *Azizus* King of Emefene being dead the first year of the Emperour *Neros* reigne, his brother obtained the kingdome: *Aristobulus* the sonne of *Herod* King of Chalcis, had the government of the Signory of the lesser Armenia from *Neros* hand. *Cesar* gave *Agrippa* a certain portion of Galilee, commanding those of Tiberias and Tarichæa to live under him. Besides this, he gave him *Julias* situate beyond Jordan, with foureteen boroughs neere adjoining thereunto.

# CHAP. VI.

*The acts and gifts of Felix, Governour of Iudæa.*

Alias cap. 16.  
Felix punisheth the  
thieves, and  
Magicians, and  
other seducers  
of the people.  
Eleazar the  
son of *Dinaus*  
sent to Rome.



UT the affairs of Judæa grew daily worse and worse. For the countrey was replenished again with thieves, and enchanterers, who deceived the common people. *Felix* apprehended many of them daily, and caused them to be executed and put to death. He took *Eleazar* also the sonne of *Dinaus*, who was captain of those outlaws and thieves that ranged in the countrey, and surprized him by a subtilty. For *Felix* had given him his word, that he should in no sort be endangered: Whereupon he came and submitted himselfe, and was presently fettered and sent to Rome. And for that he had conceived a displeasure against *Jonathan* the high Priest, who had divers times admonished him to use more circumspection in the government of Judæa, for feare he should be blamed by the people, for that he had required *Cesar* that *Felix* might be admitted to the government, he thought it not amisse to cut off *Jonathan*, who continually solicited and vexed him. For this cause, he perswaded and bribed a certain man called *Dora*, who was born in Jerusalem, and was one of those in whom *Jonathan* reposed his most trust, to bring in certain thieves to murder *Jonathan*, who willingly listned to his demands, and desirous to gratifie the Governor, by this means that ensued brought that to effect which he had intended. There were certain thieves that came up to Jerusalem, under colour to adore God, who carrying their swords closely hidden under their garments, accosted *Jonathan* and slew him. Now for that this murder was let slip, and not punished; from that day forward the thieves resorted boldly to solemne feasts, having their weapons hidden under their garments, and thronging in among the people, slew some of those who were their adversaries; and other some to pleasure those, who had hired them with ready money to rid them of those they mis-liked. And these outrages committed they not onely in other parts of the City, but in the temple likewise, where they slaughtered some who little suspected that any impiety should be committed in that place. For mine own part, I think that God hath destroyed our Citie in detestation of that impiety: and for that he accounted the Temple for an impure mansion place, he hath sent us the Romanes, who have set fire on the same to purge the City, and make us slaves with our wives and children, intending thereby to teach us wisdom by our own miseries. Thus was the Citie filled with these thefts and murders. And as touching the enchanterers and deceivers, they perswaded the common people to follow them into the desert, promising them to shew them signes and miracles done by the power of God: whereunto divers gave eare, and at last suffered the penaltie of their folly. For *Felix* recalling them back again, punished them.

Felix conspireth against  
Jonathan.

Butchery.

The deceitfull  
Magicians.

Hedio & Rufinus, chap. 12.  
al. chap. 17.  
A false Prophet draweth  
the Jews to the mount  
Olivet.

At that same time there came a certaine man from Ægypt to Jerusalem, who tearmed himselfe a Prophet, who incited the common people to follow him to the Mount called Olivet, situate not farre off from Jerusalem, and onely distant some five furlongs from thence, telling them from thence that he would make them see the wals of the City fall unto the ground, by which way he promised to give them entry. Which being reported to *Felix*, he caused his souldiers to arme themselves, and departing out of Jerusalem with great store of horse and foote, he set upon them, and slew foure hundred of them, and took two hundred alive: as for the Ægyptian he escaped out of the skirmish, and no man knew what became of him. The thieves also incited the people anew to make warre against the Romans, telling them that they ought not to yeeld them obedience; and they burned and spoiled divers of these boroughs which opposed themselves against them. It chanced also that



- A** that the Jews, which inhabited Cæsarea, mutined against the Syrians that were in the same City, in that they strove to have an equall authority in the government of the State as well as they. The Jews pretended the title of superiority, because that *Herod*, who was a Jew, had builded the city of Cæsarea: on the other side, the Syrians avowed the Jews sayings to be true; but they replied also that Cæsarea was in times past called the tower of Straton, and that at that time there was not one Jew that inhabited the same. Which when the governors of that countrey heard, they laid hands on the authors of this sedition, as well of the one as of the other party, and gave them the bastinado, pacifying by this means the trouble for a little space. For the Jews once more being puffed up with their riches, and contemning the Syrians, injuriously reviled and provoked them: on the other side, the Syrians being weaker in substance, but as great in heart (by reason the greatest number of those that bare arms with the Romanes were Cæsareans and Sebastens) at some times brake out into opprobrious speeches against the Jews, and at length the quarrell grew to that heat, that they cast stones one at another: so that on both sides divers of them were both slain and hurt; yet had the Jews the upper hand. *Felix* perceiving that this debate might breed a warre, came on between them, requiring the Jews to desist from further violence, and commanding his souldiers to beat down those who would refuse to obey him: by which means a great number were slain, and divers taken prisoners. Moreover, he gave his souldiers libertie to spoil, and rob divers very rich houses. The other Jews, who besides their authority were renowned for their moderation, fearing lest the like miserie should befall them, besought *Felix* to found a retreat, and to call in his souldiers, and to spare that which as yet remained, being foregrieved at that which had happened: to which *Felix* condescended. At that same time King *Agrippa* gave the Priesthood to *Ismael*, the sonne of *Phabeus*. There arose also a diffention betwixt the high Priests, and the other Priests and Governours of Jerusalem, and each faction walked forth accompanied with a troupe of proud and mutinous persons, who decided their debates with bitter words, and flinging of stones; so that no man might pacifie them. For all things were so out of order, as if there had been no Magistrates in the City: and the impudency and audaciousnesse of the high Priests permitted so much, that they sent their servants to the granges, to seize the tenths that were due unto the Priests; whereby it came to passe, that some poore Priests died of necessitie, and want: so much did the violence of the seditious at that time prevail above all right.
- D**

## CHAP. VII.

The government of *Portius Festus*: and of certain murderers.



- A**FTER that *Portius Festus* had been sent by *Nero* to succeed *Felix* in the government of Judæa, the chiefest of those Jews that inhabited Cæsarea, repaired to Rome to accuse *Felix*: and without all doubt he had been punished for the injuries he had committed against the Jews, if *Nero* had not pardoned him upon his brother *Pallas* submission and intreaty, who importuned him, and was at that time in great reputation with him. Furthermore, two of the chiefest amongst the Syrians wrought *Berillus*, who had sometimes been *Neros* Master, and at that time was Secretary of Estate in the Greek tongue, by mighty bribes, to beg at *Neros* hand the revocation of the right and title, which the Jews enjoyed in the government and administration of the Common-weal. For which cause *Berillus* solicited the Emperour, and obtained a letter at his hands, which was the cause of those mischiefs that afterwards hapned in our nation. For the Jews of Cæsarea, understanding what commission the Syrians had gotten, were so much the more kindled and encouraged to make warre.
- E**

- As soon therefore as *Festus* was arrived in Judæa, he found the countrey grievously afflicted with robberies, and the lower countrey was spoiled by sword and fire. The thieves likewise at that time increased wondrously, and they used short swords after the maner of a Persian Cymetre, and crooked like the Romane faulchion; with which they slew divers men. For thrusting themselves into the presse of people that came in great multitudes on the festival dayes to celebrate Gods service, they killed those very easily whom they listed; and oftentimes repairing to their enemies villages, they spoiled and burnt the same. But *Festus* sent divers forces both of horse and foot against certain Jews, that were seduced by an enchanter, who had promised them security and repose from all their troubles and molestations, if so be they would follow him into the desert; who slew both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a stately building, within the Palace at Jerusalem, neer unto the Porch. This Palace in times past appertained to the
- F**

The year of the world, 4019. after Christs Nativity, 57.

Hedio & Rufinus, chap. 13. al. 18.

A broil in Cæsarea between the Syrians and the Jews.

The year of the world, 4020. after Christs Nativity, 58.

Ismael the son of Phabeus High Priest. The strife betweene the High Priests & the Priests.

Alias, cap. 19. Felix accused.

Hedio & Rufinus, chap. 14.

The cutthroats among the Jews. Festus dispatcheth a great deceiver with all his followers.

Hedio & Rufinus, chap. 15. al. 20.

Asmonians,



The year of the world, 4020. after Christs nativity, 58.

The chiefeft men of Jerusalem, stop up the prospect of Agrippas house.

Joseph Cabi the sonne of Simon made high Priest.

Asmonians, and was situate in a high place with a goodly prospect, from whence they that listed, might with pleasure behold the whole City of Jerusalem, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chiefeft men of Jerusalem seeing this building, were sore displeased. For neither doth our custome or law permit that any one should look on that which is done in the Temple, and especially forbideth that any man should behold the sacrifices and oblations. They therefore builded a high wall upon the gallery, which was within the Temple on the Westside, which did not onely dam up the sight of the royall chamber, but also that of the gallery without the Temple on the West side, where the Romanes kept guard neer unto the Temple on the festiual dayes. Herewith was King *Agrippa* sore displeased, and the Governour *Festus* farre more then he, who commanded them to pull down the wall. But they besought him that he would give them licence to send their Embassadors to *Nero*, to this intent, alleadging that it was impossible for them to live, if any part of their Temple should be beaten down. Which being granted them, they sent ten of their chiefeft nobility, and with them *Ismael* the high Priest, and *Chelcias* the Treasurer of the Temple, unto *Nero*: who no sooner heard their suit, but he pardoned them, not onely for that they had done, but he commanded that the building should remain as it was. All which he did in favour of his wife *Poppea*, who was intreated by the Jews, for that she was a devout Princeffe, to sue for them. She therefore commanded the ten Embassadors to return, and kept *Chelcias* and *Ismael* for pledges with her. The King understanding how all things had past, gave the high Priesthood to *Ioseph*, surnamed *Cabi*, which was the sonne of *Simon*, who in times past had been high Priest.

## CHAP. VIII.

### The Government of ALBINUS.

Albinus Governour of Judæa. Ananus the son of Ananus the hie Priest. Hedio & Rufinus, chap. 16. al. 21. Ananus had five sons that succeeded him in the Priesthood.

The year of the world, 4025. after Christs nativity, 63.

James the brother of our Lord stoned. Ananus accused before Albinus. Jesus the son of Damneus possilleth Ananus place.



**A**S *AR* being advertised of *Festus* death, sent *Albinus* to govern Judæa. But King *Agrippa* commanded *Ioseph* to lead a private life, and advanced in his stead a certain man called *Ananus*, the sonne of *Ananus*, who is reported to have been most happy. For he had five sonnes, all which supplied the place of the high Priest, after himself had long time before them enjoyed the room: the like whereof hath never happened to any of our high Priests. The younger *Ananus*, who, as we said, was advanced to this place, was a rash and head-strong man, that followed the sect of the Sadduces, who (as we have already declared) were amongst all other the Jews the most severe in executing justice: whereas therefore *Ananus* was of this disposition, he thought that he had a fit occasion offered him to do what him listed after *Festus* death, and during the time that *Albinus* was as yet upon his way. He therefore ascended and sat down in the Tribunall, assisted by the Judges, and caused *James* the brother of *Iesus*, who was called *Christ*, to appear before him, with certain others, and accused them for transgressing the law, and blasphemy against God, and caused him to be stoned to death. They that were men of upright conscience within the City, and diligent observers of the Law, were very much displeased with this act, and sent secretly unto the King, beseeching him to prohibite *Ananus*, that hereafter he should commit no such like offence: for that his first action was not allowable. Some of them also went to meet *Albinus*, being on his way from Alexandria, to enform him that it was not lawfull for *Ananus* to assemble the Councell without his licence. *Albinus* perswaded by these words, wrote a cholerick letter to *Ananus*, wherein he threatned to punish him. And for the same cause King *Agrippa* dispossessed him of the Priesthood, after he had held the same for the space of three moneths, and in his stead he established *Iesus* the sonne of *Damneus*. After that *Albinus* was arrived in Jerusalem, he employed all his care and study to pacifie the countrey, by executing divers of the thieves.

Some forcibly gather the tenth of the Priests.

But the high Priest *Ananias* daily increased in honour and credit, and purchased the good will of the citizens by his liberality and great gifts. But he had certain mischievous servants about him, who conversed with those that were most intemperate and audacious, who repairing from grange to grange, took up many tenths that belonged to the Priests, and beat those that refused to tender them. The Priests used no lesse force then did their servants, having no man that might restrain them: whereby it came to passe that the Priests, who were before-time maintained by the tenth, died at that time for want of victuals. And the theeves renewing their entrance into the City by night, during the feast that was celebrated at that time, took the Secretary of Captain *Eleazar* alive, who was *Ananias* sonne, who was the high Priest. And having bound him, led him out of the City, sending *Ananias* word, that



**A** that they would deliver his Secretary, if he would labour so much with *Albinus*, as to deliver them their ten companions then prisoners, who were taken by him. To the performance whereof, *Ananias* perswaded *Albinus* by manifest reason: and by obtaining his demand, encreased and begat a number of miseries. For the theeves used all the wily means they could devise in apprehending some one of *Ananias* house; and when they had taken any one of them alive, they would not deliver him, except before they might have one of their own delivered. So that encreasing both in courage and number, they waxed more and more insolent to afflict the country.

At that same time King *Agrippa* enlarged the city of *Cæsarea*, surnamed *Philippi*, and in honour of *Nero* called it *Neronias*. He builded also to his great charge a Theater in favour of the Berytians, wherein every yeer he spent divers thousands of silver in sports. He distributed oyl and corn to every one of the people, and garnished all the City with most antick and goodly counterfeited portraitures upon the porches. Briefly, he well-nigh transported into the City all the ornaments of the rest of his kingdome; for which cause his subjects began to hate him, seeing he deprived them of their rare ornaments to adorn one strange city. *Iesus* the sonne of *Gamaliel* succeeded in the Priesthood, which the King had given him; and taken away from *Iesus* the sonne of *Damnus*: who resigned him his place against his will. Whereupon there arose a discord between them. For having assembled their resolute followers, they grew from bitter words to fatal blowes and stones. But amongst all the rest, *Ananias* was the richest in wealth and by his bounty reconciled the more unto him. *Castobarus* also and *Saul* gathered each of them a band of rascals and desperate men. These two were of the blood royall, and by reason of their affinity and alliance with *Agrippa*, they were well beloved. For which cause they were outrageous and violent; in spoiling and ravishing the fortunes of the weaker sort. From this time forward the estate of our City grew desperate, encreasing daily more and more in wickednesse.

When *Albinus* understood that *Gessius Florus* came to succeed him, disirous that they of Jerusalem should acknowledge some good turn at his hands, he called before him all those prisoners that were notoriously guilty of murder, and caused them to be executed. As for those that were imprisoned upon any small or slight cause, upon payment of their fines, he delivered them: and in so doing, the prison was cleansed of malefactors, and from that time the country remained full of theeves and robbers.

**D** The Levites, who were ordained to sing Hymnes unto God, solicited the King to assemble the Councell, and thereby to permit them to weare the linen Robe, which the Priests were accustomed to use, telling him that such an ordinance would dignifie his estate very much, in that he would be alwaies famous in memory of this new establishment. This suit of theirs was easily respected and admitted: For the King, after he had consulted with those who were his assistants, suffered the Levites that sung the Hymnes, to lay aside their ordinary Robe, and to apparell themselves in linen, as best liked them. He permitted also that another part of the Levites, who intended the service of the Temple, should learne to sing the Hymnes and Psalmes according as they had required. All which he did contrary to the ordinances of the country, which being broken, there was naught else to be expected but punishment.

**E** At that time was the building of the Temple finished: And the people perceiving that more then eightene thousand workmen should be idle, and deprived of wages, whereupon they were accustomed to live in travelling in the building of the Temple: on the other side, being loath to reserve their money through the fear they had of the Romans; to provide for those workmen (in the entertainment of whom they resolved to imploy their treasure: for if any one of them travelled but one hour in the day, he was suddenly paid his wages) they requested the King that it would please him to repair the Eastern gate on the outward part of the Temple, situate in a descent, the wals whereof were in height four hundred cubits, made of square stones of white marble, from the top to the bottome, and every stone twenty foot long, and six foot thick.

**F** This work was first builded by King *Saloman*, who was the first that builded our Temple. But the King, to whome *Claudius Caesar* had given the commission of building the Temple, thinking with himselfe that it was very easie to break it downe, but very hard to build it up, and that to reedifie the porch, it would cost much time & expence, he denied their request, permitting them neverthelesse to pave their City with broad stone. He took the Priesthood from *Iesus* the sonne of *Gamaliel*, and gave it to *Matthias* the son of *Theophilus*. In whose time the warre betwixt the Romanes and Jews grew to the first head.

The year of the world, 4026. after Christs Nativity, 64.

The theeves apprehend *Ananias* kindred and servants. *Cæsarea Philippi* new builded by *Agrippa*, and called *Neronias*. The Berytians receive much kindness of *Agrippa* hands.

*Ananias*, *Castobarus*, and *Saul*, prepared to spoil the weaker.

*Hedio* & *Rufinus*, chap. 17. al. 22. *Albinus* executeth the hainous malefactors. *Agrippa* giveth them of the tribe of *Levi*, leave to wear linen garments. *Agrippa* permiteth the Ministers of the Temple to sing the sacred Hymnes.

The people of the Jews beseech the King that it may be lawfull for them to repair the porch.

*Matthias* the son of *Theophilus*, high Priest.



This year of the  
world, 4026.  
after Christs na-  
tivity, 64.

Hedio & Rut-  
finus, chap. 18.  
The succession  
and number of  
the high priests  
among the  
Jews.  
Aaron and his  
progeny.  
There were  
83. high priests  
in all.

But I think it not amisse, but very answerable to the course of this present history, to speak G  
of the Priests, and to shew how they had their beginning, and to whom this honour may be  
lawfully communicated, and how many they were in number untill the end of the war. The  
first of them was *Aaron* *Moses* brother, after whose death his children succeeded him, and  
from that time forward the honour hath continued with their successours. For it is a law ob-  
served by our ancestors, that no man should be admitted to the Priesthood, except it be of  
*Aarons* posterity: for albeit he were a king, if so be that he were of another line, it was impossi-  
ble for him to obtain the priesthood. All the Priests after *Aaron*, who (as we have said) was the  
first, untill *Phanassus*, whom the seditious created Priest in the time of the warre, have been  
in number eightie three; wherof thirteen have executed the office from the time that *Moses*  
erected Gods Tabernacle in the Desert, untill such time as arriving in Judæa, King *Solomon*  
builded a Temple to God. For in the beginning, the high Priesthood continued with the  
possessors for term of life: but afterwards, although the Priests were yet alive, yet were there  
other successors planted in their rooms. These thirteen were of *Aarons* posterity, and ob-  
tained this degree in succession the one after the other. Their first government was Aristoc-  
ratia, which is the government of the nobility: afterwards a Monarchy; and finally, a royall  
government. The number of yeers wherein these thirteen flourished, were six hundred and  
twelve yeers, from the day that our fathers departed out of *Ægypt*, under the conduct of  
*Moses*, untill the edification of the Temple that was builded in Jerusalem by King *Solomon*.

After these thirteen high Priests, there were eighteen others; who after *Solomons* time  
succeeded one after another, untill the time that *Nabuchodonosor* king of *Babylon*, having  
encamped before the city, took the same, and burned the Temple, and transported our Na-  
tion into *Babylon*, and led away the high Priest *Iosedech* prisoner. The time of the Priest-  
hood, and continuance of these eighteen was four hundred sixty six yeers, six moneths, and  
ten dayes: so long as the Jews have had the royall government. After the surprizall of *Jeru-  
salem* by the *Babylonians*, untill such time as *Cyrus* King of *Persia* dismissed the Jews, and  
gave them leave to return from *Babylon* into their own countrey, with permission to re-  
edifie their Temple, there are seventie yeers: and at that time the captives being returned,  
*Iesus* the sonne of *Iosedech* took upon him the high Priesthood, who with those of his poste-  
ritie to the number of fifteen, have governed in a Democratic or popular estate, untill the  
time of *Antiochus* surnamed *Eupator*, for the space of four hundred and fourteen yeers. This  
*Antiochus* was the first, who with his Generall *Lyfias* displaced *Onias*, surnamed *Menelaus*, of  
his Priesthood; commanding him to be slain at *Beryth*, and after he had driven his sonne  
out of the succession, he established *Iacim* high Priest, who notwithstanding was of *Aarons*  
race, but not of his familie. For this cause *Onias*, the sonne of *Onias*, and nephew to the de-  
ceased *Onias*, retired himself into *Ægypt*: where growing familiar with *Ptolomey Philometor*  
and *Cleopatra* his wife, he perswaded them to build a Temple in the confines of *Heliopolis*,  
not unlike to that of *Jerusalem*, and to create a high Priest in the same: of which Temple in  
*Ægypt*, we have made very oftentimes mention. After that *Iacim* had held the Priesthood  
for the space of three yeers, he died without successour. For the City remained seven yeers  
without a high Priest. Again, the *Asmoneans* recovered the government of their nation, and  
after they had warred against the *Macedons*, they established *Jonathan* high Priest, who ex-  
ercised the office seven yeers: but afterwards he was slain by an ambush, and treason conspi-  
red against him by *Tryphon*, as we have declared elsewhere. After him, *Simon* his brother un-  
dertook the Priesthood, who was not long after slain treacherously by his sonne in law at a  
banquet. After him succeeded his sonne *Hircanus*, who enjoying this dignitie for the space  
of thirty one yeers, died when he was very old, leaving behinde him *Indas*, surnamed *Aristo-  
bulus*, who dying by sicknesse, left his brother *Alexander* his heir, both of the kingdome and  
high Priesthood. After that *Aristobulus* had obtained the royall government, he enjoyed  
both dignities one whole yeer. For this *Indas* surnamed *Aristobulus*, was the first that set the  
Diadem on his head, causing himself to be called a King. The which, *Alexander* did conti-  
nue: for he also joynd the kingdome with the high Priesthood, and reigned twenty seven  
yeers: and feeling himself draw neer to his death, he left it in *Alexandras* his wives hands to  
dispose of the Priesthood as she pleased. She therefore bestowed it on *Hircanus*: and as tou-  
ching the kingdome, she kept it in her own hands nine yeers, and afterwards died. Her sonne  
*Hircanus* was high Priest for so long time: for after *Alexandras* death, his brother *Aristobulus*  
made warre against him: and having overcome him, he took the kingdome from him, and  
not only seized the Crown, but the Priesthood. After he had reigned three yeers, & as many  
moneths, *Pompey* repaired to *Jerusalem*, and took it perforce, and laying hold of *Aristobulus*,  
sent him bound unto *Rome* with his children. After which he restored the Priesthood once  
more



A more to *Hircanus*, committing the government of the nation unto his hands, forbidding him in the mean space to wear the Diadem. Besides the first 9. yeers, *Hircanus* governed twenty and foure, but *Barzapharnes* and *Pacorus* Princes of the Parthians, passed Euphrates, and made warre against *Hircanus*, and took him alive prisoner, and made *Antigonus*, *Aristobulus* sonne, king. But after he had governed three yeeres and three moneths, *Sofus* and *Herod* took him alive perforce; and *Antonius* sent him to Antioch where he was put to death. After that *Herod* was created king by the Romans, there was never any high Priest created of the posterity of the Asmoneans (for he gave the high Priesthood to certain men of obscure and base condition, who were of the order of the Priests) *Aristobulus* onely excepted. This *Aristobulus* was *Hircanus* nephew, who was prisoner among the Parthians; and having given him the Priesthood, he married himself with *Mariamme* his sifter, to the intent to continue himself in the good liking of the people, in remembrance of *Hircanus*: but afterwards fearing, lest all of them should turn to *Aristobulus* side, he caused him to be slain, by finding out a means to cause him to be stifled, at such time as he bached himself in a fish-pond neer to Jericho, as we have declared before this. After him he bestowed the Priesthood no more on any of the line of the Asmoneans. *Archelaus*, his sonne, followed his fathers steps in respect of the Priesthood, and from that time forward the Romanes have enjoyed the soveraigntie over Jewry. All they then that have exercised the Priesthood from *Herods* time, untill the day that *Titus* took the City and the Temple, have been in all twenty and eight. All the continuance of their government was one hundred and seven yeers. Certain of these governed during *Herods* life, and in the dayes of *Archelaus* his sonne: but after these two were dead, the government was Aristocratically, or of the Nobility, wherein the Priests had the government over the whole nation. Thus much have we thought meet to speak at this time as touching the high Priests.

The year of the world, 4026.  
after Christs  
Nativity, 46.

Aristobulus  
slain by Herod  
supra li. 15. c. 3.

## CHAP. IX.

How *Florus*, *Albinus* successor, offered many injuries to the Jews, which constrained them to take arms.

D **G** *Esaius Florus* being sent by *Nero* to succeed *Albinus*, filled all Judæa with many mischiefs and miseries. He was a Clazomenian born, and was married to a certain woman called *Cleopatra*, no lesse mischievous then himself: who being beloved by *Poppea* *Neros* wife, obtained this dignity for him. He behaved himself so outrageously and violently in all his government, that through the great injustice he committed, the Jews praised *Albinus* as if he had been their benefactor. For he concealed his mischief, taking care lest it should wholly be conceited or discovered: but *Gesius Florus* behaved himself in such sort as if he had been sent to make open shew and sale of his villanies, published his injustice in the eares of our nation, without omitting either rapine or injustice in execution and inflicting punishment on the innocent. For he was pitlesse and covetous, and made no difference between noble and ignoble, and was not ashamed to be partaker with thieves: of whom there were divers that made it their profession, to steale without any feare, in that they were assured of their safety, because he was partaker with them. And in a word, there was no moderation in him; in such sort that the poore Jews being unable to endure the insolent rapines and spoiling of their goods that they received by these thieves, were constrained to abandon their own houses, and to flie their countrey, and remained in some more commodious place of security, yea though it were among strangers. What need I speak any more? He that constrained us to raise our swords against the Romanes, was *Florus* who made this account, that it was better for them to die all at once in great troupes, then to perish by little and little. In brief, the war began the second yeer of the government of *Florus* in that Province, which was the twelfth yeer of *Neros* Empire. But they that desire to know exactly all that which we have been constrained both to doe and suffer, may peruse my books as touching the Warres of the Jews. For which cause in this place I will end this ancient History, after which I have begun to describe the History of the Warre.

The year of the world, 4028.  
after Christs  
Nativity, 66.

Gesius Florus  
governour of  
Judæa.  
Gesius Florus  
worse then  
Albinus.

The year of the world, 4030.  
after Christs  
Nativity, 68.

Florus the original  
cause  
of the wars  
of the Jews.  
The beginning  
of the wars.

The Epilog of  
the antiquities  
of the Jews.

This ancient History containeth all that which hath been reported to be done since the first creation of man, untill the twelfth yeer of *Neros* Empire, omitting nothing that hath befallen the Jews, as well in *Ægypt* as in *Syria*, and *Palestine*: All that likewise which we have been enforced to suffer under the *Assyrians* and *Babylonians*, as also our estate under the *Persians* and *Macedons*, and finally under the *Romanes*. All this, as I suppose, I have compiled and gathered together with carefull diligence, and I have enforced myself to recite the



The year of the  
world, 4030.  
after Christs na-  
tivity, 68.

Joseph expert  
in the Greek  
and Hebrew  
tongues.

This volume  
was written,

The year of the  
world, 4057.  
after Christs  
Nativity, 95.

the number of those, who have been high Priests for the space of two thousand yeers. I have also collected the succession of Kings, their actions & governments, with the power of their Monarchies, according as it is amply described in holy Scriptures, as also I have promised in the beginning of my History. Furthermore, I dare boldly say, that whatsoever I have set down, is so assured, that there is no man either Jew or of what nation soever, yea although he should have employed the uttermost of his power, could more exactly communicate the same unto the Greeks, then I have done. For in their confessions and opinions who are of our nation, I have such knowledge in that which concerneth our doctrine, as I surpass them all: And as touching the Grecian disciplines, I have studied and learned the tongue, although I cannot boast of the familiar and fit pronunciation of the same, for that I have lived in the country. For amongst us we make but slender reckning of those, who are exercised in divers tongues, for that this study is accounted prophane by us, and common not onely to free persons, but also unto slaves: and they onely are esteemed to have profited in wisdom, who fully know the contents of the law, and who can expound the holy Scriptures. For this cause, although divers have travelled in this exercise of writing Histories, yet are there scarcely two or three of them that have written successfully, and have received the fruits of their labours. And it may be that it shall not be mis-thought of, if I freely speak somewhat of my progeny and life, considering that there are men at this day living, who can approve or reprove me in that I set down. And in this place I will make an end of mine ancient History, which I have reduced into twenty Books, containing sixty thousand verses. And if God grant me life, I will shortly entreat of our warres, and the events of the same that have hapned hitherto, which is the thirteenth year of *Domitianus Cæsars Empire*, and the fifty sixth year of mine age. Moreover, I am resolved to discover in foure Books, the divers opinions of the sects of the Jews, as touching God and his Essence, and our laws: according to which certain things are permitted us, and other some are forbidden.

### *The end of the Antiquities of the Jews.*





A



# THE LIFE OF FLAVIUS JOSEPHUS, THE SONNE OF MATTHIAS, WRITTEN BY HIMSELF.

B



Now therefore that I am not basely but nobly descended; being both on the fathers and mothers side, derived from the line of the Priests: and for as much as some are accustomed to draw the ground of their nobilitie, the one from this man, the other from that; so among our nation the marke of true nobilitie is, to derive a mans pedigree from the priesthood. Touching my self I am not onely lineally issued from the Priests, but I draw my originall from them, who amongst the foure and twentie ranks or families of Priests justly challenge the superioritie. More-

Josephus  
linage.

C over, by my mothers side I am of the blood royall. For the heires of the Asmoneans, from whom she is descended, have for a long time exercised the priesthood and princely power among our nation. I will likewise make it knowne, how my predecessors have succeeded the one after the other. My great grandfathers father was *Simon*, surnamed *Psellus*, that is, the flutterer, who lived at such time as *Hircanus* the high Priest, the first of that name, and the sonne of *Simon* the high Priest, was in office. This *Simon Psellus* had nine sonnes: the one of these was *Matthias*, surnamed *Aphias*. This *Matthias* took to wife the daughter of the high Priest *Ionathan*, by whom he had one sonne, who was *Matthias* surnamed *Curtus*, who was born in the first yeer of *Hircanus* priesthood. *Matthias* begat *Ioseph* the ninth yeer of *Alexandras* government, and of *Ioseph* came *Matthias* the tenth yeer of the reign of *Archelaus*; and *Matthias* begat me the first yeer of the Empire of *Caius Caesar*. I likewise have three sonnes, mine eldest is *Hircanus*, who was born in the fourth: my next, *Iustus*, who was born in the seventh: and *Agrippa* my last was born in the ninth yeer of *Vespasians* Empire. This genealogy of mine do I in this maner propose, according as I have found it writen in the publike registers, to put them to silence who shall pretend to reprove or detract the same.

Joseph the son  
of Matthias  
was borne in  
the first yeere  
of Caius Ce-  
sars Empire,  
and the 4001.  
yeere of the  
world, and the  
39. after  
Christs birth.

D My father *Matthias* was not onely famous for his expresse nobilitie, but hath also bin praised by reason of his justice and authoritie in Jerusalem, which is the mother city of all the rest in our countrey. My bringing up during my tender yeeres was with *Matthias*, who was my brother by the same father and mother; with whom I happily profited in all kind of science, having a good memorie and a quick apprehending spirit: so that, being as yet a child of fourteene yeeres of age, I was praised by all men in regard of the good affection I bare to learning, and the Priests and noblest citizens alwaies assembled about me, to receive certaine exact instructions from me in any thing that concerned our ordinances. About the age of sixteen yeers my desire was to have a search and insight into the sects of our nation, which (as I have said) are three: the first of the Pharisees, which is the chiefest. The second of the Sadduces. And the third of the Essians. For I truly thought with my self, that I might easily choose the better of the three, at such time as I had been exercised and acquainted with them all: for which cause with great abstinence & no lesse labour, I passed thorow them all: and not content with this experience, after I had heard that a certaine man called *Bannus* lived in the desert, clothing himselfe with that which the trees brought forth, and feeding on no other kind of meat, but that which they willingly yeelded him, washing himselfe attentimes by day and night in cold water to keep himselfe chaste; I began to imitate his course of life: and after I had lived with him for the space of three yeeres, and satisfied my desires, at last I returned into the citie.

Joseph from  
his infancy  
very studious,  
and addicted  
to learning.

F At the age of sixteen yeers, I began to intermedle with publike affairs, following the sect of the Pharisees, which very neerly resemblith that sect among the Gracians, who are called Stoicks. After I was six and twentie yeeres old, it was my fortune to repair to Rome upon this occasion that ensueth: During such time as *Felix* governed Judaea, there were certain priests my familiars, men of much honor, & more vertue, who upon some slight occasion

Joseph a Pharisee.



Josephs ship-  
wrack.

Joseph obtain-  
eth the priests  
liberties.  
The Jews  
seditious.

Joseph dehort-  
ing the Jews  
from sedition,  
is suspected  
by them of  
treason.

The Jews are  
plagued both  
by strangers  
and their own  
countrimen.

The Jews  
constrained  
by necessitie  
to make war.

were bound and sent to Rome by his commandement, to answer to that which was objected against them in *Cæsars* presence. Whereupon I being desirous to labour for their libertie, having especiall intelligence, that notwithstanding the torments wherewith they were martyred, they buried not in forgetfulnesse that piety which they ought to God, but lived on figs and nuts: for this cause I departed for Rome, and was encountred with many great and grievous hazards by sea. For the ship, wherein I sailed, was wrackt in the midst of the Adriatique sea, and there were about six hundred of us that swamme all night long, and upon the day-spring by Gods providence a Cyrenian ship came in sight, and both I and certain others to the number of fourescore, out-swimming the rest, were taken up into it and saved. After I had in this sort escaped, I came to Dicæarchia, which the Italians call at this day Puteol, and grew acquainted with *Aliturus* a Jew borne, who was a plaier, and in good reputation with *Nero*; by whose means insinuating my selfe into *Poppeas* knowledge, who was *Cæsars* wife, I determined to beseech her to procure those Priests liberties, with all expedition: which done, I by her means recovered their present libertie: and being gratified likewise by her with many great gifts, I returned into my country. There found I the common-weale too much addicted to factions and troubles, and divers too prone and ready to rebell and forget their allegiance to the Romanes. I inforced my selfe to repress the seditious, and exhorted them to change their opinions, representing before their eies the qualitie of those, against whom they enterprized their warre, with whom they neither might compare in experience of warre, neither in good fortune: for this cause I advised them, not to hazard and overthrow their country by their rashnesse and rage, and with it their posterities and themselves.

To this effect spake I unto them, and instantly intreated them to forsake their untamed resolution, for that I foresaw that the end of this warre would redound to our utter ruine: but I prevailed nothing with them. For the fury of desperate and dissolute men prevailed above reason: for which cause fearing lest by continuall inforcing of one thing, I should grow into hatred and suspicion amongst them, as if I favoured their enemies; fearing likewise lest if they should lay hold on me, they should be put to death, seeing that the fort of Antonia was already seized upon by the seditious; I retired my selfe into the inner part of the Temple. In proceesse of time, after *Manahem* and the chiefeft among the theeves were put to death, I came out again from the temple, and conversed with the Priests, and chiefeft Pharisees, who were surprized with great fear. And grievously were we dismayed, when we saw the people in arms: and being uncertain what to doe, and wanting the means to pacifie these mutinies, and apparently perceiving their manifest danger, both I and the Pharisees told them, our opinion was answerable to theirs, and counselled them to contain themselves in peace, and not to provoke the enemy. For our hope was, that *Iesius* would with all expedition draw out great forces, and chastise those peace-breakers. But as soon as he arrived, and had fought with them, he was overcome, and a great number of his men were slain: whereupon grew the utter ruine of our whole nation. For such as desired the warre, were puffed up with that victory, and conceived an assured hope that in the end they should overcome the Romanes. Besides that, this ensuing occasion presented it selfe: The inhabitants of the cities that bordered upon Syria, laid hands on those Jews that dwelt amongst them, and slew both them, their wives, and children, without any just cause or crime committed by them. For they had not conspired any waies, or intended to revolt from the Romanes, or to use any hostility, or any secret conspiracie against any of those, with whom they were conversant. But among all the rest, the citizens of Scythopolis exceeded all other in impiety and wickednesse. For being besieged without by certain of the Jews, they inforced those Jews that inhabited amongst them to take armes, and charge those of their own nation (which is both prohibited and unlawfull by our laws) who fighting against them discomfired them: but after this overthrow, they in such sort falsified and forgot their faith, that they had given to their associates and fellow citizens, that they slew every mothers sonne of them, to the number of many thousands. The like misfortune also fell upon those Jews that inhabited Damasco. But of this we have more amply spoken in those our books, which we have written of the warres of the Jews: and at this present I make mention hereof, intending to signifie, and certainly perswade the Readers, that the warre which was waged with the Romanes, proceeded not of a resolute intent and purpose, but of the most part of an inforced necessitie.

After that *Iesius* was overcome (as we have heretofore declared) the chiefeft men of Jerusalem perceiving that the theeves made a partie among the seditious, and were strongly and plentifully armed and provided, they began to fear lest if they should be found disarmed, they



**A** they should suddenly be overthrowne by their enemies; as in effect it fell out afterwards: and hearing that all Galilee was not as yet wholly revolted from the Romanes; but that a part thereof as yet entertained the peace, they sent me with two other Priests *Ioazar* and *Iudas*, who were both vertuous and honorable men, to perswade the mutinous to lay by their arms, and to let them know that it was more behoovefull for the good of the nation, that such men as were in authority and reputation, should have the keeping thereof. The resolution that was taken by them was, that they had them alwaies ready upon all occasions, but that they expected untill they were certified what the Romanes intended to do.

With this commission & such like instructions, I repaired into Galilee: where I found the Sephorites were in no small hazard in respect of their country, for that they of Galilee had resolved to forrage the same in regard of their league of friendship continued with the Romanes, and contracted and ratified by *Senius Gallus* Governor of Syria. But I delivered

**B** them all of that feare, and appeased the common people by permitting them, to send at all times when they pleased, their hostages to *Gesium*, who lay at *Dora* a City of Phoenicia. I found likewise that the inhabitants of Tiberias were already in armes, upon this occasion following: There were in that City three different factions, the one of the nobility, whose chieftaine was *Iulius Capella*, and all those that accompanied him, that is to say, *Herod* the son of *Miarus*, *Herod* the son of *Gamalus*, and *Compsus* the sonne of *Compsus* (for *Crispus* his brother, who in times past had been governor for *Agrippa* surnamed the Great was amongst his possessions on the other side of Jordan) all these, I say, gave counsell at that time to subscribe to the Romans authority, and to obey their King. But *Pistus* would no waies accord to this

**C** advice, in regard of his son *Iustus*: for naturally he was vaine-glorious. The second faction was of the common sort, who concluded upon warre. *Iustus Pistus* son, who was the ring-leader of the third faction, carried himselfe very doubtfully as touching the warre; yet notwithstanding he fought and thirsted after innovation, hoping that by a change he should encrease his power. Presenting himselfe therefore in the midst of the multitude he enforced himself to perswade the common sort, that their City had alwaies belonged to Galilee, and that during the daies of *Herod* the Tetrarch, who founded the same, it was the chieftest Citie, whose pleasure it was that the Citie of Sephoris should yeeld obedience to that of Tiberias. Furthermore, he avowed that they had not lost that preeminence in the time of King

**D** *Agrippa* the father, but had continued the same till *Felix* obtained the government of *Judea*. But for the present wherein they had been given by *Nero* to the younger *Agrippa*, they had fallen and lost their superiority. For the Citie of Sephoris obtained the soveraignty of Galilee, after that she acknowledged the Roman government, who had abolished the table royall and publike registers. By these words and others of like nature, enforced against King *Agrippa*, he incited the people to rebellion, signifying unto them, that the opportunity invited them to take arms, to the end that being associated with the Galileans, they might make themselves Lords, for that all of them would willingly joine themselves with them through the hatred they bare to the Sephorites, on whom they would revenge themselves with great force, because they continued in their allegiance, which they promised to the Romanes.

**E** And by these words he won the peoples hearts unto him: for he was a man that was very eloquent, and by his subtilty and politike discourse, easily overthrew all that which his adversaries produced against him. For he was not ignorant of those sciences that are knowne unto the Greeks: but trusting to his wisdom and good discourse, he began to discover how all things had past at that time, to the intent that by such colourable insinuations he might smother the truth. But in the processe of our discourse, we will declare that he was a man of a dissolute life, and that by his and his brothers meanes, he wanted little of utterly overthrowing his country. When as therefore this *Iustus* had perswaded the Citizens of Tiberias to take armes, and had constrained divers men likewise, who were of the contrary

**F** opinion to doe the like, he issued out with them, and burned the villages of the Gadareniens and Hippenians, that are situate in the confines of Tiberias and Scythopolis. In this estate was Tiberias: and as touching *Gischala*, their estate and affaires were brought to this issue: *Iohn* the son of *Levi* seeing some of the Citizens waxen proud by meanes of their revolt from the Romanes, laboured to restrain them; and required them to continue in their allegiance: but notwithstanding all his perswasion and diligence he could not contain them. For the nations round about them as the Gadareniens, Gabaraganeans and Tyrians assembled a great army, and with the same assailed *Gischala*, and took it by force: and after they had consumed it by fire & utterly destroyed the same, they returned every one to their dwelling

The danger of the Sephorites.

Sedition in the Citie of Tiberias. Three factions in the city of Tiberias.

The oration of Iustus, Pistus sonne, to the multitude.

Iustus incites the people to rebellion.

Iustus the offspring of war.

*Gischala* burnt and spoiled.



dwelling places. *Iohn* being fore displeased with this act armed all those that were with him, G  
set upon these abovenamed nations: and having obtained the victory, he reedified *Gischala* in farre better sort then it was before, inclosing it with a wall, to the intent it might be the better fortified againt future invasions.

Gamala faith-  
full to Rome.  
The danger  
whereinto  
Philip Iacims  
sonne was  
fallen.

Varus unjustly  
executeth him  
that brought  
the letters.  
Varus tyrann  
y in gover-  
ning the  
country.  
Varus seeketh  
to conceale  
his power and  
tyranny.

Varus killeth  
the seventy  
Jews with  
the Embassa-  
dours.  
The Jews re-  
tire themselves  
into the for-  
tresse of Ga-  
malah, and this  
their resort  
Philip also.

But those of Gamala persevered in their faith towards the Romanes, for the occasion that enfueth: *Philip* the sonne of *Iacim*, who governed under King *Agrippa*, escaping beyond all opinion, and flying to the royall Palace in Jerusalem at such time as it was besieged, fell into another great danger; to wit, to be slaine by *Manahim*, and those theeves that were with him: but certain Babylonians his kinsmen being at that time in Jerusalem, hindered the theeves from executing their purpose at that time. When as therefore *Philip* had sojourned there for the space of foure daies, on the fift he fled away, disguizing himselfe in a false haire, for fear he should be discovered: And as soon as he was arrived in one of those villages which was of his owne possession, situate neer unto the mount Gamala, he sent for certaine of his subjects to make their repair unto him. But God would not permit it; but for *Philips* greater good, he crossed the scope of his intent, which otherwise had been the ruin of many: for being surprized by a sudden fever, he committed certain letters of his written to *Agrippa* and *Bernice* who were yet but young, to one of his free-men, commanding him to deliver them to *Varus*, who was put in trust by the King and Queen, to administer the affaires of their kingdome, for that they were gone to Beryth to meet with *Gessius*. As soon therefore as he had received *Philips* letters, and understood that he was escapt, he took it very hardly, for that he thought it would be said that the King and Queen had no use of him since *Philip* was arrived. He therefore brought him that had the carriage of these letters, into the peoples presence, objecting against him that he had forged that writing, alledging that he falsely lyed in that he reported that *Philip* was in Jerusalem, making warre with the Jewes against the Romans: and for that cause he commanded him to be executed. *Philip* being ignorant of the cause why his free-mandid not returne, sent another with letters, to the intent he might discover what was become of his first messenger, and for what cause he staid so long. But *Varus* accusing his second messenger also very falsely, commanded him to be executed, as he had done the first. For the Syrians that inhabit *Cæsarea*, had made him proud, inso- much that he aspired to high and great matters, by telling him that *Agrippa* should be put to death by the Romans, in regard of those faults which the Jewes had committed; and that *Varus*, who was royally descended, should possesse his government. For without question *Varus* was held to be of the blood-royall, for that he derived his pedigree from the Te- trarch *Sohemus* that governed the country that abutted on Libanus. For these causes, *Varus* grew proud, and retained *Philips* letters by him, hoping by these means that the King should have no knowledge thereof; and he set watch in every passage, for feare lest any man should stie & certifie the king, of that which had hapned; & to give the Syrians the better content, who dwelt in *Cæsarea*, he put divers of those Jewes that dwelt among them to death. He intended also to undertake a warre against the Jewes of *Barthana*, who were called Babylonian Jewes, by confederating himself with the Trachonites of *Barthana*. For which cause, sending for twelve of those Jewes who were of most estimation among the inhabitants of *Cæsarea*, he enioyned them to repaire to *Ecbatane*, to signifie unto those of their nation that dwelt there, that *Varus* understanding that they pretended to take armes against their king, and scarcely beleaving it, had sent them unto them, to perswade them to lay by their arms. And that this should be a certain signe, by which they might perfectly expresse that he had no reason to give credit to their reports who had enforced and objected so much against them. Furthermore, he commanded them that seventy of the chiefeft of them should be chosen out, to answer to those accusations wherewith they should be charged. These twelve arriving in *Ecbatane* and entertained by those of their nation, found that they neither imagined nor intended any commotion: for which cause, they perswaded them to send their seventy men: which they did, little suspecting that which would happen.

As soon therefore as these with the other twelve Embassadors came to *Cæsarea*, *Varus* having inking of their coming, met them on the way with the kings forces, and slew them altogether with the foresaid Embassadors, and took his way towards the Jewes of *Ecbatane*. But one of the seventy, who had escaped, resorted thither with all expedition preventing *Varus*, and certified the rest of that which had hapned. Whereupon, they incontinently fell to arms, and with their wives & children retired themselves to the fort of Gamala, abandoning their villages which were stored with all kind of goods, and many thousand cartell. When *Philip* had tydings hereof, he repaired himselfe also to the fort of Gamala: where he no sooner arrived,



**A** arrived, but the people cried out with a loud voice, exhorting him to take the sovereignty, and to make warre against *Varus* and the Syrians of *Cæsarea*. For they had intelligence that the King was dead. But *Philip* moderated their fury, recounting unto them what benefits the King had bestowed on them, and of what power the Romanes were, against whom it was but a folly for them to take arms, and in the end he perswaded them to peace. The King understanding that *Varus* was determined to kill and murder all the Jews that were in *Cæsarea*, with their wives and children all in one day (who were as many in number) he sent unto him *Equus Modius* to supply his place, as it hath been by us declared in another place. Mean-while *Philip* kept the fort of *Gamala*, and the countrey thereabouts, persevering in their fidelitie and loyalty to the Romanes. As soon as I arrived in *Galilee*, and had perceived and learned all occurrences that had happened, by those who reported the same unto me, I presently signified the whole estate by my letters, to the Councill at *Jerusalem*, to know what their pleasure was I should do. Who gave me this answer, that I should remain where I was, and retain those Embassadors that I had with me, if they thought good to take charge of *Galilee*. But they being very wealthy, by means of those tenths and tithes that were given them; and very willing, because they were due, to gather them up in right of their priesthood, resolved with themselves to return to their own houses. But for that I entreated them to remain with me, untill such time, as we had settled the affairs, they willingly consented unto me. I therefore departed with them to the citie of *Sephora*, and came into a borough called *Bethmaus* distant from *Tiberias* some foure furlongs, and from thence I sent a messenger to the councill of *Tiberias*, exhorting the chieftest among the people to come and speak with me: who coming forth to visit me, accompanied with *Iustus* also, I told them that I was sent Embassador unto them, with those other, by the communalty of *Jerusalem*, to perswade them to deface that building that was erected by *Herod* the Tetrarch, wherein divers figures of living creatures were painted; for that our law forbade them to allow or doe such things; and I exhorted them to suffer us to doe that execution as soon as they might.

*Gamala* still faithful to the Romanes.

*Joseph* by the commandment of the Councill remaineth in *Galilee*.

**C** *Capella* and those of his party, did for a long time refuse to consent thereunto: but in the end we enforced them so much, that they condescended. Now whilst we debated upon this conclusion, *Iesus* the sonne of *Saphias* (of whom we have spoken heretofore, declaring how he was the chieftain and conductor of the faction of sailers and poore men) took with him certain *Galileans*, and set fire on all the palace, under hope to get great riches thereby (for that there were certain roofs of the house covered with gold) who spoiled many things against our consent. For after we had conferred with *Capella*, and the chieftest *Tiberians*, we retired our selves from *Bethmaus* into the higher *Galilee*. In the mean time *Iesus* men slew all the *Greeks* that remained there, and who before the warre had been their enemies. Which when I was certified of, I was grievously displeased, and came down to *Tiberias*, and disposed of the Kings moveables, for fear lest they should be carried away by the robbers: and having recovered a candlestick of *Corinthian* work, princely tables, and no small quantitie of massive silver, I resolved with my self to reserve it to the Kings use. Calling therefore ten of the chieftest Senators, and *Capella*, *Anillus* sonne unto me, I delivered the vessels into their hands, charging them to deliver the same to no man, except it were to my self.

The Palace set on fire that was in *Tiberias*.

*Joseph* protecteth the safety of the Kings goods.

**D** From thence, with nine associates I went to *John* at *Gischala*, to know what his minde and resolution was, and I presently smelt out by him, that he affected innovation and tyranny. For he besought me to grant him libertie, to transport *Cæsars* wheat that was stored up in the villages of higher *Galilee*, telling me that he would bestow the same in reedifying and repairing the walls of his countrey. But I smelling out both his drift and counsels, denied him that liberty. For I thought that that wheat would either serve the Romanes, or my self, for that already I had the care of that countrey committed to my hands by the citie of *Jerusalem*. When as therefore he could winne nothing at my hands, he appealed to my companions, who were improvident of those troubles that were to come, and greedy of rewards, and obtained at their hands through his lavish liberality, a libertie to dispose of all the corn that was in the Province, in that I my self was unable to contradict them both. After this, *John* used another subtiltie: for he said that those Jews, who inhabited *Cæsarea Philippi*, being by the command of their King, to whom they were subject, kept prisoners within their walls, being in want of pure oyle, desired to buy the same at his hands, for fear lest contrarie to their custome, they should be compelled to use that of the *Greeks*. But this spake he not in respect of religion or devotion, but for his filthy lucre sake. For knowing that among the *Cæsareans*, two sextaries were sold for a drachme, and that at *Gischalis*

*Johns* acts in *Gischalis* and his covetousness.



eighty sextaries were sold for four drachmes, he sent all that oyle that was in that place unto them, doing it (as he thought) by my permission. But I did not willingly condescend thereunto, but for fear lest if I should withstand the same, the people should stone me to death. As soon therefore as I had given him leave, *Iohn* gathered a great summe of money by this cunning shift.

Joseph sends back his companions to Jerusalem, Joseph President of Galilee.

Joseph joyned seventy of the Nobility with him. Joseph at thirtie yeeres of age offered no woman violence, and would not be bribed.

Josephs bounty towards his enemies.

The Galileans faith and love towards Joseph. Iohn desireth that he might bathe himself in the hot baths of Tiberias.

Iohns treason.

The people of Tiberias came out to meet Joseph.

Josephs exhortations to the Tiberians.

From this place dismissed I my companions, and sent them back to Jerusalem, imploying my self wholly afterwards in preparing armour, and fortifying Cities. After this, calling the stoutest theeves before me, when as I perceived that I might not recover their weapons from them, I perswaded the multitude to hire them by rewards, telling them that it was more profitable for them to entertain them in their service, then to suffer their country to be spoiled by their excursions. And thus having taken their oaths, did I dismiss them under condition, that they should not come into our region, except they were called, or to receive their due pay under condition, that they should abstain from spoiling either the Romanes or the inhabitants of the country. But above all things my care was to keep Galilee in peace. And whereas my desire was to get seventie pledges of their loyaltie, chosen out amongst their nobility under pretext of friendship, as soon as they came unto me in way of friendship, I made them my companions and fellow Judges, and decreed many things according to their opinions, having an especial care lest through rashnesse I should injure justice, or through corruption of rewards distain mine incorrupted honour. At such time therefore as I was thirtie yeeres old, at which yeeres although a man bridle himself from unlawfull affections; yet hardly can he escape from the poisoned sting of detraction, especially if a great authority be annexed to his green yeeres: I never offered vain and unlawfull courting to any woman, neither could any man fasten bribe on me, in that I pretended want of nothing: yea, I refused those tenths which in right of priesthood I might have received from those, that brought them me. Yet after the conquest of the Syrians, I took part of the spoil, which (as I freely confesse) I sent to Jerusalem to my kinsmen. And whereas at two times I had forcibly overcome the Sephorites, the Tiberians four times, and the Gadarenians once, and had brought *Iohn* under my subjection, who had oftentimes sought to entrap me; neither could I endure to revenge my self on him, neither on any of the abovenamed people, as in the sequel of this Story I will make manifest.

For which cause I suppose that God, who is the tryer and searcher of all just hearts, both delivered me at this time out of the hands of mine enemies, and afterwards, and that many times out of dangerous and severall misfortunes; as hereafter shall appear in time and place. But so great was the faith and benevolence of the common people of Galilee towards me, that their cities being overthrown, and their families led into captivitie, they spent not so many tears for their own calamities, as they bestowed cares for my preservation and securitie. Which when *Iohn* perceived, he began to envy me, and befought me by his letters, that I would give him licence for his health sake, to bathe himself in the hot baths of Tiberias: I suspecting no treason, willingly granted him that which he demanded. Moreover, I wrote unto those, to whom I had committed the trust and administration of the Citie, to prepare him a lodging, and to furnish all his companions with victuals, and to provide him also of all things necessarie for his diet and entertainment. In the mean space, I my self past my time in a certain village of Galilee called Cana. But after that *Iohn* came to Tiberias, he wrought the townsmen in such sort, that forgetting both their faith and dutie, they revolted unto him; and many of them lent a willing care unto his entreaties, especially such as rejoycing in innovations were too prone to change, and greedy of dissension: but in especiall *Iustus* and his father *Pestus*, willingly entertained this occasion to revolt from my obedience, and to submit themselves to *Iohn*; yet was this conspiracie of theirs prevented by my speedy acceffe. For a certain messenger came unto me from *Silas*, whom I had in former time preferred to the government of Tiberias, who certified me of the citizens intent, and exhorted me in all haste to make my repair thither, for that otherwise the Citie would shortly fall into another mans hands. As soon therefore as I had perused *Silas* letters, I travelled all night long with two hundred chosen men; and sending a messenger before me, who might signify my approach to the citizens, I lost neither time nor way: And in the morning when I drew neer unto the Citie, the whole people came out to meet me, and among the rest *Iohn*, who after he had beheld me, and saluted me with a suspicious countenance, fearing lest his treason being discovered, he should grow in danger of his life, speedily retired himself into his lodging. And when as I drew neer the Citie within a furlong, dismissing all my guard but one, and retaining onely ten armed souldiers with me, I began to expostulate with the Tiberians from a certain high place, from whence I might be heard; and counselled them that



**A** that they would not revolt, left in so doing they might shortly repent them of their mutability and breach of faith: for that no man hereafter would give him credit, being already either suspected or guilty of this their perfidiousness.

Sarcely had I spoken this, but that I heard one of my attendants, who perswaded me to descend, telling me that this was no time now to reconcile the Tiberians, or to perswade them, but rather to seek for mine own securitie; and how I might escape mine enemies. For after that *John* had learned that I was destitute of followers, he sent a thousand of his chosen souldiers: commanding them to kill me; who were at hand, and ready to commit the murder, had I not speedily leapt down with my servant *Jacob*, and being relieved by *Herod* the Tiberian, had been brought to the lake; where finding a barke by chance, and putting forth to sea, I escaped contrary to mine enemies expectation, and came to Taricheas.

John seeks to betray and murder Joseph.

**B** As soone as the inhabitants of that citie understood how perfidiously and traitorously the Tiberians had dealt with me, they were fore displeased, and betaking themselves to their weapons, perswaded me to leade them forth against them, telling me that they would revenge the injurie that was offered unto their Governour, and they blazed this treason of theirs thorow all Galilee. For which cause a number of armed Galileans came to me, requesting me that I would invade Tiberias, and entering it, that I would spoile the same; and in the ruines thereof, that I would sell the inhabitants with their whole families under the speare. The like did my friends, who escaped with me out of the Citie, perswade me: But I in no sort would admit their suite, supposing it to be a matter unworthy my discretion, to revive a cause of civill warre, imagining with my selfe, that such a contention ought to preceede no further then words: yea, I protested unto them, that such revenge would be prejudiciall to themselves also, if the Romanes standing at gaze, they should spend themselves in civill discords. By this means at length the Galileans wrath was appeased.

The Galileans require that they may invade Tiberias.

**C** But when *John* perceived that he failed of his purpose, he began to feare: for which cause taking with him those armed men that he kept about him, and forsaking Tiberias, he repaired to Gischala, and from thence he wrote his letters unto me, excusing the fact, as if he had had been no waies guilty thereof, and besought me that I would in no sort suspect him, and confirmed his words with execrable oathes, whereby he might win the more credit to his writing. But the Galileans, who were gathered in great multitudes from all parts of the region, knowing that he was a wicked and perfidious man, besought me that I would leade them forth against him, promising me to overthrow both him, Gischala, and all his countrey. Therefore, after I had given them thanks for their love towards me, I promised them that mine offices of love should be answerable to their kindnesse. Yet besought I them to restraine themselves, and to grant me pardon, for that I thought it better to appease, then procure troubles.

John excuses himselfe to Joseph.

**D** This request of mine the Galileans granted: Whereupon we presently came to Sephoris. But the townsmen, who were resolved to continue faithfull towards the Roman people, fearing my approach, endeavouring themselves to distract me with some other affairs, whereby they might live in more security. Whereupon, sending their messenger to *Iesus*, the Captain of the theeves, that kept upon the confines of Ptolomais, they promised him a great summe of money, if with his army of eight hundred men, who lived under his command, he would wage warre with us. He, allured by their promises, bethought himselfe to assaile us suddenly and unawares: for which cause he besought me by a messenger, that I would grant him leave and libertie to come and salute me: which when he had obtained, for that I was wholly ignorant of his treason, taking with him a troupe of his theeves, he hastened speedily towards me: yet failed he of his purposed treason; for when he was not far off from me, a certain fugitive of his troupe discovered his intent towards me. Which when I heard, I went out into the market place, faining that I knew nothing of his secret fraud, attended with a multitude of armed Galileans, and among these with certain Tiberians.

Iesus captain of theeves.

**E** Afterwards, sending abroad certain spies, who should scoure the high-waies, I commanded the keepers of the gates, that they should onely suffer *Iesus* to enter with the foremost of his company, & exclude the rest: and if they should attempt to break in by force, they should bear them off. Who fulfilling that which was commanded them, *Iesus* entered with a few: and being willed by me presently to lay down his weapons, except he desired to be slaine; he, seeing himselfe invironed with armed souldiers, obeyed. Whereupon they that followed him, and were excluded, perceiving that their Captain was apprehended, suddenly betook the to flight; & leading *Iesus* apart, I told him I was not ignorant of those treasons, which he intended against me, neither by whose provocations he attempted the same. Yet told I him that

Iesus seeks to betray Joseph.

Joseph politely surpriseth Iesus.



Josephs boun-  
tie towards  
Jesus.

Josephs care  
of religion.

Ebutius a-  
gainst Joseph.

Ebutius de-  
parteth with-  
out perform-  
ing any  
thing.

Joseph trans-  
porteth corne  
into Galilee.  
Joseph against  
Neopolitanus.

John malign-  
eth Josephs  
good successe.

The Gabare-  
nians revolt  
upon Johns  
persuasion.

The Debarit-  
enians spoile  
Ptolomeis  
wife.

that I would pardon him, if so be by changing his manners, he would be faithfull unto me hereafter. Who promising me all that which I requested, I dismissed the man, and gave him leave to depart with his weapons: yet threatened I to punish the Sephorites, except hereafter they desisted from their treasons. About the same time there came two noblemen unto me, who were subject to the king of Trachonites, bringing with them both horsemen, armour, and money: whom when the Jews would have constrained to be circumcised, if so be they would remain amongst them, I would not permit them to be troublesome to the Trachonites, alleading that every man ought, according to his own minde, and not by other mens impulsion, serve God: and that it was not to be suffered that they, who for their securitie sake were fled unto us, should repent themselves of their trust they put in us. And thus having perswaded the multitude, I freely and abundantly furnished these men with all things necessary.

In the mean space, Agrippa sent out his forces under the conduct of *Equus Modius*, to take the Castle Magdala by force, which for that they durst not assault, they beset the waies, and the rather troubled Gamala. But *Ebutius Decadareus*, who had the government of the great champaine, hearing that I was come to a certaine village called Simonias, situate on the confines of Galilee, and distant from the same some sixty furlongs, took with him by night one hundred horse that attended him, and about two hundred footmen, with certain inhabitants of the Citie of Gaba their associates, whom he conducted by night, and assailed and beset the borough where I was. Against whom after I had drawn forth a valiant band of men, *Ebutius* laboured all that he might to toul us into the champain, for that he trusted very much in his horsemen: but he easily perceived that we might not be won. For knowing the advantage which the horsemen had, if we should encounter them in the plain, considering that we were but footmen, I resolved to fight in the place where we were: and *Ebutius* charged us for while very valiantly. At length, perceiving that he had no use of his horsemen in that place, he sounded the retreat, & departed back again with lost labour to Gaba, having onely lost three men in the battell. But I presently pursued him with two thousand armed men: and when I came to Besara, which is situate on the confines of Ptolemais, distant some twenty furlongs from Gaba, where *Ebutius* encamped at that time, and besetting all the passages with courts of guard, whereby we might be more secure from the excursions of our enemies, untill we had carried out the wheat, whereof there was a great quantity stored up in that place, which was gathered out of the townships thereabout, belonging to Queen *Bernice*, and loading divers Camels and Affes, which to that end I had brought with me, I sent the same corn into Galilee. And having finished this businesse, I offered *Ebutius* the battell: and whereas he detracted the same, being terrified by our boldnesse, I took my course to encounter with *Noepolitanus*, who (as it was reported) was in the territory of the Tiberians, and foraged there. Now this *Noepolitanus* was a Captain of horsemen, and had undertaken to defend Scythopolis against their enemies: Having therefore driven him from doing any wrong in the countrey belonging to the Tiberians, I provided for the securitie of Galilee.

But *John* the son of *Levi*, who (as we said) lived at Gischala, after he heard that all things fell out fortunately with me, and that I was loved of my subjects, and feared by mine enemies, was sore aggrieved thereat: and supposing his own fortune was embased by my felicity, and being roused with no small envy, and in greater hope that he should hinder my good successe, if so be that he could bring me in hatred with my subjects, he solicited those of Tiberias and Sephoris to forsake me, and supposed also that the Gabarenians would revolt unto him, which Citie is the chiefest in Galilee. For he told them, that under his conduct the common-weale should be more discreetly governed: but among the rest, the Sephorites gave least care unto him, for that neglecting us both, they onely held for the Romanes.

As for the Tiberians, they would not consent to rebell: yet notwithstanding they promised him some friendship. But the Gabarenians wholly addicted themselves to *John*, by the means of one *Simon*, a principall Citizen, who was *Johns* fellow and friend. Yet did they not openly seeme to allow him, for that they vehemently feared the Galileans, whose good will towards me they were long time assured of, but privily they sought another means to entrap me. And truly I fell into great danger upon this occasion. For when as certain Debarittenians (being audacious young men) had intelligence that *Ptolomeis* wife, the Kings steward, under the conduct of certain horsemen should in great pompe travell along the great Plain, out of the Kings countrey into the Romane government, they suddenly set upon them, and putting the woman to flight, chissly spoiled all that which she carried with her. Which done, they



**A** they drave to Taricheas, a place where I then kept, certain Moyles loaden with apparell, and household stuffe of divers sorts: among which there were divers silver vessels, and five hundred pieces of gold. Intending therefore to reserve these things for *Ptolomey*, as being one of the same tribe, in that our law permitteth not to defraud, no not our enemies, if they be of the same tribe; I told those that brought the goods thither, that they must be kept to be sold, to the end that the price of the goods might be bestowed upon the building of the wals of Jerusalem. This motion of mine, the young men interpreted very hardly, in that they were cut off from the part of the prey which they hoped for. For which cause, dispersing themselves in the streets of Tiberias, they spread a rumour that I would betray the countrey to the Romanes, alleading that I onely fained that the prey was destinated towards the repairing of the wals of Jerusalem: whereas the truth was, that I kept the same to the intent I might restore it to the owner. In which matter they were no whit deceived in their opinion. For after the departure of the young men, I called unto me two chiefe citizens, *Dassion* and *Iannaus* the sonnes of *Levi*, intire friends to the King, and commanded them, that taking the household stuffe with them, they should convey it unto the King, threatening them with death, if they revealed this secret to any man.

Joseph laboureth to restore Ptolomey to his goods,

But when as the rumour was spread thorow Galilee, that I would betray the region into the hands of the Romans, and all of them being grievously bent and intent against me to punish me; they of Taricheas also giving credit to the young men, fained speeces, perswading my guard, and the rest of the souldiers, that forsaking me whilst I was asleep, they should come into the horse-race, and consult with other in that place how to degrade me, and give the honour unto another. They, being perswaded, came to the appointed place, where they found many others there arrived: and all of them cried out with one consent, that it was meet to take punishment on a traitor, who hath sought the destruction of the commonweale. But he that most of all incited them to these troubles, was *Iesus* the sonne of *Saphias*, who at that time had the magistracy of Tiberias in his hands, a man given over to all wickednesse, and borne to breed troubles, and stirre up sedition.

Sedition against Joseph. Iesus the son of Saphias, conspireth against Joseph.

**C** This man, bearing *Moses* tables in his hands, and coming out into the midst of the assembly, spake thus with a loud voice: If (said he) you be touched with no care of your selves, yet at the leastwise contemne not these sacred laws, which this your chieftain *Joseph*, a man worthy to be hated by all men, hath of long time dared to betray, and for that cause is worthy of extreme punishment.

**D** After he had thus spoken, and was applauded by the acclamations of the people, he leading the armed men with him, hastily repaired to the house where I kept, with a certain intent and purpose to put me to death. Meanwhile, I suspecting nothing of all this tumult, and tired with labour and wearinesse, took my rest; when as suddenly *Simon* one of my guard, who at that time onely remained with me, seeing the incursion of the people, came and awakened me: and certifying me of mine instant perill, he gave me counsell likewise, that rather, like a noble and undaunted chieftain, I should shorten mine own life, then shamefully die by mine enemies direction. Whilst he gave me this counsell, I committing my safety to Gods hands, and changing my garments, went forth into the assembly after a mournfull manner, and wearing my sword hanging about my neck, stealing by that way, by which I knew that none of mine adversaries might meet me: and coming into the horse-race, I offered my selfe to every mans eye, and lying prostrate on my face, and watering the earth with my tears, I moved all men that beheld me to compassion. And when I perceived that the affections of the people were changed, I laboured all that I might, to divide them in opinions, before the armed souldiers returned from my house: and confessing my selfe that I was not wholly cleere of that which was objected against me, I besought them to understand to what use I reserved that prey that was brought to my hand; after which, if they list they might kill me. And whilst the multitude commanded me to speak, the armed men returned back, and beholding me, rushed in upon me with an intent to murder me: but being restrained by the peoples exclamations, they moderated their fury; supposing, that after my confession of treason, and reservation of the Kings money, they might have a better occasion to finish my Tragedy.

Simon one of Josephs guard awaketh him.

Joseph moves the people to compassion.

**E** For which cause, after silence I began thus: Men and brethren (said I) if in your opinion I deserve death, I refuse not to die; yet before my death will I certifie you of the whole truth: truly, when as I perceived, that this City was most commodious and fit to entertain strangers, and that I perceived that many men, forsaking their own countries, were delighted with your conversations, and willing to partake with you in all sorts of fortune: I was resolved to build up your wals with this money; for which being thus destinated to doe you good,

Josephs oration and confession before his adversaries.

your



Joseph escapeth from danger.

Joseph in another danger.

Josephs stratagem.

Another sedition.

Joseph privately dismisseth the Taricheans.

The Tiberians letters to Agrippa. Seven stadia make almost a German mile.

Sedition and rebellion in Tiberias.

your indignation is provoked against me. Upon these words, the Taricheans and strangers cried out, giving me thanks, and willing me to be of good courage. But the Galileans and Tiberians continued in their hatred, in so much as they grew to debate betwixt themselves, the one threatening me with punishment, the other contrariwise, willing me to assure my self of securitie. But after I had promised the Tiberians that I would reedifie their wals, and fortifie other convenient cities, they giving credit to my words, repaired every one of them to their own houses. And I beyond all expectation escaping from so great a perill, with certain of my friends, and some twenty souldiers, returned to my house.

But once again the theeves and authours of sedition, fearing lest they should be punished for these their offences, begirt my lodging with six hundred armed men, intending to consume it with fire. Of whose arrivall, as soon as I had intelligence, imagining with my selfe that it would be much dishonour for me to flie, I resolved to use valour and courage against them: for which cause commanding the gates to be shut, I required them from the top of the house, that they would send in some of them unto me, to receive that money, for which they had been drawn into this mutiny: whereby they might have no further cause to be incensed against me. Which done, laying hold of one of the most troublesome fellows, that with the rest came in unto me, I caused him to be beaten with many grievous strokes, and his hand to be cut off, and hung about his neck; and thus handled, we thrust him out of dores, to return unto those that had sent him. But they being wondrously affraid herewith, and suspecting the like punishment if they should stay there any longer, for that they suspected that I had divers armed souldiers in my house, they suddenly all of them fled away: and so by this stratagem escaped I the other danger. Yet wanted there not some, who incited the people once more against me; saying that the kings servants, who were fled unto me for refuge, ought not to live, except they submitted themselves to their laws and customes, from whom they required protection.

They likewise accused them, that they were of the Romane faction, and prisoners, and presently the people began to mutiny, being deceived by their words, who laboured to flatter them. Which when I heard of, I once more informed the people, that they ought not to persecute those who resorted unto them for rescous: and I jeasted at their folly who accused them of imppoysoning, and that the Romanes would not vainely nourish so many thousands of souldiers, if they pretended to make away their enemies with poyson. Being by these words somewhat pacified, they had scarcely withdrawn themselves awhile, but that by certain outcasts and wicked men, they were incited against the nobility, so that with armed weapons they came to the houses of the Taricheans, intending to murder them. Which when I heard, I was sore affraid, that if this wickednesse should be committed, no man hereafter should dare to trust his life in my hands. For which cause being assisted by divers others, I hastily resorted to their lodging, and shut up the gates: and cutting a trench betwixt it and the lake, I called for a bark, and entering into the same with them, I crossed over into the confines of the Hippenians: and furnishing them with money to buy them horses, for that they could not transport their own with them in that flight, I dismissed them, requiring them to digest their present misfortunes with a constant minde. For, I my selfe took it very heavily, that I was once more inforced to land those men in the enemies cuntry, who had committed themselves to my trust: yet thinking, that if it should so fall out, that they should fall into the Romanes hands, they should be safer, then if by suffering them to remain in my cuntry, I should see them oppress: I adventured them thus. Yet were they saved, and the king gave them pardon. And this was the end of this tumult.

But they of Tiberias wrote unto the King, requiring him to send a garrison into their cuntry, and promising him to revolt and follow him. Which done, as soon as I came unto them, they required me that I would build them those wals which I had promised them: for they had already heard that Taricheas was environed with wals. Whereunto I condescended, and gathering stuffe from every place, I set the workmen to their task. But some three daies after, departing from Tiberias towards Taricheas, which was thirty stades distant from thence, by chance a troupe of Romane horsemen were discovered, not farre from the City, which made the inhabitants beleieve, that they were the Kings army: Whereupon they presently began to utter many things in honour of the King, and more in my reproach. And presently a certain friend posted unto me, and told me what their minde was, and how they intended to revolt from me. Which when I understood, I was wondrously troubled: For I had sent back my men of warre from Taricheas to their houses, for that the next day was the Sabbath: for I would by no means, that the Citizens of Taricheas should be charged or troubled



**A** troubled with entertaining souldiers. And at all times, when I remained in that city, I took no care of the guard of mine own person, having had often proof of the loyalty of the inhabitants towards me. Being therefore at that time attended onely with seven souldiers, and a few of my friends, I knew not what to doe. For I thought it not fit to call back my forces, for that the day was welnigh past; and although they should have been with me the next morning, yet they might not have taken arms, because our laws forbad the same, how great soever the occasion be that is offered. And although I should have drawn forth the Taricheans and the strangers that were retired thither, and if under hope of prey I had led them forth, yet saw I that they were too feeble to resist their forces. On the other side, I already perceived that if I staid over-long, the army which was sent by the King, being already entered the citie, would have excluded me: I therefore determined to use this stratageme: I presently therefore guarded the gates of the Taricheans with most trusty friends, suffering no man to passe out of them; and assembling the chiefeft of every family, I commanded every one of them to lanch their boats into the lake, and to follow me with the masters of their ships. After which both I and my friends, and seven other souldiers, betook us to a bark, and sailed toward Tiberias. But when the Tiberians perceived that they had no forces come from the King, and that the whole lake was covered with barks; amazed and fearing the ruine of their citie, for that they supposed the ships to be loaden with souldiers, they changed their former opinion. For which cause laying by their weapons, they themselves with their wives and children came forth to meet me, entertaining me with happy acclamations: for that they thought I had heard no inkling of their intents, beseeching that me for the safetie of their citie, I would enter the same. But I drawing neer the citie, commanded the masters of the barks to cast anchor farre off the shore, least the townesmen might perceive that the ships were empty: and I my selfe drawing neer with mine own bark unto them, accused them, for that contrary to their oaths, they had been so foolishly induced to revolt. Afterwards, I promised them assured pardon, if so be they would deliver me ten of their chiefeft nobilitie: which when they had incontinently performed, I shipt them in a bark, and sent them prisoners to Taricheas: and by this policy one after another, I at last got all the Senate of Tiberias, and many of the chiefeft Citizens, and carried them thither also.

Joseph in danger for the Tiberians sakes.

Joseph saileth to Tiberias.

**D** At length, the rest of the multitude, as soon as they perceived in how great danger they were, they besought me that I would punish the chiefe author of this conspiracy, who was called *Clytus*, a bold and rash young man. But I, that held it a wicked act to kill one of the same Tribe, and yet was inforced to punish him, commanded *Levi* one of my guard to goe unto him and cut off his hand: who not daring for that he was alone, to enter into so huge a multitude; for feare lest his cowardise should be discovered by the Tiberians, I called *Clytus* unto me, and said unto him: Sith ungratefull and perfidious man, as thou art, thou deservest to lose both thy hands, I charge thee to become thine own executioner, for fear lest through thy delay thou procure thy further punishment. And whereas with many prayers he besought me to grant him one of his hands, I hardly condescended: at length of his own accord, for fear lest he should lose both, he took a knife and cut off his left hand: and thus was this tumult appeased.

Clytus the author of the sedition in Tiberias.

Clytus cuts off his own left hand.

**E** As soon as I returned to Taricheas, and the Tiberians understood what stratageme I had used with them, they were all amazed, seeing how I had punished their ingratitude and disobedience without any bloodshed or murther. After I had sent for such of the people of Tiberias as were in prison, amongst whom was *Iustus* and his father *Pistus*, I invited them to sup with me: and during the repast, I told them that I was not ignorant, that the Romane army excelled all men of the world in power and force: notwithstanding that, I kept my selfe silent in the respect of those theeves that were round about, and I counsell'd them that they also would doe the like in expectation of some better dayes; and yet that in the mean time they would not think amisse of my government, because the time afforded them not a more affable and commodious governour. I admonished *Iustus* also, that before I came from Jerusalem the Galileans had cut off his brothers hands, accusing him to have forged false letters before the warre; and that after *Philips* departure the Gamalites, being at oddes with the Babylonians, slew *Chares*, *Philips* own kinsman, and had moderately punished his brother in law *Iesus*, who had married his sister. After this discourse during supper time, I dismissed *Iustus* and his friends early in the morning, with their freedomes. But before this came to passe, it hapned that *Philip* the sonne of *Iacimus* departed from the fort of Gamala upon this occasion, that ensueth: As soon as he understood that *Varus* was revolted from king *Agrippa*, and that *Modius Equus* who was his friend, was sent to succeed him, he certified him of

Joseph dismissed the Tiberians. Philip the son of Iacimus.

his



his estate by his letters: which when he had received, he highly rejoyced at *Philips* saferie, and sent those letters to the King and Queen, who lived at Berytum. Whereupon the King understanding the false rumour that ranne as touching *Philip*, that he was the chieftain of the Jews army, who undertook the warre against the Romanes, sent certain horsemen to *Philip* to bring him to his presence: before whom he no sooner arrived but he embraced him very kindly, and shewed him to the Romane Captains, telling them that that was *Philip*, of whom it was commonly reported, that he was in rebellion against the Romanes. He therefore charged him, that taking with him certain horsemen, he should goe in all diligence to the fort of \* Gamala; and drawing his household servants from thence, he should leade and reestablish the Babylonians in Batanæa, and travell to his uttermost power that the subject should be continued in obedience and peace. After *Philip* had received this commandement from the King, he hastened to performe the same.

Agrippas  
kindnesse and  
humanity to-  
wards *Philip*.

Hedio, Ga-  
dara.

Joseph stirred  
up a sedition  
in Gamala.

Many Jews  
revolt from  
the Romanes.

John labour-  
eth to supply  
Joseph in his  
government.

Simons coun-  
sell against  
Joseph.

Simons second  
counsell a-  
gainst Joseph.

But *Ioseph* a certain drougier or treacle-seller, gathering together a sort of bold young men, and inciting the nobility of Gamala, perswaded the people to fall from the King, and that betaking them to their arms, they should recover their former libertie: and thus drew they other into their opinion, killing those that durst contradict them. Amongst these died *Chares* and *Iesus* his kinsman, and the sister of *Iustus* the Tiberian, as we have heretofore declared. After this they requested me by letters, that I would send them aide, and certaine labourers to begirt their Town withall. To both which requests of theirs, I easily condescended. About this time the countrey of Gaulonite, as farre as the borough of Solyma, rebelled against *Agrippa*. I also inclosed Seleucia and Sogon, which were two strong places unaccessable, and fortified by nature, with wals. I did the like also by Jamnia Ameritha, and Charabe, a borough of higher Galilee, although they were situated amongst the rocks. I fortified in like sort Taricheas also and Tiberias, and Sephoris, cities of Galilee; and the borough of the cave of the Arbalians, Bersobe, Selamen, Jorapa, Capharath, Comosogana, Nepapha, and the mountain Itabyrium. In those places hoorded I up great store of corn, and laid up store of armour, and munition for defence.

Mean-while, *Iohn* the sonne of *Levi*, increased his hatred daily more and more towards me, being greatly aggrieved to see my fortunes happy, and the successe answerable: and whereas he was wholly resolved to rid me of my life, after he had encompassed his countrey Gischala with wals, he sendeth *Simon* his brother with one hundred souldiers to Jerusalem, to *Simon* the sonne of *Gamaliel*, requiring him to labour the matter in such sort with the Citie, that my authoritie might be disannulled, and that *Iohn* by the common consent of all, might be ordained Governour over the affairs of Galilee. This *Simon* was borne in Jerusalem, noble in birth, and in sect a Pharisee (which sect of all other seemed most exactly instructed in the laws of our countrey) a man of excellent wisdom, who by his counsell was able to reparaire the decaying ruines of his countrey, who of long time had made use of *Iohns* friendship, because he was at that time mine enemy.

This man, sollicitated by the intercession of his friends, perswaded the high Priest *Ananus* and *Iesus* the sonne of *Gamala*, and others of his line and faction, to cut off my increasing honours, and not to permit me to attain the fulnesse and content thereof. For it should be very profitable for them also, if I were removed from the government of Galilee. Further, he told *Ananus* and the rest, that they were not to delay the matter, lest upon the discovery of their counsell, I should invade the Citie with mine army. Thus spake *Simon*: yet *Ananus* the high Priest replied, that it might not easily be done, for that divers Priests and Governours of the people bare witness for me, that I behaved my selfe honestly in that government, and that it was ill done to intend an accusation against a man, who might not be touched with any misdemeanour. When *Simon* had heard what *Ananus* had said, he besought him and the rest also to speak nothing thereof; neither to make his motion known, certifying them that he had providently provided, that I should be speedily driven out of Galilee: And calling unto him his brother *Iohn*, he charged him to send presents to *Ananus*. For (said he) in so doing they would so much work with him, that they would make him change his opinion. In the end, *Simon* obtained that which he long time sought after. For *Ananus* and his adherents were corrupted with money, and accorded to cast me from the government of Galilee, without the consent or allowance of any other of the citizens. For which cause they thought good to send certain noble men in birth, and no waies inferior to one another in learning, whereof two of them were of the common sort, and Pharisees; the one called *Ionathas*, the other *Ananias*; the third was *Iozarus* of the tribe of *Levi*, who was also a Pharisee, and of the race of the Priests. But *Simon* was of the order of the Priests, & the youngest of



**A** of them all. These did they command, that calling together a Councell of the Galileans, they should demand why they loved me so well, commanding them that if they answered that I was a Galilean, they should likewise say that Jerusalem was their countrey. But if they allowed me the knowledge of the law, they were likewise willed to say, that they knew their countrey customes; or if in regard of the name of Priesthood, they should say they loved me, they should likewise averre that two of them were Priests. Being thus instructed, and receiving fourty thousand silver drachmes of the publike treasure, for their fellow and consort *Ionathan*, they set forwards.

Embassadours  
with souldiers  
sent to Joseph.

And for that at the very same time a certain man called *Iesus* of Galilee, was come to Jerusalem with a band of six hundred souldiers, they sent for him and hired him, and gave him three moneths pay, commanding him to follow *Ionathan* and his companions; and to doe that which they should command them: and to these annexed they three hundred Citizens, whom they hired with reward. With this preparation the Legates set forward, being accompanied with *Simon Iohns* brother, who had one hundred souldiers with him, who had commission from those that sent them, that if I willingly gave over arms, they should send me alive to Jerusalem: and if I resisted, by their authoritie they might lawfully kill me. They had letters also directed to *Iohn*, which incited him to make waire against me. Moreover, they charged the Sephorites, Gabarites, and Tiberians, to maintain *Iohn* against me. After that I had intelligence hereof, by my fathers letters, who had intelligence thereof by *Iesus* the sonne of Gamala, one of those who were present at the deliberation, and who intirely and familiarly loved me, I was much grieved, seeing with how much ingratitude my countrey men requited me, who of malice had decreed upon my death: and for that my father invited me by most affectionate letters to draw my self homeward, telling me how much he desired to see me, who was his sonne, before he left this life; I imparted these things to my friends, and certified them, that within three daies I would forsake their countrey, and retire my selfe into mine own. Whereupon they were altogether surprized with great sadness, and besought me with weeping tears, that I would not forsake them, for that they should be utterly overthrown, if so be they were left destitute of my conduct. But whereas by no means they might perswade me, and the care of mine own security prevailed very much with me, the Galileans fearing lest I should leave them, and by that means the theeves

Josephs father  
signifieth all  
these news  
unto him.

**C** should be encouraged to set upon them, they sent messengers thorow all Galilee, to signifie unto them the resolution of my departure. Whereupon divers of them being made privie to these news, resorted unto me from all parts, bringing with them their wives and children; not so much, as I suppose, for the sorrow they conceived at my departure, as the feare that they had of their own estates: For they perswaded themselves, that if I remained among them, there could no mischief befall them. They assembled therefore in a great Plain, called *Asochim*, where I remained.

Joseph resolveth  
to return  
home.

That night in my sleep I had a wonderfull dreame. For lying in my bed, and being wholly disconsolate and troubled with the news I had received, me thought that a certain man from above spake unto me after this maner: Pacifie thou the passions of thy spirit, and be thou free from all feare. For that which discomforteth thee, shall be that which shall make thee great, and happy beyond thine expectation. For not onely these things shall turn to a fortunate end or issue, but also many other. Be not thou therefore dismaied, but remember thy self that thou art reserved to make war against the Romanes. After I had this dreame, I awaked, and so prepared as I was, went I down into the Plain: and as soon as I came thither, all the people of Galilee, with their wives and children, humbling themselves upon the earth and weeping, besought me that I would not leave them for a prey to their enemies: neither that I would abandon their country to serve for a prey and mockery to their adversaries. But seeing that I made small reckoning of their praies, they constrained me by oath to remain amongst them, and uttered divers injurious outrages against the people of Jerusalem, that **E** envied them the peace and happinesse which they enjoyed.

Josephs admirable  
dreame;

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A number of  
Galileans be-  
sought Joseph,  
that he would  
not forsake  
them,

After I had heard these words, and seen the desolation of the people, my heart was broken with compassion, and I resolved my self that in respect of so great a multitude, my life could not be better hazarded then for their contentment: I therefore gave my consent to remain with them. I gave order that five thousand of the best souldiers, with their provision, should attend me: as for the rest, I set them back every one to his own house. When these five thousand presented themselves, I annexed them to the other three thousand that I had with me, and drew out with them fourescore horsemen, and marched on towards *Chabalon*

Joseph con-  
sented to stay  
in Galilee.



Placidus against Joseph.

a borough upon the marches of Ptolemais, where I undertook to prepare them for the battell, expecting some assault from *Placidus*, who was come with two companies of footmen and one of horsemen, sent by *Cestius Gallus* to burn the country towns of Galilee, and other little boroughs that bordered on Ptolemais. And for that he was entrenched before the city of Ptolemais, I encamped mine army likewise not farre from the borough Chabalon, some sixtie stades off: and divers times drew I out my forces to bid him battell, but never would he offer any thing but skirmishes. For *Placidus*, perceiving my forwardnesse to fight, was abashed thereat, and retired himselfe: yet departed he not from Ptolemais.

Jonathans letter to Joseph.

About that time came *Jonathan* with the other Embassadors, who (as we have heretofore declared) were sent by *Simon*, and the high Priest *Ananus*, who laboured to entrap me by policy, for that they durst not assaile me in open field. They therefore wrote a letter unto me to this effect: *Jonathan* and the Embassadors with him, who are sent by those of Jerusalem to *Joseph*, Greeting. We are certified by the chiefeft men of Jerusalem, that *Iohn* of Gischala hath oftentimes sought to betray you: for which cause we are sent to repress his malice, and to exhort him hereafter to submit himself unto you: and being desirous to conferre with you, as touching that which concerneth the publike profit, we pray you to resort unto us as soon as you can, with some few attendants, because the borough is not able to entertain many. To this effect wrote they unto me, hoping that one of these two effects would fall out: either that I coming disarmed, should be easily surprized by them; or that bringing with me a great company, I should be condemned for an enemy to my country. The messenger that brought me this letter was a valiant young man, mounted on horseback, who had in times past borne arms for the King. The time wherein he came unto me, was two houres within night, and even then was I banquetting with my friends, and the chiefeft Governours of Galilee. After that one of my household servants had certified me, that a certain Jew on horseback came to speak with me, I commanded he should be brought in, who embracing me but coldly, and delivering me the letter, said unto me: They that are come from Jerusalem, send you this letter; give them a speedy answer: For I am commanded to make a speedy return. They that sate at the table with me, were amazed at the souldiers boldnesse. But for my self, I willed him to sit down, and to make merry with me: but he refusing the same, I kept the letter in my hand in such maner, as I had received the same, and began to talk with my friends of other affairs: and not long after rising from supper, and dismissing the rest to their rest, I onely retained with me some of my most inward friends, and commanding my page to fill me wine, I opened the letters before any man perceived the same: and conceiting incontinently what they meant, I sealed them anew, and as if I had known nothing of the contents, having the letter in my hands, I gave order that the souldier should receive twentie drachmes for to bear the charges of his voyage. He having received the same, and giving me thanks, I perceived well that he was addicted to gain, and might easily be wrought with money. Whereupon I said unto him, If thou wilt drink with me, thou shalt have a drachme for every glasse thou drinkest. To this the souldier listned willingly, and having drunk good store of wine, to get him the greater store of money, he grew drunken; so that he was unable any longer to conceale his secrets: but of his own accord he declared the treason that was prepared, and how the sentence of death was given by them against me. Which when I understood, I answered them to this effect: *Joseph* to *Jonathan*, and those that accompany him, Health: I am very glad to heare that you are arrived in Galilee in good health, especially for that I may now deliver into your hands the government of the affairs thereof, to the end (according as I have long time desired) I might return into my country. I will not onely therefore visit you at Xallon: but in any further place also, notwithstanding you had never sent for me. Notwithstanding pardon me, though I come not at this present: for I am now at Chabalon to confront *Placidus*, who pretendeth to invade Galilee. Resort you therefore unto me, who shall read my letters. Farewell.

A horseman brought the letters.

Josephs policy. Josephs answer to Jonathan.

Jonathans message and letter to Joseph.

After I had written this answer, and delivered it to the souldier to carry it unto them, I sent by the same way thirty of my most approved friends of Galilee, commanding them to salute them that were come, without any further speech. I assigned also to each of these one of my most resolute and best souldiers to take heed lest any of those I sent should conferre with *Jonathans* men. They therefore set forward on their way: and *Jonathan* and the other seeing their first purpose failed them, they sent me another letter after this tenour which ensueth: *Jonathan* and his company to *Joseph*, Health: We command you that within three daies, you make your appearance before us, without any of your souldiers, in the borough of

Gadara,



**A** Gadara, to the end you may answer to that which *John* hath objected against you. As soon as they had written this, and saluted those whom I had sent, they went to Japha, which is the greatest town of Galilee, defended with strong wals, and peopled with many inhabitants. Against these the people of that Citie, their wives and children came forth, exclaiming against them with huge cries, charging them to return back, and not to deprive them of the good Governour they had. *Jonathan* and his companions were provoked with these cries; yet durst they not make any open shew of their displeasure, but without returning them any answer they resorted to other Cities, where they met with no lesse effectual exclames from the multitude, protesting with a loud voice, that no man should be able to dissuade them from continuing *Ioseph* in authoritie in their government. Whereupon *Jonathan* with his followers marched forth without any further speech, and came to Sephoris, the greatest Citie of Galilee. But the inhabitants thereof being addicted to the Romanes, came forth to them: but for my part they neither praised nor blamed me. Departing from Sephoris, they came to Asochim, where the citizens sung the same song, that the Japheans did. Whereupon they being unable to contain their displeasures, commanded their souldiers to beat them with their truncheons, who exclaimed against them, and claimed me for their Governour. And when they drew neer to Gabara, *John* came out to meet them, accompanied with 3000. souldiers: and I having intelligence by their letters, that they were resolved to make war against me, departed from Chabalon, accompanied with 3000. souldiers; and having committed the campe to the charge of my trustiest friend, I went to Jorapata, because I would be within foure stades of them, and sent them this letter: If your will be that I must needs come unto you, there are in Galilee two hundredth and foure cities and boroughs, I will meet you in any one of them, which you please, except Gabara or Gischala: for that the one is the place of *Iohns* nativitie, and the other is his associates and friends.

The Embassadors of Jerusalem coldly entertained in Galilee.

Joseph writeth again to them,

The consultation of the Embassadors against Joseph.

**B** As soon as *Jonathan* had received this answer, he replied not any more, but sought the means to entrap me. *John* was of the opinion to write unto all the cities and boroughs of Galilee, supposing that without question there were one or two in them that were mine enemies, whom they might incense against me, as against their common enemy. He gave order also, that this his resolution should be sent to Jerusalem, to the end that those of the city understanding that I was adjudged an enemy by the Galileans, might in like sort confirme that their decree by their opinion. For he said, that by this means it would come to passe, that the Galileans, who were well affected towards me, should forsake me for feare they had of them. This advice of *Iohns* marvellously pleased them all, and was presently brought unto me about the third houre of the night, by one *Saccheus*, who flying from them, came and brought me the news, & particularly related to me their intent. For which cause perceiving that the time required no longer delay, and supposing that *Iacob* was one of my most assured assured and trustiest servants, I commanded him to take two hundredth men with him, and to belay the waies between Gabara and Galilee, and to send me those whom he should surprize, that came that way, and especially those that carried letters. I sent *Jeremy* also, who was one of my friends, to the marches of Galilee, with six hundredth men at arms, to keep the passages that way towards Jerusalem, commanding him to lay hands on all those that carried letters, and to commit the men to prison, and to send me their packets.

Joseph beseteth the waies of Galilee.

**E** After I had in this sort instructed those whom I sent, I willed and commanded the Galileans the next day following, to take their arms, and to furnish themselves with victuals for three daies, and to attend me at the borough of Gabaroth. Those souldiers that I had, I distributed in foure companies, and kept those with me in whom I reposed most confidence for the guard of my person: and having appointed captains over them, and commanded them to be carefull, I charged them to suffer no unknown souldier to enter in among them. The next day I came to Gabaroth, the fifth houre of the day, where I found all the fields about the Citie full of men of warre, of those of Galilee; who resorted thither to assist me, according as I had commanded them. Thither also came there a multitude of other men from other boroughs. As soon as I came to their presence, and was ready to speak unto them, all of them began to cry out, calling me their benefactor, and maintainer of their country. After I had solemnly given them thanks for this favour they had shewed me, I charged them neither to offer warre, or attempt any spoile in the champain countrey, but to encampe amidst the fields, contenting themselves with that provision they had brought with them. For I told them all in generall, that I would extinguish those troubles without effusion of blood. It hapned the same day that *Jonathan's* messenger and letters fell into their hands, who had the guard of the passages by my appointment, and according to my direction the

Joseph with his troupe resorteth to Gabaroth.

Joseph with his troupe resorteth to Gabaroth.

Joseph with his troupe resorteth to Gabaroth.



John and the  
Embassadours  
forces retire  
to Jesus house.

Joseph pre-  
sented himself  
among his  
enemies.

Joseph object-  
eth treachery  
against the  
Embassadours.

In the mouth  
of two or three  
witnesses, con-  
sisteth truth.

The Galileans  
testimony of  
Josephs good  
government.

Joseph openly  
readeth Jona-  
thans Epistles.

men were kept in securitie, as I gave order: and finding the letters that were brought me, to be full of nothing but slanders and lies written by the Embassadours; I said not a word to any man, but thought it best policy to set upon them. But *Jonathans* souldiers having intelligence of my coming, retired both themselves and their goods, and with them *John* also into *Jesus* house, which was a great tower, nothing different from a cittadell, in which they hid a number of men of warre, and locked up all the other gates save one; expecting that I should come that way, to salute them. In a word, they had commanded their souldiers that when I should enter, they should suffer no man else to enter with me, but exclude all the rest. For they made no other account, but that by this means the might easily lay hold on me. But they were deceived of their hopes: for having notice beforehand of their intents, as soon as I came thither, entering into a lodging that was right over against theirs, I fained that I went to take my rest. Whereupon *Jonathans* souldiers supposing that I was asleep, and that in troth I was safe; they came forth in all haste into the Plain, labouring to dissuade my souldiers from their love and alleageance, and detracting my Government. But all things fell out contrary to that they thought: for as soon as they were discovered, the Galileans gave a great shout, testifying the good will they bare unto me, who was their Governour, and they blamed the Embassadours, for that without any cause of injurie, they were come to disturbe the publike peace, willing them to be gone, for that they intended to admit no other Governour. When these things were signified unto me, I made no doubt to adventure my selfe among them: for which cause I speedily went out to heare what these Embassadours could alleadge against me. Upon my arrivall the whole troupe shouted for joy, and applauded me with a loud voice, giving me thanks for my happy and peaceable government.

*Jonathan* and his adherents hearing this, were affraid, lest if the Galileans should set upon them, they should grow in danger of their lives, and began to bethink themselves how they might escape. But perceiving that they might not retire, for that I required them instantly to stay, they were altogether dismayed, and past their senses. I therefore commanded the people to surcease their shouting, and planted the souldiers of greatest trust in every passage, to prevent lest *John* should charge them unawares. After this, I exhorted the people to be take them to their weapons, to the end that if the enemies should suddenly assault them, they might not be driven to disorder. This done, I first of all began to rip up to *Jonathans* followers and fellowes, what letters they had written, and how they had certified him, that they were sent by the commonalty and inhabitants of Jerusalem; to make an end of those debates that were between me and *John*; and how they had incited me to come unto them: Afterwards in the sequell of my discourse I produced their letters in open view, to the end they might not deny any thing, seeing themselves convicted by their own hand-writing, and spake thus unto them:

If being accused by *John*, I should produce two or three witnesses that were men of reputation, to testifie for my life, it were a matter most evident that thou shouldest be compelled, O *Jonathan* and you my Lords Embassadours (after you had fore-inquired of their lives) to acknowledge mine innocency, and to acquit me of that whereof I am accused. But to the intent you may know that I have faithfully governed the estate of Galilee, I suppose that three witnesses are too little for an upright man, for which cause I produce all these. Enquire of them how I have lived, and whether I have governed this countrey in all honestie and justice. I adjure you all therefore, who are my fellows and friends of Galilee, that you hide nothing of the truth, but that before these men; as before your Judges you professe, if I have done any thing that is contrary to right. Whilest I spake after this manner, all of them with one accord called me their benefactor and defender, and gave testimony of my forepassed government, and exhorted me to continue the same hereafter. And all of them affirmed by a publike oath, that I had carefully prevented lest any woman should be violated, or any man by my means should be drawn into any injurie, or inconvenience. This done, I publickly read the two letters in the presence of all the Galileans, which were taken from *Jonathans* messengers by those, who were appointed by me to beset the waies, and were by them sent to me, which were full of injuries and falsehoods, alleadging that I rather behaved my selfe like a tyrant then a governour towards them: and besides that, there were divers other things written and urged very impudently. These letters (said I) were voluntarily offered me by those that carried the same. For I was unwilling that mine adversaries should know that I had beset the waies, fearing lest they should forbear to write hereafter.

The people having heard this, were displeased and animated against *Jonathan* and his followers,



A lowers, and flocked on to murder them; and they had surely done it, had I not pacified the displeasure of the Galileans. As for the Embassadors that accompanied *Jonathan*, I told all of them that I pardoned whatsoever was past, if so be they would repent themselves of that which was done, and if upon their return into their country, they would truly report unto those who had sent them, how all things had past under my government. This said; I dismissed them, notwithstanding that I knew they would performe nothing of that which they had promised. But the whole multitude prosecuted their displeasure against them, requiring me to give them leave to punish those with all rigour, who had committed this slanderous act. But I laboured all that I might to perswade them, to lay no hands upon them, knowing full well that whatsoever mutiny it be, it cannot but breed prejudice to the common-weale. This notwithstanding, the multitude would by no means be satisfied, but all of them

The wrath  
and fury of the  
people against  
*Jonathan* and  
his fellow  
Embassadors.

B ran in heaps with great fury to the lodging, where *Jonathan* and the Embassadors kept. Whereupon seeing that it was impossible to refrain their fury, I incontinently betook me to my horse, and commanded the people to follow me to Sogan a borough of the Arabians, distant from thence some twenty stades. By this stratagem I brought to passe, that the beginning of the civill warre might not be imputed to me.

Joseph pacified  
the sedition  
without blood  
shed.

After I came neer to Sogan, I assembled the people, and told them that they should not violently submit themselves to their froward displeasures, nor entertain their unquenchable desire of revenge: and I commanded them to pick out an hundred of the chiefest and oldest men amongst them, who should make their repaire to the Citie of Jerusalem; and there complain unto the people against those that had kindled sedition in their country. And I said unto them, If the people be favourable and listen to your discourse, you shall perswade them to write unto me, that according to their command I remain in Galilee; and that *Jonathan* and his partners depart from hence. After I had given them this charge, and that they were furnished with all things necessary for their journey, in all expedition on the third day after the general assembly, I dispatched them and sent five hundred armed men with them. I wrote also to my friends in Samaria, so to further them that they might finish their journey in all security. For Samaria was already in subjection to the Romans: and it behoved my men of necessitie, who would make a short journey, to passe that way. For from Galilee by this means a man may in three daies arrive at Jerusalem. Furthermore, I guarded the Embassadors my selfe as far as the frontiers of Galilee, laying forces and guards upon the waies, to the end that no man might easily discover or know of their departure. Which done, I sojournd for a certain time at Japha.

Joseph send  
one hundred  
Embassadors  
to Jerusalem.

But *Jonathan* and his companions having failed of their purpose intended against me, dismissed *Iohn* to Gischala: as for themselves they went to Tiberias, hoping to bring the same under their obeyfance; for that *Iesus*, who was President at that time, had written unto them, and promised them to perswade the people to entertain them, and to take their part if they came: and under this hope they also retired themselves thither. *Sylas*, who (as I declared) was left by me as mine Agent in Tiberias, certified me of all this by his letters, requiring me to use all diligence: and I condescending thereunto, was brought in danger of my life upon this occasion that ensueth: *Jonathan* and his followers being come to Tiberias, perswaded divers

The Embas  
sadors hope to  
get Tiberias  
into their  
hands and  
possession.

E who were mine enemies, to revolt from me; but after they were certified that I was there in person, they were affraid, and came unto me, and saluting me, told me that they repured me happy, for that I had so wisely behaved my selfe in Galilee: and they rejoiced also in appearance, for that I was returned with honour, telling me that the honour that was done unto me, was their ornament, for that they were my instructors and fellow citizens, and that the friendship which I bare them, was more just then that of *Iohn*: they therefore required me to repaire unto my house, promising very shortly to deliver *Iohn* into my hands: and these speeches of theirs they seconded with dreadfull oathes, which made me think that I had no cause to misbeleeve them. Furthermore, they required me to take up my lodging in another

Josephallest  
in danger.

F place, for that on the morrow was the Sabbath day, and it were an inconvenience that the City of Tiberias should be drawn into trouble on that day. I that suspected nothing, repaired to Taricheas, leaving notwithstanding certain of my friends behinde me in Tiberias, who might curiously observe what the common talk was of me: and all along the way betwixt Taricheas and Tiberias I laid certain men in waite, who from one to another might certifie me of that which was discovered by them who remained in the Citie. The next day therefore they all assembled in the Proseucha or Oratory, which was an ample house wherein they praied, and was able to contain a great multitude. When *Jonathan* was entred into this place, he durst not manifestly speak unto them of a revolt, but onely told them that their Citie had need of a better Governour. But the President *Iesus* without dissembling,

*Jonathan* and  
his confeder  
ates policy.

The people  
assemble in the  
Proseucha.



The Jews six  
houre is to us  
eleven or  
twelve a clock  
at noone.

Jonathan and  
his associates  
subtily.

False accusati-  
ons & Epistles  
produced by  
the Embassa-  
dours against  
Joseph.

Joseph discov-  
ereth the sub-  
tily of the  
Embassadors.

Ananias one  
of the Embas-  
sadors, a wicked  
man.

Jonathan writ-  
eth to John to  
come unto  
him.

spake plainly after this maner unto them: It were better for you (my friends) that you were subject to foure men of nobility and great wisedome, then to one: and thereupon he shewed them those who accompanied *Jonathan*. Hereupon *Iustus* arose and praised that which *Iesus* had proposed, and drew some of the people to his opinion. But the greater part took no pleasure therein: and there had presently followed a mutiny, had not the assembly been dismissed, by reason it was mid-day, which is the ordinary houre amongst them to take their repast in. Thus did *Jonathan* comforts remit the determination of the matter untill the next day, retiring themselves without any good done. Which being presently reported unto me, I resolved with my selfe the next morning to repaire to the Citie of Tiberias: and on the morrow I arrived there in due time, for I found the people already assembled in the place of praier, and they that were drawn to the convocation, knew not the cause why they were assembled. *Jonathan*s partners seeing me there in person contrary to their expectation, were very sore troubled, and bethought themselves of this subtilty. They told the multitude that a certain friend of theirs had informed them, that he had discovered certain Romane horsemen upon the frontiers of that territory, some thirty stades from the Citie, in a place called Homonoea: and that the news being brought to them, those of *Iohn*s faction had presently signified the same unto them, to the intent they should not endure their countrey to be sackt by the enemy. They used this speech, supposing that under pretext of rescuing the countrey, they might drive me abroad, and strengthen the City for themselves.

Now although I knew very well what their intent was, yet gave I eare unto them, lest I should drive the Tiberians into an opinion, that I was negligent and carelesse of their security: I therefore rode out, and came to the place of which they had spoken: where finding scarce a footstep or appearance of an enemy, I returned speedily without delay to Tiberias. When I came there, I found the whole councill assembled with a multitude of people, and *Iohn*s partakers urging against me a very vehement accusation, that I made no account to relieve them in their warres, but that I studied nothing but mine own pleasure. And whilest they spake these words, they produced foure letters, as being written unto them by those who were upon the marches of Galilee, requiring them to come and succour them, for that the Romane horsemen and footmen would within three daies forrage and spoile their countrey: for which cause they made haste, and would not neglect their suit who besought them. The Tiberians hearing these allegations, and supposing them to be true, cried out saying, that it behoved them not in that maner to dally time, but to go and succour their countrey-men invironed with great dangers. Whereunto I answered, that I was ready to obey them, and promised to march forth against the enemy with all expedition. Now I knew well the pretence of *Iohn*s partakers; and was of the opinion, that since those letters said that the Romanes gathered head in foure divers places, it was requisite to divide our power into five companies, appointing every one of them a chieftain over them: For it is an honour for good men not onely to give counsell, but also when need requireth, to be the first and foremost in action: For I told them that it lay not in my power to lead any more then one company. This my advice was pleasing unto all the people, who presently constrained these men to march out unto the warre: whereby it came to passe, that they were greatly confused to see that they might not finish that which they had imagined, because I crossed all their enterprizes. Hereupon, one amongst them called *Ananias*, a wicked and perverse man, counselled the people to celebrate a solemne fast the next day in honour of God, and gave direction at the same houre that all of them should gather together in that place in arms, to protest before God that if they obtained not succours at his hands, they held all sort of resistance unprofitable. He spake this not for any piety that was in him, but to the end to surprize both me and my followers unarmed. To this advice of his was I enforced to consent, to the end it might appeare that I contemned not that which appertained to the service of God. As soon therefore as we retired every one of us to our severall lodgings, *Jonathan* and his partakers wrote unto *Iohn*, to resort unto them early in the morning with his men of warre, and all the power he could make: for that they might easily lay hands on me, and accomplish that which they had so long time longed after. He receiving this letter, willingly obeyed. The next day I commanded two of my strongest and faithfulest souldiers to hide their short swords under their gownes, and to attend me, to the end that if in any sort we were assailed by the enemy, we might defend our selves. I put on my cures also, and girt my sword by my side in such sort, as no man might perceive the same, and came with them to the place of prayer.

But *Iesus*, as soon as I was entred with my friends, having the guard of the gate, would not permit the rest of my followers to enter with me: and at such time as we were ready to begin



- A** begin our prayers, according to the custome of our countrey, *Iesus* arising, demanded of me what was become of the household stuffe that was taken out of the Kings Palace when it was burned, and where the bullion of silver was, and with whom I had left the same: of all which he therefore made mention, that he might delay the time till *Iohn* approach. I answered, that *Capella* had all, and those ten of the chiefeft nobilitie of *Tiberias*, and willed him to ask of them whether it were true that I spake: who confessed that they had it. What (said he) are become of those twentie pieces of gold, that you received by the sale of a certain waight of massive silver, where are they? I answered him, that I had delivered the same to the Embassadors, to defray their charges in their voyage towards *Jerusalem*. Whereupon *Ionathans* partakers said, that I had done amisse, in employing the publike treasure to the use of private Embassadors. The people being displeased herewith (for I very easily perceived the wicked disposition of these men) and seeing that a sedition was likely to arise, I thought it best to whet and animate the people the more against them: I said, that if I had done amisse in rewarding the Embassadors on the common stock, they should need to take no further displeasure for that: for said I, I will repay those twentie pieces of gold out of mine own purse. Hereupon the people were incensed the more against them, in that they manifestly discovered what hatred they wrongfully bare unto me. Whereupon *Iesus* fearing lest some change might arise, commanded the people to depart, and required the counsell to stay, for that it was impossible to examine matters discreetly, where so much trouble and turmoile was. The people cried out, that they would not leave me alone among them.
- C** Whereupon there came one unto *Iesus*, who secretly informed him that *Iohn* with his armed men was at hand, who for that cause being unable to containe and conceale his joy, God so providing for the conservation of my life (for had their purpose taken effect, *Iohn* and his followers had utterly overthrowne me.) Forbeare (said he) ye *Tiberians*, to enquire of the twentie pieces of gold: but *Joseph* merite not punishment for this matter, but because he affecteth the tyranny, and that by his words he hath deceived the people of *Galilee*, and gotten the soveraigntie to himself. Whilest he spake these words, they sought suddenly to lay hands on me, intending to murder me. But those two, whom I had with me, perceiving their intent, drew their swords, threatening those who should dare attempt to offer me violence. The people likewise gathered stones to cast at *Ionathans* partakers, and puld me away violently from mine enemies: and for that if I should have gone but a little further, I had met wit *Iohn* and his army, through the feare I had, I turned another way. For crossing down a privy way that led me to the lake, I betooke me to a boat and went by water to *Tarichea*, avoiding this danger beyond all hope.
- D** Whereupon I incontinently sent for the chiefeft men of *Galilee*, and told them how contrarie to all law and right I had almost been murdered by *Ionathan* and the *Tiberians*. For which cause the *Galileans* were grievously displeased against them, and willed mee without delay to make war against them; or if I list not my selfe to suffer them with all expedition to cut off both *Iohn* and *Ionathan*, with all their followers. Yet did I restraine them the best I could, and pacified their displeasure, and prayed them to expect untill such time as wee knew what news our Embassadors would bring that were gone to *Jerusalem*. For I told them wee ought to execute no kind of thing without their approbation and consent: and by these meanes I perswaded them. But *Iohn* seeing at that time that his policy had but very slender successe, returned back againe to *Gischala*.
- E** Some few daies after, our Embassadors, who were returned from *Jerusalem*, certified us that the people of *Jerusalem* were sore displeased with *Ananias* the high Priest, and *Simon* the sonne of *Garnaliel*, for that without their common consent they had sent Embassadors into *Galilee*, and sought to displace mee of the government there, and their displeasure was so kindled, that they were ready to set their houses on fire. They brought me also letters, by which the Governor of *Jerusalem* upon the instant request that the people had made unto them, confirmed me in the Government of *Galilee*, commanding *Ionathan* and his associates to returne backe againe with all expedition. After I had received these letters, I repaired to the borough of *Arbela*, where I assembled the *Galileans*: before whom I commanded the Embassadors to report how much the people of *Jerusalem* were displeased and discontented, in regard of those things which *Ionathan* had injured me in; and how they confirmed me in the government of this countrey, and had called and commanded *Ionathan* and his confederates back againe to *Jerusalem*, to whom I speedily sent that letter that was directed to them, commanding the messenger to observe very carefully both their actions and acceptance. After they had received the letters, they were greatly troubled, and sent for *Iohn* and those of the councill of *Tiberias*, with the Governor of *Gabara*, and consulted with them

*Iesus* talks  
with *Joseph*.

*Joseph* de-  
bates with *Je-  
sus* for twenti  
pieces of gold.

The peoples  
love to *Joseph*.

*Joseph* almo-  
st suddenly sur-  
prized by the  
enemy, is di-  
livered from  
perill.

*Joseph* certifi-  
eth the *Galileans*, how  
traiterously  
*Jonathan* and  
the *Tiberians*  
had dealt with  
him.

The hundred  
Embassadors  
returne from  
*Jerusalem*.

An assembly  
in *Arbela*.

The councill  
held against  
*Joseph* by *J.  
nathan* and his  
companions.



them what they were best to doe. The Tiberians opinion was, that they should continue and maintain their estates, and that they should not forsake the Citie which had already subscribed to their authoritie, especially for that I would invade them: for that I had so threatened them, they were not ashamed to faine and imagine. This advice not onely pleased *Iohn*, but he furthermore gave this counsell, that some two Embassadors should be sent from them to the people of Jerusalem, to accuse mee for that I had unjustly governed the common-weale of Galilee, telling them that they might very easily incense the people against mee, both in regard of their authoritie, as also for that the common people are by nature variable and inconstant. This counsell that *Iohn* gave was allowed by them all: whereupon it was thought fit that *Jonathan* and *Ananias* should in person repaire to Jerusalem, and that the other two should remaine at Tiberias, and for their convoy they gave them a hundred armed souldiers.

The Tiberians intend war against Joseph. Jonathan with his followers taken and kept captive.

The Tiberians had before this provided for the securitie of their wals, and gave commandment to all the citizens to take armes, and afterwards sent for some supplies to *Iohn* to strengthen their garrison, if they should any waies be provoked by me. For *Iohn* kept at Gischala. Meane-while *Jonathan* travailing onwards of his journey, came to Dabaritta, a Citie situated upon the uttermost borders of Galilee in a great Plaine: and there met he about midnight with some of my troupes that kept the watch, who commanded them to lay by their armes, and kept them safely bound, as I had commanded them. Hereof *Levi*, who had the charge of this quarter, certified me by his letters: wherefore dissembling the matter for some two daies, I sent letters to the Tiberians, by which I counselled them, that laying their armes aside, they should dismisse every one to his own dwelling place. But they returned me an injurious answer: for they supposed that *Jonathan* and his traine were already arrived in Jerusalem. But I setting light by their injuries, resolved to circumvent them by this cunning stratagem: For I thought it a dangerous matter to kindle warre against the citizens. Being therefore very willing to draw them out of their wals, I chose out ten thousand of my best souldiers, whom I distributed into three bands, and lodged one company of them secretly at Dora, to lie there in ambush: I encamped also another thousand in a certaine borough situate in a mountainous place, some foure stades distant from Tiberias, commanding them that as soon as I gave them a watchword or signe, they should break forth: as for my self, I withdrew my self and kept in the open field, and fate me down on the grasse. Which when the Tiberians perceived, they made continuall excursions towards me, using many bitter and injurious taunts against me: and so great folly possessed them, that they spred a magnificent couch in the open Plaine; and marching round about the same, they scornfully seemed to lament me, as if I had lien therein, whilest in the meane time I took pleasure to laugh and looke upon their follies.

The Tiberians coffe very bitterly against Joseph.

Joseph surprised Simon by subtiltie, and leadeth him away prisoner.

But being very desirous to surprize *Simon* by some policie, and *Ioazar* also with him, I sent unto them, requiring them that they would march forth a little without their wals, attended by their friends and guard for their securitie sake; for that I was determined to conferre with them upon a peace, and to confirme the one half of the government unto them. Hereupon *Simon* deceived by his folly, and overcome and blinded with greedy desire, came forth with all expedition: but *Ioazar* suspecting some stratagem, would not adventure without the wals. As soone as I saw *Simon* attended by his friends and guard, I went out to meet him, and embraced him kindly, giving him thanks for that he was come down; anon after walking along with him, as if I intended to communicate somewhat with him in secret, I withdrew him from his friends, and laying hands on him, I delivered him to my friends to lead him into the borough, and gave a signe unto my souldiers that they should come down, and with them I assaulted the Citie of Tiberias. There was a sharpe skirmish on both sides, and the Tiberians had welnigh gotten the victory: For my souldiers began to flie; but perceiving how the matter went, I animated those of my company, and with them gave a valiant onset on the Tiberians, who almost had the better, and chased them into their Citie, and sent another company by the lake, to set on fire those houses which they should first fall upon. Hereupon the Tiberians thought that their citie was taken by force, and cast down their weapons for fear, praying me to have compassion of their wives and children, and to pardon their citie. For this cause being moved with compassion, I restrained the furie of my souldiers; and for that it was late, I retired my self with my souldiers, both to the intent I might spare the citie, and relieve my wearied and wounded souldiers. Hereupon I sent for *Simon* to come and banquet with me, and comforted him in his misfortune, promising him to send him to Jerusalem, and to assure him in his journey homeward, and to furnish him for his ordinarie expences with all things necessarie. The next day I assembled ten thousand souldiers,

Joseph surprised the Tiberians.



**A** souldiers, and presently made mine entry into Tiberias; and having assembled the chiefeft citizens in the horse-race, I commanded them to discover unto me who they were that were the authors of that rebellion: who having satisfied me, I laid hands on them and bound them, and sent them incontinently to Jotapata. As for *Ionathan* and his comforts, I set them at liberty, and gave them money for their charges, and sent them back to Jerusalem with *Simon* and *Ioazar*, and five hundred souldiers for their guard. Hereupon the Tiberians reassembled themselves before me, beseeching me to pardon their misdeeds, promising me to recompence by their future fidelity their forepassed and foul faults: beseeching me also to restore those goods unto the citizens, which in way of pillage were taken from them. Whereupon I gave a present command, that all the prey should be brought and laid before me: and

Joseph sends the authors of the sedition to Jotapata.

**B** whereas the souldiers delayed to perform the same, I spying one of those souldiers that stood by me, better apparelled then he was wont to be, asked him where he had gotten that garment: who confessing that he had taken it in the spoil of the citie, I chastised him with strokes, and threatned a worse punishment to all those that would not restore that which they had taken away: whereby recovering a great part of the prey together, I gave every citizen that which he knew to be his own.

Those goods that were taken from the citizens are restored.

In this place I cannot chuse but in some sort I must reprehend *Iustus*, who wrote upon this argument; and others, who promising a History, are not afraid in contempt of truth, either for favour or hatred, to commit lies to their posterity. For they differ nothing from counterfeits of evidences, and razers of records, but that these men are more corrupted by impunity. For he, to the end he might seem to employ his time well, undertaking to set down the events of this warre, hath belied me in many things, and hath not been ashamed to belie his own countrey. For which cause I am necessarily enforced in this place to discover that which hitherto I have concealed, and to reprove that which he hath falsely testified of me: neither is it to be wondered at, that I have so long time deferred the performance thereof. For whosoever writeth a History, ought of necessity to speak the truth; yet is it not lawfull for him to inveigh against the wickeder sort too vehemently; not for that they are worthy of this favour, but for his own modesties sake.

A reproof of Iustus the Historiographer; that falsely accused Joseph.

Tell me therefore *Iustus* (for thou desirest to be held for the man of greatest note amongst all other Historians, and art not ashamed to vaunt and boast thy selfe of that title) tell mee **D** I pray thee in familiarity (for I must so talk with thee as if thou wert present before me) how I and the Galileans have been the authors of that rebellion, which thy countrey began both against the Romans and their King. For before I was chosen governor of Galilee by the people of Jerusalem, both thou and all the Tiberians were not onely up in armes, but had already made warre against the ten Cities of Syria. Thy selfe hadst burnt their villages, and one of thy servants died in that encounter: yet not I alone protest this, but it is extant also in writing in the records of the Emperour *Vespasian*, how the inhabitants of these ten cities cried out to *Vespasian* in the city of Ptolemais, requiring that thou mightest be punished, as the author of their mischiefs: and assuredly thou hadst been punished by the Emperour, had not *Agrippa*, who had received commission to execute thee, upon the instant request of his sister **E** *Bernice* spared thy life, and kept thee bound in prison for a long time. Furthermore, thy politike behaviours do sufficiently expresse what the rest of thy life hath been, and how thou hast caused thy countrey to rebell against the Romans: whereof I will produce hereafter most evident arguments, and for thy cause will I urge some what against those other Tiberians; and I will make it plaine to those that shall read these Histories, that thou hast been no friend to Rome, nor faithfull to thy King. And I enforce these my authorities from the greatest cities of Galilee, Sephoris, and Tiberias, in which thou *Iustus* wert born. For Sephoris is situate in the heart of Galilee, having round about it a number of villages, and being a city sufficiently able in it self to attempt and execute any noble action at their pleasure, yet notwithstanding the citizens thereof resolved to observe their faith to the Romans, and thrust me out of doores, forbidding every man among them to bear arms for the Jewes. And to the end they might be more assured in my behalf, the inhabitants deceived me, in that they entreated me to encompass their citie with a wall: and that done, they willingly entertained a Garrison which was sent them from *Cestius Gallus*, who was generall of the Roman Legions in Syria in contempt of me, although at that time I had a great power, and terrified the countrey round abouts. But when our great city of Jerusalem was besieged, and that Temple which was common to all our Nation, was in danger to fall into the enemies hands, the Sephorites sent no succours, to the end it might not be said that they took arms against the Romans: But thy countrey, *Iustus*, being situate upon the lake of Genazareth distant

Tiberias, Iustus countrey.

Sephoris and Tiberias two chief cities of Galilee.

from



from Hippus thirty stades, from Gadara sixty, from Scythopolis sixscore, in a countrey obedient to the King, having not any city of the Jews round about it, might have very easily kept their faith to the Romanes, if they had listd. For both the city and people were furnished with munition in all abundance: But as thou sayest, I was the cause at that time. And who afterwards? For thou knowest that before the siege of Jerusalem, I was in the Romanes hands, and that Jotapata was taken by force, and divers other castles; and that many other Galileans were spent in divers battels. At that time shouldest thou have delivered thy self of that fear thou hadst of me, laying thine arms aside, and presenting thy self to the King and the Romanes, when thou undertookst arms not of thine own accord, but inforced. But the truth is, you expected *Vespasians* coming, even untill such time as he begirt your city with a siege, and then laid you your arms aside for fear of danger: yea even then had your city been overthrown, except the King in excuse of your folly, had obtained your pardon at *Vespasians* hands. It was not therefore my fault, but your offence, that behaved your selves like enemies. Do you not remember how often times I have obtained the victory against you, and how few times you could complain of blood shed? But you falling at dissention one with another, have been the instruments of your own ruin; and not for the love you bare either to the King, or the Romanes, but of your own malice slew an hundred eighty five citizens, at such time as I was besieged by the Romanes in Jotapata. Nay more, is not this true, that during the siege of Jerusalem, whereof I have made mention, there were more then two thousand Tiberians slain, or otherwise taken prisoners? But perhaps thou wilt alledge, that at that time thou wert no enemy, for that thou wert fled to the King; but I tell thee that thou fleddest thither for the fear thou hadst of me. I am a wicked man, as thou sayest: but what art thou? whom King *Agrippa*, upon many presents delivered from punishment, at such time as thou wert condemned by *Vespasian* to lose thy head. For what cause having made thee prisoner twice, and having so many times past the sentence of banishment against thee, and having once commanded thee to be thine own murder, hath he given life upon the importunate sollicitation of his sister *Bernice*? And after so many crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he banished thee from his presence.

Justus condemned to death.

Justus knew nothing of the warres of the Jews.

Justus publisht his book when *Titus* and *Vespasian* were dead.

Manifest testimonies of the truth of *Josephus* History.

The first Epistle.

The second Epistle.

But I will not too exactly touch thee with these matters, yet not withstanding I wonder at thine impudence, that hast openly protested, that thou hast written more exactly and perfectly of this matter, then any man: whereas thou art utterly ignorant of those things that were done in Galilee. For at that time wert thou at Berytum with the King, & wert no waies privy to the siege of Jotapata, seeing thou didst not follow us. Neither couldst thou be able to learn how I behaved my self therein, for that there was no one left alive to give thee certain intelligence. Thou wilt perhaps say, that thou hast carefully discribed that, which hapned during the siege of Jerusalem. And how may this be possible? For thou wert neither agent nor looker on in that warre; neither hast thou read the commentaries of *Vespasian*. But I conjecture hereby that thou hast not read them at all, forasmuch as thou hast written clean contrary to that which is contained therein. And if thou art so confident, that thy History is truer then other mens, why didst thou not publish it during *Vespasians* and *Titus* lives, who were the Generals of that warre, neither before King *Agrippa* and those of his race, who were all of them very expert in the Greek tongue? For thou hast kept it written by thee above twenty yeers, and mightest have produced witness of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou thinkest that no man liveth that may reprove thee, thou hast undertaken this boldnesse to publish thy work. But I have used no such policy or feare in my books, but have presented them to the Emperors themselves, who have been eye-witnesses and actors thereof. For I knew in mine own soule that I had set downe all things truly: Whereupon I obtained my expected approbation. Moreover, I communicated the same History with divers others, whereof some of them were present in the warre, as was King *Agrippa*, and some of his kindred. And *Titus* the Emperour himselfe was so desirous that men should search for the truth of that History out of these books, that he placed them in a Library, and caused them to be published, being subscribed with his own hand. As for King *Agrippa*, he sent me seventy two Epistles, testifying the truth of my books, whereof two of them are under written, to the end that the truth may appear thereby. King *Agrippa* to his dear friend *Joseph*, Health: I have with great contentment over-read thy book, wherein thou seemest in my opinion to have handled this matter more exactly, then any other. For which cause I pray thee send me the rest. Farewell my dear friend. King *Agrippa* to *Joseph* his dear friend, Health: I perceive by my own writing, that thou needest no intelligence from me, how matters have passed from the beginning: yet when

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**A** when we meet next, I will between me and thee certifie thee of certain things which thou knowest not. Thus was he a witness of the truth of my accomplished History: not flattering me, for it became him not; neither deriding me, as you perhaps may object; for farre was it from so noble a minde to be subject to so servile a folly: but onely to this end, that the truth of my writings might be commended to the reader by the worth of his testimony. And thus much have I thought good to set down in way of answer to *Iustus*.

“ Josephus pro-  
fesseth his  
History, and  
leaveth to de-  
bate with Ju-  
lius.

Now as soon as I had pacified these troubles in Tiberias, and had established a councill of such as were well affected towards me, I bethought my self of that which concerned me to do in respect of *Iohn*. All they of Galilee were of the opinion, that I should arme them all, and that in battell array I should march against *Iohn*, and do justice upon him, as he that had been the author of all this mischief. But for mine own part, I misliked their counsels, for that my desire was to extinguish these troubles without blood-shed, and for that cause I incited them with all diligence that was possible, to learn the names of all those who served under him: which being done, and I made privy what they were, I published a proclamation, by which I promised both safety and pardon to all those, that would forsake *Iohn*, assigning them the terme of twenty daies, to determine of that which seemed best for their own securitie; and I threatened to set fire on their houses, and confiscate their goods, except they gave over their arms. They hearing these things, were greatly troubled, and forsook *Iohn*: and after they had laid down their weapons, they came unto me to the number of four thousand: so that onely fifteen hundred men remained with *Iohn* or thereabouts; either of Citizens, or strangers of Tyre. When *Iohn* perceived that he was circumvented by this policy, he ever after remained quiet in his countrey in great fear.

Four thousand  
of *Iohns* fol-  
lowers forsake  
him, & follow  
Joseph.

At that time the Sephorites grew so bold, that they took arms under the confidence and strength of their wals, and for that they saw me distracted with other businesse. They therefore sent to *Cestius Gallus* Governour of Syria, praying him to repair unto them, with all expedition, to take possession of their Citie, or to send them a Garrison of men at the least. *Gallus* promised to come unto them, but he set down no certain time of his approach: whereof when I was advertised, I took the men of warre that I had, and marched against the Sephorites, and took their citie by force. The Galileans very glad of this opportunitie, and supposing the time was come wherein they might satisfie the insatiable hatred that they bare against that Citie, marched on with that intent; as if they would have wholly ruined the Citie, with all the inhabitants. They therefore traversed the streets, and set fire on the houses, which they found wholly desolate: For the inhabitants were fled away for fear, and were retired into a fortresse. They therefore ranfackt all things, and left nothing unspoiled: neither was there any kinde of miserie which they inflicted not on their countremen. Which when I saw, I was sore grieved, and commanded them to give over, signifying unto them that it was impictie in them, to shew themselves so savage towards their countremen. And seeing that neither by any prayer or command that I made, I could draw them to obedience, for that their hatred surpassed my counsels, I commanded those that were about me, and whom I most trusted, to spread a rumour that the Romanes charged us on the other side of the Citie, with great force. All which I did, to the end that by this rumour I might pacifie the fury of the Galileans, and save the Citie of Sephoris: and this policie took good effect. For when they heard this news, they were afraid, and forsook their pillage, to trust to their heels, in especiall for that I who was their Generall did the like. For I made a shew, that I beleaved the rumour to be as true, as they beleaved it: and by this stratagem the Citie Sephoris was saved beyond all hope.

Sephoris  
spoiled.

And hardly escaped Tiberias from being spoiled by the Galileans, through this occasion which ensueth: The chiefeest of their councill wrote unto the King, that he should come unto them, and take possession of their Citie. The king promised to satisfie them very shortly, and answered them by his letters, and delivered them to one of his chamber, called *Crispus* a Jew born, to carry them to the Tiberians. The Galileans knowing this messenger, took him and brought him unto mee: which when the common people understood, of meer spleen they fell to arms, and the next day divers of them assembled themselves from all parts, and came to the Citie of Asoch where I made my abode, and made huge exclamations, calling the Tiberians traytors, and the kings friends, and demanding of mee licence and libertie that they might repair to Tiberias, and raze it to the ground, being as much displeased against the Tiberians, as they were against the Sephorites.

Tiberias in  
danger of ruin;

**F** Which when I heard, I stood in great doubt how I might deliver the Tiberians from that displeasure, which the Galileans had conceived against them: for I could not deny but that the



Joseph con-  
sulteth with  
himselfe.

The Galile-  
ans wrath pa-  
cified, concei-  
ved against the  
Tiberians.

Justus desi-  
reth to com-  
mand Galilee.

Joseph assai-  
led the walls  
of Sephoris.

Silas Captain  
of the Kings  
guard.

Joseph put-  
teth the kings  
souldiers to  
flight.

the Tiberians had written and sent for the King: for the answer which he made them, did evidently expresse the truth. And having a long while debated the matter with my self, I said unto them, I know as well as you, that the Tiberians have offended: neither will I hinder you from spoiling their Citie, yet must you proceed to the execution thereof with some judgement. For the Tiberians alone do not betray our libertie, but others also, who are more accounted of in the countrey of Galilee. Stay therefore untill such time as I am thoroughly enformed, who they be that are authors of this treason; and then you shall have them all under your hands, with all those amongst them, whom you may particularly think worthy punishment. By these perswasions I wonne the people, who departed from me wholly contented and pacified. As for the messenger that was sent by the king, I caused him to be imprisoned, having respect to an urgent necessitie of mine own, which constrained me to depart out of the kingdome within a little while. And calling *Crispus* secretly unto me, I charged him to make those souldiers drunk, who had the charge of him, to the end that he might in all securitie fly back to the king. This Tiberias being ready to be destroyed, the second time by my government and providence, avoided at that time a great and fatall danger.

At the same time *Iustus*, the sonne of *Pistus*, fled unto the king without my knowledge: the cause of which flight of his, I will orderly expresse. As soon as the Romans had begun their warre against the Jews, the Tiberians concluded to obey the king, and in no sort to rebell against the Romanes. But *Iustus* egged them on to take arms, thirsting after alteration, and hoping both to obtain the government of Galilee, as of his own countrey: but his hope failed him of a successfull end; for the Galileans being enviously bent against the Tiberians, for those injuries they had suffered at their hands before the warre, could not allow *Iustus* to be their Governour. My self also, whom the people of Jerusalem put in trust with the government of Galilee, was oftentimes so much moved, that I failed little of killing *Iustus*, so intolerable was his wickednesse. He therefore fearing lest my displeasure should shorten his daies, went unto the king, supposing that he might live more freely and securely with him. The Sephorites beyond their expectation having escaped this first danger, wrote unto *Cestius Gallus* the second time, requiring him to come unto them, to the end that he might be the sooner seized of their Citie; or that he should send them forces to withstand the incursions of their enemies: and finally they wrought so much, that *Gallus* sent them flore of horsemen, and after them footmen, who came by night, and were received into their Citie. But seeing that the countrey round about them was but in poore estate, by reason of the Roman horsemen, I took my souldiers, and came to Garizim, where I encamped some twenty stades off from Sephoris, and by night I approached the same, and set ladders to the wall, with which I entred a great number of my souldiers, and became master of the better part of the Citie; from whence notwithstanding we were afterwards constrained to retire, for that we knew not the place, killing before our departure twelve Roman footmen and two horsemen, with some Sephorites, to the onely losse of one of ours. Afterwards a fight happening between us and their horsemen in open field, we fought for a long time with disadvantage: For the Romanes having invironed me on all sides, my reward through the fear they conceived, began to retire. In this skirmish I lost one of my guard, called *Iustus*, who in times past had served in the very same place under the king. At that very time the kings forces both of horse and foot came thither, under the government of *Silas* Captain of the guard, who encamping some five stades off from Julias, beset the high wayes that bended towards Cana with men of warre, and the fort of Gamala, to hinder the inhabitants from receiving any commodities from the countrey of Galilee.

As soon as I received news hereof, I sent out two thousand souldiers, with *Jeremy* their Coronell: who shrowding themselves within a stade of Julias, neer unto the floud Jordan, offered nothing else but light skirmishes, untill such time as I had gathered three thousand souldiers more, and was come unto them. The next day having planted an ambush in a certain trench neer unto the enclosure of their camp, I toulled out the kings souldiers to skirmish, having first forewarned my souldiers to faine a flight, untill such time as they had drawn their enemies as farre as the ambush, which they cunningly executed. But *Silas* supposing that our men fled for cowardice, set forward to follow them as fast as he might possible: but they that lay in ambush charged him on the back, and discomfited his army: and I presently turning and making head against them, constrained the kings forces to trust to their heels. At that time the estate of the countrey was at a good point, had not some cursed spirit thwarted mine honest purposes. For the horse whereon I roode, falling into a certain bogge, cast me on the ground:



A ground : whereby mine hand being thrust out of joynt about the wrist, I was carried into a borough of Cepharnom. My souldiers hearing hereof, and fearing lest some more sinister misfortune had befallne me, then indeed had done, restrained themselves from pursuing the enemy any further, and turned their backs through the grief they had conceived by reason of mine accident. Having therefore sent for Physicians, and caused myself to be dressed, I stayed there for that day ; and being seized with a fever, I was carried by night to Taricheas, according to the advice of my Physicians.

B Silas and his souldiers having news of mine accident, recovered their courages : and understanding that we kept but slender watch in our camp, they laid an ambush by night on this side Jordan, with their horsemen, and as soon as the day appeared, he drew out our souldiers to fight : who willingly condescended thereunto, and being come into the Plain, they perceived the men that lay in ambush, by whom they were put to flight, and six of our men were slain. But they pursued their victory no further : For having news that certain souldiers had past the water of Taricheas to Julias, they were afraid and returned back.

Not long after, *Vespasian* arrived at Tyre, accompanied with king *Agrippa*. Against whom the Tyrians began to utter many reproaches, telling *Vespasian* that the king was both an enemy to the Tyrians and the Romanes, alleading that *Philip* his Generall had betrayed the kings palace and the Romane army in Jerusalem, and that by the Kings Commission. Which when *Vespasian* understood, he reproved this impudent boldnesse of the Tyrians, for blaming a King of that power, and a friend to the Romanes : and advised the King to send

C *Philip* to Rome, to yeeld account of his actions. But notwithstanding that *Philip* was sent thither, yet presented he not himself before *Nero*, for finding him extremely busied with troubles and civill warres, he returned unto the King without doing any thing. When *Vespasian* was arrived at Ptolemais, the governours of the ten cities of Syria cried out against *Iustus* the Tiberian, accusing him for burning of their boroughs. *Vespasian* therefore delivered him bound unto the king, to the end that the subjects of his kingdome might have him punished. But the King before that time, unwitting to *Vespasian*, had kept him prisoner, as it hath been heretofore declared. The Sephorites also resorted to *Vespasian* to salute him, and receive a garrison from him, with their Commander *Placidus*, who made many roads into the countrey, and pursued them untill such time as *Vespasian* arrived in Galilee : of which arrivall

D I have amply spoken in my books of the Warres of the Jews, how he came, how he fought against me, the first time neer to the Citie of Tarichea : how I departed from thence to repair to Jotapata, my taking, my deliverance, and all my actions and fortunes during the warres of the Jews, and the siege of the Citie of Jerusalem. But now me seemeth that it is necessarie, that I describe other things exploited by me during my life time in other places then in the warres of the Jews. After the siege of Jotapata was ended, I was prisoner with the Romanes and kept very carefully : yet notwithstanding, *Vespasian* did me much honour. For by his commandment I married a virgin, that was one of those that had been taken captive in *Cæsarea*. But she remained not long time with me : for after I was set at libertie, and that I followed *Vespasian*, she retired her self to Alexandria. After which, I married another woman in Alexandria, from whence I was sent to *Titus* to the siege of Jerusalem, where I was

E often times in danger of death. For the Jews laboured what they might to take and punish me : and the Romanes supposing that as many and oftentimes as they were repulsed, it was by my treason, cried out continually to the Emperour to execute me for a Traitor. But *Titus* well experienced in the changes of warre, pacified the violence which his souldiers intended against me, by his silence. And after the Citie of Jerusalem was taken, *Titus* often solicited me to take that which I liked among the ruins of Jerusalem, promising to give it me. But I making but small account of any thing after the ruin of my countrey, besought him that he would give me certain free men, and the sacred Bible, which I received for a great consolation in my miseries. All which he graciously granted me. Not long after having beg'd my brother and fifty other of my friends, they were given me, and I was refused in nothing. Entering into the Temple by *Titus* permission, I found a great number of prisoners shut up therein, and all those women and children of my friends and familiars, whom I knew, I delivered them, to the number of one hundred and ninetie, without paying any rancome : and I restored them to their former free condition. Being sent with *Cerealis* and one thousand horse into the Citie of Thecoa by the Emperour *Titus*, to espie if the place were fit for a camp ; in returning from thence I saw divers prisoners, who were on the gibbet, amongst which were three of my familiars, whereat I was grieved in my soul, and I came and signified the same unto *Titus* with tears : who incontinently commanded that they should be

G g g

taken

Joseph misfortune and matcheth the enemy.

Vespasian and Agrippa arrive at Tyre.

The Governours of Decapolis accuse Iustus. Of Vespasians arrivall, and the siege of Jotapata read Joseph lib. 4 cap. 5. of the warres of the Jews.

The dangers that Joseph past betwixt the Romanes and Jews.

Joseph discharged a number of captives.

Joseph delivereth three from the gibbet.



taken down, and as carefully drest and cured as might be: two of which died notwithstanding. **G**  
ing the utmost diligence of the Physicians, and the third survived.

Joseph repaired with Titus to Rome, and is honourably entertained by Vespasian.

Joseph envied and slandered.

Joseph's third wife.

The perpetual favour of the Cæsars towards Joseph.

After that *Titus* had appeased the troubles of Judæa, conjecturing with himself that the possessions which I had in Jerusalem, would yeeld me but little profit, by reason of the Roman garrison that should be placed there, he planted me in a possession in a champain countrey: and intending to embark himself to depart for Rome, he took me with him in his own ship, and did me great honour. As soon as we came to Rome, *Vespasian* had great care of me; for he lodged me in his own house, where he kept before he was Emperour, and honoured me with the title of a citizen of Rome, and gave me an annuall pension in money; and as long as he lived, continued his good affection towards me, forgetting no kinde of bountie which he might use towards me. Whereupon I was so much envied, that I grew in danger thereby to lose my life: For a certain Jew called *Jonathan*, having stirred up a sedition in Cyren, and gathered about him some two thousand inhabitants of the countrey, was the cause of their overthrow: and as touching himself, being bound by the governour of that countrey, and afterwards sent unto the Emperour, he said it was I that had sent him arms and money. But *Vespasian* knew his falsehood, and condemned him to death, and commanded him to be executed. After this, mine enemies objected divers crimes against me in regard that I was in good reputation: but God so wrought that I escaped them all. Moreover, I received in gift from *Vespasian* an ample possession in Judæa, and at that very time I forsook my wife, because her manners pleased me not, although she were the mother of my three children, of whom two are deceased, and the third, who was called *Hircanus*, is yet alive. After this I married a wife that was born in Candie, and was by nation a Jew, and by birth noble, and one of the greatest reputation amongst the inhabitants, endowed with as laudable manners as any other vertuous woman whatsoever; as her after-life most plainly expressed. By her I had two sons, *Iustus*, who was the eldest, and *Simonides*, who also was surnamed *Agrippa*. Thus farre as touching my domesticall affairs. That bountie which I received from the hands of the Cæsars, hath alwayes continued mine. For after *Vespasian's* death, *Titus*, who succeeded him in the Empire, continued the same favour which his father had shewed me. For although I were oftentimes accused, yet were not mine adversaries beleieved. *Domitian*, who succeeded him, augmented mine honours. For he punished those Jews that accused me, and gave order that the Eunuch and slave whom I kept to teach my sonne, and by whom I was accused, should be punished. He granted me exemption also from all the tributes of Judæa, which is one of the greatest honors that a man may receive. And as touching *Domitia* the Emperours wife, shee alwayes continued her good affection towards me. Behold here the short recitall of my whole life: whereby let each man conjecture of my manners as him listeth.

But O thrice excellent Epaphroditus, after I have given and

offered thee all this ancient History of our nation,

I will for this present pause in  
this place.

THE



THE  
LAMENTABLE  
AND TRAGICALL HI-  
STORY OF THE VVAR  
AND VTTER RVINE OF  
THE JEVVES.

COMPRISED IN SEVEN BOOKS  
BY FLAVIVS JOSEPHVS, THE SONNE  
of MATTHIAS:

AND NEWLY TRANSLATED OVT OF THE  
Latine, and French, into English, by *Tho. Lodge*, D. M. P.



LONDON,  
Printed by *I. L.* for *Andrew Hebb*, and are to be sold at the signe of the Bell  
in *Pauls Church-yard*. 1649.



THE  
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Printed by A. for James Wad, and to be sold in the shop of the Bell  
in King Church-yard. 1654.





**TO THE RIGHT VVORSHIPFULL HIS**  
esteemed friend, *M Anthony Palmer Esquire.*



**S**IR, my affection, that had rather be an Actor then an Orator (do well, then speak well,) hath pickt you out to be the Patron of this tragicall History of the Warres of the Iews. The reasons that drave me hereunto, are neither the expectance of worldly benefits, nor the fruitlesse up-shot of ostentation: but your vertue (which is not beloved respectively, but only for it self) hath created this good conceit in me, vvvhich (if you so please) your acceptance may continue. Now since, as the Philosopher supposeth, it is an action worthie a good man, to do good unto his friend; so it is no lesse commendable to accept an office of kindnesse from a friend. For by giving, vve bewray our vvellvvishing; and by receiving, vve proportion and continue friendship: upon this ground I pray you build the good entertainment of my Present, and nourish this good custome in me (vvvhich was usuall both amongst Grecians and Latins) I mean my Translation: vvvhich if it please you, I have my vvish. As for my maligners, I expect no worse from them then *Iason the Thessalian*, who being assailed and wounded by an enemy (vvho had an intent to kil him) had an impostumation opened, that saved his life: their stab and strook of disgrace shall cure and heal the hidden and neglected infirmities of my minde; and notwithstanding, I shall both *Genio & ingenio* live to love you, and lament their vvant of charitie. Thus heartily commending me, I hastily take my leave, being tied prentise of late to other mens importunities.

*Your loving Friend,*

**THO. LODGE.**



TO THE RIGHT VVORSHIPFULL HIS  
 esteemed friend M<sup>r</sup> Andrew Paine Esquire.

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Your loving Friend,

Theo. Lodge.





# THE FIRST OF THOSE SEVEN BOOKS, VVHICH VVERE

written by FLAVIUS IOSEPHVS, the sonne  
of MATTHIAS, as touching the Warre, and  
destruction of the Jews.

## THE PREFACE.

In which the Author taxeth diuers Historiographers, of un-  
truth; and declareth his intent, and specifieth the prin-  
cipall points of this Historie.



OR as much as the warre which was enterprized betwixt the Iews  
and Romanes, hath (amongst all other) been the greatest that either  
hath been attempted in our age, or heard of in any other; either between  
citie and citie, or nation against nation: there have been some, who  
(rather building their discourse on the vain and unprobable report of  
others, then their own judgements) have (according to the maner of  
Orators) made a History of their hear say, and have filled their discor-  
ses not onely with vanitie, but also with contradiction. Others there  
were (who for that they were witnesses or actors of the same) have ac-  
cording to their own fancies preferred many lies; either to flatter the  
Romanes, or exercise their hatred against the Iews: forging some-  
whiles accusations, otherwhiles breaking out into praises, without any

The dutie of  
an Historio-  
grapher, and  
how things  
that are past  
should be  
written.

observation of historicall veritie. For this cause, I Ioseph the sonne of Matthias, by birth an Hebrew  
and a Citizen and Priest of Ierusalem: who in the beginning of these warres bare arms against the  
Romanes, and afterwards (being therunto forced by necessity) was present at all those things, which  
were attempted and prosecuted in those warres; have thought good to discourse in the Greeke tongue  
(in favour of all those who acknowledge the soveraignie of the Romane Empire) all that which here-  
tofore in my own language I have imparted to those Barbarians that inhabite the East. For at such  
time (as I have already spoken) as these most bitter and busie warres took their beginning, the Romanes  
were at civill warres among themselves: and as touching the Iews (who were in yeers valiant, and in  
wits turbulent) they being both strong in power, and rich in money, did so insolently abuse the time,  
that being animated by the greatnesse of those seditions and troubles; they somewhiles swam in hope,  
sometimes sweltered in fear of possessing or losing certain soveraignties in the East. For the Iews hope  
was, that all those of their nation (even they who inhabited the parts beyond Euphrates) would have  
both followed them in their rebellion, & seconded their follies with their forces. Moreover, at that time  
the Frenchmen (who bordered upon the Romanes) suffered them not to live in peace: and the Ger-

Ioseph himselfe  
had a hand in  
the warres of  
the Jews.

manes also began to take arms. Finally, after the death of Nero seditions reigned every where: so  
that by reason of the opportunitie of these times many men went about to make themselves Kings, and  
the souldiers whetted on with the covetous desire of gain, desired nothing more then trouble and altera-  
tion. For which cause, I think it a matter both worthy reproof, and ill-becoming my reputation, if in  
so weightie affairs, I should suffer the truth to be smothered in uncertainties, and should permit the  
Parthians, Babylonians, and the furthest distant Arabians, and those of our nation inhabiting beyond  
Euphrates, together with the Adiabenes, to obtain the true knowledge of those events by mine in-  
dustry; whilst the Grecians, and drivers of those, who have not borne arms with the Romanes, being  
distracted with factions, and deceived by adulation, should be ignorant hereof. Yet some of these there  
be, who (notwithstanding their false informations) stick not to write Histories, not onely void of all

After Neros  
time all things  
full of trouble.

Ioseph had  
written this  
history in the  
Hebrew  
tongue before.



The glory of the Romans is diminished, if you derogate from their labours at the siege of Jerusalem.

Titus his pietie towards the Jews.

All calamities that hapned since the beginning of the world, being compared with those the Jews suffered, are of no moment.

The Grecian Historiographers overpasse the wars of the Jews with silence.

Who may rightly be called a Historiographer.

truth, but also no wayes answerable to the subject which they undertake. For whilest they labour to dignifie and extoll the Romanes, they altogether suppress the same and fortunes of the Iews: yet cannot I conjecture by what means they may be held great, who triumph in the conquest of men so obscure and abject. Nay whilest they thus extoll the Romanes valour in conquering the Iews, they nothing at all respect the continuance of the warres, nor the multitude of the Roman souldiers, nor the honour of their Captains, whose titles are much embased, if they (having laboured so much to conquer Jerusalem) should have any thing derogated from the honour and prosperity of their attempts. For mine own part, I am not resolved to contradict those who shall enhance the glory and noble actions of the Romanes, neither to extoll and dignifie the deserts of mine own nation, but my resolution is in all truth and sinceritie to set down each occurrent, without respect or partialitie towards either part. In performance whereof I will fashion my discourse according to the matter I entreat of, and as my grief and sorrow shall pisse me to lament the miseries of my countrey: For the civill dissension that dismembred the same, was the cause that brought it to confusion: and those tyrants that reigned amongst us, were such, who forcibly drew the Romanes with sword and fire to seek the desolation of our holy Temple. The truth whereof Titus Cæsar himself can justifie, who destroyed the same, who during all those warres still pittied the people, for that they (as he well perceived) were kept in awe by the scâtionous: And who oftentimes of his own accord deferred the surprizall of the Citie, purposely protracting the siege, to the intent that in the meane time the authors of the sedition and bloody wars might have leasure to repent and submit themselves. Now if any man think that I write this, as one that exclaimeth against the tyrants and their theoveries, or that in bewailing the miseries of my lost countrey, I accuse their villantes, and thereby transgresse the limits of a History, let it be imputed to my grief, and so pardoned. For amongst all the Cities that were ever governed by the Romanes, our Citie onely attained to the top of felicitie, which now alas is brought into extreme miserie, captivitie, and desolation. Nay, if all the misfortunes and calamities which the world from the beginning hath seen, be compared with the infelicitie and fall of the Iews, they are sleight and of no moment.

And to increase our sorrow, no forrainers, but our own familiar friends and countrey men have been the actors of our tragedy. This considered, if any man of too severe and Stoicall judgement shall reprehend this my lamentation, let such a one attribute the deeds I recount, to the History which I write, and reserve the lamentations and sorrows thereof to me, who am the Historiographer: although in my minde I may justly challenge the smooth-tongued Grecians, for that (notwithstanding these our so miserable, and so memorable warres happened in their dayes, in respect whereof all other former troubles were obscure and of no reckning) they have restrained their tongues and pens, and undertaken an overcurious silence, to the end they might carp at these with greater libertie, who undertake the publishing thereof: whom though in learning and eloquence they both exceed and out-strip, yet are they inferiour unto them in the matter and subject they intreat of. For they forsooth decipher and set down the valiant acts of the Assyrians and Medes, as who should say, the ancient writers had but coldly and scarce conceitfully handled the same: and yet God knoweth, they come so farre behinde those ancient authors in their writings, as they neither second them in sense, nor equal them in understanding. For such as in times past published any worthy History, endeavoured to write that which they themselves had seen: and for that each of them were eye-witnesses of those affairs, they committed to writing, they more effectually performed all that which they promised, the rather for that they accounted it to be an act of dishonestie, to report and publish lies in stead of a History. And truly in my opinion that man is both worthy commendation and praise, who striveth by his studious endeavours, to register not onely the occurrences of times past, but also those memorable events that have happened in his dayes: and he onely and truly is to be accounted industrious, not that altereth and pruneth at his pleasure another mans works, but he that of himself compileth a History, whereof no man hath before-time written. For mine own part (the rather for that I am a stranger) I have been enforced to my no small labour and expence, to refresh the memory and truth of these events in the eares of the Greeks and Romanes. For as touching their own learned men, their mouths are alwayes open to gains and controversies, and so this purpose their tongues still runne on pattens, many if they come to a History wherein they should both tell truth, and with great labour enquire of those things that are past, here are they mum, the travell is too tedious, the bit is in their teeth, so that they leave the matter to their performance, who are incapable and unapt both in style and study, to register the noble actions of royall Princes.

Since therefore the Grecians make no account of the truth of history, it behooveth us both to esteem and honour it. Now to discover unto you the originall of the Iews, what their estate hath been in times past, and after what maner they departed out of Egypt, to shew what countries they conquered, and what Colonies they planted, were in my judgement both impertinent and to little purpose, considering that divers of mine own nation have before my time made and written an exact History of the noble attempts of our ancestors: yea many Greeks also have translated these mens writings into their own tongue;



A tongue, and have as truly, as rhetorically exemplified the same. I will therefore begin my History in that time where these writers and our own Prophets ceased, and set down at large all those wars that hapned in my time: and as for those things that exceed my knowledge and remembrance, I will onely touch them briefly, and in a word or two. First, how Antiochus surnamed Epiphanes, took the City of Ierusalem, and possessed the same for the space of three yeers, and six moneths: and finally how he was driven out of that countrey by the Asmoneans. After this I will set down the dissensions that hapned amongst Antiochus successors for the kingdome, and how by this means they drew Pompey and the Romanes into the managing and meddling with their affairs. How Herod likewise the sonne of Antipater, being assisted by Sosius, utterly overthrew and canceled their felicitie and authority: and how in Augustus Cæsars time and after the death of Herod, and during the government of Quintilius Varo, a sedition was raised among the people: and how in the twelfth yeer of Neros reign the warre began to take head and continuance. That likewise which hapned in Cestius time, and what warlike executions the Iews performed in their first attempts and revolts, how they strengthened the cities and forts about them, and Nero (hearing of the great overthrow which his army received under Cestius their Generall, and fearing lest he should lose all) made Titus Vespasian the Generall of his army: who being attended by his eldest son, came into Iudea accompanied with as great a company of Romanes as he could possibly gather; what number of their allies invaded and spoiled Galilee, what cities they surprized in that place, either by forcible assault, or by any other composition. Besides all these things, I will expresse what order and discipline the Romanes observe in their warres, and wherein they are accustomed to exercise their souldiers. I will note down also the places and nature of the countrey of Galilee, and the description of Iudea, together with the mountains, lakes and fountains thereof, with all the properties of the same; not forgetting those miseries which the captive Cities suffered: neither how they were surprized. All which (together with all those evils and miseries which during those troubles befell me) will I discover, and discourse with all truth and diligence, the rather in that I publish the in their ears, who are now aies ignorant of them. After this I will set down how (upon the declining and downfall of the Iews) Nero died, and how, at such time as Vespasian had undertaken the expedition to Ierusalem, he was withheld from the action, to receive and enjoy the imperiall dignitie: and how at that instant when he returned himself into Egypt to establish that estate, the Iews began to mutiny among themselves, how many tyrants arose among them, who hatched much civill discord and debate in their government. Then, how Titus departing out of Egypt, came the second time into Iudea, and ranged over the countrey, and how and where he levied and encamped his armies. How and how oftentimes the citie hath been vexed by sedition, especially at such time as he himself was present. What onsets he gave, and how many mounts he raised in begirring the citie with a treble wall: the strength and provision of the city, the situation and plat-forme of the Temple, and the altars therein: the rites and ceremonies which were used upon festivall dayes, the seven purifications & offices of the Priests: the garments also of the high Priest, and the holy sanctuary of the Temple. All which I will recount without any dissimulation, or swerving from the truth of history. After this I will relate what crueltie the tyrants used against their own countreymen, and what humonity the Romanes shewed unto strangers, and how oftentimes Titus (who desired the safety both of the city and Temple) provoked and invited the seditious to mutuall amitie. Furthermore, I will report how the people of the Iews (after these many and grievous wounds which they both suffered and sunk under, sometimes by war, otherwhiles by sedition, and many times by hunger) were at length overthrowen to their utter confusion. Neither will I omit the slaughter of such as revolted, neither the punishment inflicted on those that were captive: but I will set down how the Temple was burned against Cæsars will, and what an infinit masse of sacred treasure was devoured by the fire. But to shut up the History, I will annex the surprizall of the citie, and what signes and wonders hapned before the same: the captivity also of the tyrants themselves, and the number of those that were led away into captivity: and what misery every one of them endured: how the Romanes continuing their warres, utterly razed the fortresses of their captives; finally, how Titus in travelling thorow the whole countrey established a forme of government therein; and afterward returning into Italy, triumphed with much honour. All these things have I comprehended in seven Books: endeavouring as much as in me lyeth, to flie and avoyd all occasion of reprove and reprehension from those men, who knew these affairs and were actors in the warres. All which I have done for their sakes, who rather affect truth, then follow their pleasure: and according to that order and forme I have proposed, I will begin and prosecute my style and history.

Antiochus Epiphanes, the first author and fountain of the wars of the Iews.

The Epitome of the warres of the Iews.

The signes and changes after Neros death.

Titus besieged Ierusalem.

The manners and sacrifices of the Iews.

The humanity of the Romanes towards the Iews.

The burning of the temple, and the overthrow of the Citie. The Romanes triumph over the Iews. The cause why he wrote this history.



# THE FIRST BOOK OF THE VVARRES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the first book.

- 1 *The destruction of Ierusalem by Antiochus.*
- 2 *The succession of Princes from Jonathan, untill Aristobulus time.*
- 3 *Of Aristobulus, Antigonus, Judas Effæus, Alexander, Theodore and Demetrius.*
- 4 *Of the warre attempted between Alexander, Antiochus and Aretas, and of Alexandra and Hircanus.*
- 5 *Of the war between Hircanus and the Arabians, and of the expugnation of Ierusalem.*
- 6 *Of the war of Alexander with Hircanus and Aristobulus.*
- 7 *Of the death of Aristobulus, and the war of Antipater against Mithridates.*
- 8 *How Antipater was accused before Cæsar, and how Hircanus was high Priest, and Herod began to make warre.*
- 9 *Of the dissonion of the Romanes after Cæsar's death, and of Malichus his deceits.*
- 10 *How Herod was accused and set free.*
- 11 *Of the war of the Parthians against the Iews, and of Herods flight and fortune.*
- 12 *Of Herods war for the recovering of Ierusalem after his return from Rome, and how he warred against the Iews.*
- 13 *Of Iosephus death, brother to Herod; and how Ierusalem was besieged by the same Herod, and how Antigonus was slain.*
- 14 *Of the treacherous practices of Cleopatra against Herod, and of his war against the Arabians, and of a great earthquake.*
- 15 *How Herod was confirmed in the peaceable possession of the Kingdome of Iudæa by Augustus Cæsar.*
- 16 *Of the Cities and Monuments repaired and builded by Herod, and of his felicitie and liberalitie towards strangers.*
- 17 *Of the discord betwixt Herod and his two sonnes Alexander and Aristobulus.*
- 18 *Of Antipaters conspiracie against his father Herod.*
- 19 *How Herod should have been poisoned, and how the treason was discovered.*
- 20 *How Antipaters practices against Herod were known and punished.*
- 21 *Of the golden Eagle, and of Antipater and Herods death.*

## CHAP. I.

*How Ierusalem was destroyed by ANTIOCHUS.*

*The year of the  
world, 3882.  
before Christs  
Nativity, 162.*

*Ant. li. 12. c. 6.  
Antiochus  
being stirred  
up by Tobias  
sons, invadeth  
Iudæa, and  
surprizeth Je-  
rusalem.  
Ant. li. 17. c. 4.*



At such time as *Antiochus* surnamed *Epiphanes*, made warre against *Sextus Pompeius* for the whole government of *Syria*, there arose a sedition among the *Jews*: wherein every one endeavoured himselfe to have the Soveraigntie over others; and those of chiefest authoritie and nobilitie amongst the rest, disdained to submit themselves to such as were their equals. At that time a certain man called *Onias* (who was one of the high Priests) having gotten the upper hand, did drive the sonnes of *Tobias* out of the City; who flying to *Antiochus* for refuge, besought him in all humility that he would leade his forces into *Iudæa*, offering themselves to be his guides in that expedition and voyage. *Antiochus* (who long long before that time desired such an occasion) easily condescended to their request; and levying a great army, entred their countrey, and took the



A the city by force, and slew the most part of them, who favoured *Ptolomey*: and giving his souldiers libertie to sack the citie, he himselfe spoiled the Temple also; and for the space of three yeers and six moneths, forbade all sacrifices and ceremonies, which before-time were accustomed and used in that place. Whereupon *Onias* the high Priest fled unto *Ptolomey*, and having obtained a grant of a piece of ground from him, within the liberties and precinct of Heliopolis, he built a towne and Temple in that place, resembling the City and sanctuary in Jerusalem.

The year of the world, 3802.  
before Christs  
Nativity, 162.

The high  
Priest *Onias*  
flew to *Pto-*  
*lomey*.

Ant. lib. 12.  
cap. 7.  
*Antiochus* al-  
tereth the cu-  
stomes of the  
Jews.

But neither was *Antiochus* satisfied with the unexpected surprize of the city, nor with the pillage and slaughter of the citizens, but was so farre transported by his passions, and incensed with the remembrance of those evils which he sustained during the siege of the city, that he compelled the Jews to forsake the customes of their countrey; commanding them from that time forward to use no more circumcision of their children, but that they should immolate swine upon the Altar: which when all of them joyntly refused to obey, the most constant among them were for that cause put to death. *Bacchides* being made chiefe of the garrisons by the appointment of *Antiochus*, what with his innard crueltie, and the impious commandement that was left him, omitted no occasion to further his wicked impiety, inso- much as he particularly tormented such as were of noble birth, and qualitie: that each day for the most part, he represented unto them the fresh face and memory of the desolation of their city: till all of them at last being provoked and whetted on through the grievousnesse of that which both themselves and others indured, addressed themselves with confidence to prosecute their revenge. At length *Matthias* the sonne of *Asmoncus*, one of the Priests, who was born in a village called Modin, accompanied with his five sonnes and his own household armed with swords, slew *Bacchides*: and fearing the power and multitude of the enemies garrisons, speedily retired himselfe into the mountains. Thither resorted divers of the people unto him: for which cause he waxing more confident and couragious, came down from the mountains, and overcoming the captains of *Antiochus*, drave them out of the borders of Judaea. At such time therefore as through his happy successe he became potent, and was by common consent of the people (for that he had delivered them from the subjection of strangers) made their Ruler: he died, leaving his eldest sonne who was called *Judas*, to succeed him in the government. Who fearing lest *Antiochus* would still continue warres against him, gathered together an army of his countrey men, and was the first among the Jews that made a league with the Romanes; and drave back *Antiochus Epiphanes* at such time as he enforced himselfe once more to invade the borders of Judaea, repulsing him with a great overthrow. And whereas the remembrance of this victory was yet fresh in mens mindes and memory, he assaulted the garrison of the city: For as yet they were not destroyed (in which conflict he forced them to forsake the highest part thereof, which is called holy) and betake themselves into the lower part: and having obtained the Temple, he made every place clean, and compassed it with a wall, and made new vessels for the service in the Temple, and planted them therein, because those that had been before-time consecrated there, were prophaned. He builded likewise another Altar, and began to renew the accustomed sacrifice, and observe the rites of religion.

*Bacchides*  
cruelly to-  
wards the  
Jews.

Ant. l. 12. c. 8.  
*Matthias* coti-  
federated with  
others, maketh  
warre against  
*Antiochus*.

E Scarcely was the city brought to the former estate, but *Antiochus* died, who left a son and heire behind him, who was not onely inheritour of his Kingdome, but also of his hatred against the Jews: who having gathered together fifty thousand footmen, and almost five thousand horsemen, and fourescore Elephants, entred by the mountains of Judaea; and took a town named Bethsara, neer which *Judas* met him in a place called Bethzachary, where the passage was something streight; and before the armies joyned battell, *Eleazar*, *Judas* brother, seeing one Elephant higher then the rest, bearing a great tower on his back, and adorned with golden furniture, thinking *Antiochus* had been there, ran from his company, and breaking the ranks of the enemies, came unto the Elephant: but he could not reach him (whom he deemed to be the King) he was so highly mounted; for which cause wounding the Elephant in the belly, the Elephant fell upon him, and pressed him to death: which act of his had no other successe but this, that by attempting so great a matter, he gave a testimony that he preferred his renown, before his life.

*Antiochus* di-  
eth and leaveth  
the kingdome  
to his sonne  
*Antiochus*,  
who gathereth  
a huge power  
and invadeth  
Jewrie.  
Ant. lib. 12.  
cap. 14. 15.  
*Eleazar* dieth,  
being slain by  
an Elephant.

F Now he that governed the Elephant was but a private person, and although by hap *Antiochus* had been there, *Eleazar* had atchieved nothing else in this valiant attempt; but yet he adventured his life, under hope to performe some valiant exploit. And this act of his was a presage unto his brother of the event of the whole warre that ensued. For the Jews fought stoutly, and a long time; but yet *Antiochus* army (being both more in number and more prosperous) obtained the victory; so *Judas* therefore after the losse of many of his company, fled

*Eleazar* pre-  
ferreth honour  
before life.

unto



The year of the  
world, 3802.  
before Christs  
Nativity, 162.

Antiochus de-  
parting from  
Jerusalem, leav-  
eth a suffici-  
ent garrison  
there.

Ant. lib. 12.  
cap. 18.

Judas fighteth  
with Antio-  
chus captains  
and is slain.

Ant. li. 13. c. 1.

The year of the  
world, 3805.  
before Christs  
Nativity, 159.

Jonathan taken  
by Trypho-  
n's subtilty,  
is slain.

Ant. li. 15. c. 9.

The year of the  
world, 3823.  
before Christs  
nativity, 141.

Simon en-  
countreth with  
Cendebeus,  
and overcom-  
eth him.

Ant. li. 13. c. 14.

Simon by the  
treachery of  
his son in law  
Ptolomeus, is  
taken and  
slain.

John, other  
wife called  
Hircanus, the  
son of Simon.

The year of the  
world, 3831.  
before Christs  
nativity, 133.

Hircanus ob-  
taineth the  
honour of the  
high Priest-  
hood which  
his father had.  
Ptolomeus  
cruelle against  
Hircanus, mo-  
ther and bre-  
thren.

unto the Gophonites, with those of his side who escaped: And *Antiochus* went to Jerusalem, from whence after some stay he departed for want of necessities, leaving a sufficient garrison; as for the rest of his army, he led them for the winter time into Syria. Yet notwithstanding the Kings departure *Judas* rested not: but encouraged by many of his nation, who daily came unto him, and gathering also together those who escaped out of the former battell, at a village named *Adasa*, he fought with *Antiochus* Captains, where after much and many approbations of his valour in assaulting and slaughtering a great number of his enemies, he himselfe at length was slain, and within a few dayes after, his brother *Iohn* also was betrayed, and slain by their treacheries who favoured *Antiochus*.

## CHAP. II.

### Of the succession of Princes, from JONATHAN untill ARISTOBULUS.



After him succeeded his brother *Jonathan*, who carefully studied for the peace and securitie of his people, and fortified himselfe by the friendship of the Romanes, and was reconciled to *Antiochus* his son; yet did none of all these things profit him, or acquit him from danger. For the tyrant *Tryphon* (who was tutor to *Antiochus*) laying wait for him, and seeking to spoile him of his friends, took *Jonathan* at such time as he came with a small company to *Antiochus* who was at *Ptolemais*, and binding him, led an army against *Judaea*: from whence being repulsed by *Simon*, *Jonathan's* brother, and overcome by him, in displeasure and revenge thereof, he slew *Jonathan*.

But *Simon* valiantly bestirring himself in the government and guide of the affairs of the common-wealth, took *Zara*, *Joppe*, and *Jamnia* (which were bordering towns:) and overcoming the garrison at *Accaron*, he destroyed the Citie, and assisted *Antiochus* against *Tryphon* who besieged *Dora*, before that expedition which he made against the *Medes*. Yet would not the greedy minde of the King be satisfied, notwithstanding that *Simon* had thus faithfully served and assisted him in the death of *Tryphon*; but that within short time after, he sent unto *Cendebeus* (who was the Generall of the army) commanding him to sack and spoile *Judaea*, and to take *Simon*, and make him a slave. But *Simon* though aged in yeers, fought both youthfully and valiantly, and sent his sonnes with the most resolute men he had, before, against *Antiochus*, and himselfe with the residue of his army, assaulted another quarter of their enemies campe; and having laid many ambushes even in the mountains, he in every place was victorious: and after this his most famous victory, he was proclaimed high Priest, and delivered the Jews from the government of the Macedonians, under which they had been two hundredth and seventy yeers. Finally, by the treachery of *Ptolomeus* his sonne in law, he was murdered at a banquet; who imprisoning his wife and two sonnes, sent certain men to kill the third sonne, whose name was *Iohn*, otherwise called *Hircanus*. But the young man understanding the successe of his fathers voyage, hasted unto the City accompanied with a great multitude; for he greatly hoped that the people would remember his fathers prowesse, especially because *Ptolomeus* iniquitie was hated of all men; *Ptolomeus* also hasted to enter the Citie at another gate: but he was speedily repulsed by the people who had already received *Hircanus*. For which cause he presently retired himselfe into a Castle named *Dagon*, situate beyond *Jericho*.

After that *Hircanus* had obtained the office of the high Priest, which was left him by his father, and had offered sacrifices unto God, he led forth his forces with all speed against *Ptolomeus*, hoping to help and deliver his mother and brethren that were detained prisoners with him: and assaulting the castle, notwithstanding that in all other things he had the better hand, yet was he overcome by just grief and compassion. For at such time and so often as *Ptolomeus* perceived himself to be in danger, he brought *Hircanus* mother and brethren upon the wals, and beat them where he might behold them in their torments, threatening to cast them down from the wall, except *Hircanus* would presently depart. For which cause *Hircanus* was more moved with compassion and fear, then with anger and wrath. But his mother being no waies dismayed with stripes which she endured, nor with death wherewith she was threatened, lifted up her hands to her son, beseeching him that in regard of her miseries, he would not be moved to spare so impious a person, for she esteemed her death threatened by *Ptolomeus*, dearer then immortalitie it self; if so be he might receive just punishment for the villany which he had impiously committed against their house. But when *Iohn* had perceived the resolute minde of his mother and heard her intreatie, he was moved to assault the Castle, and straightway seeing her beaten and torn, he relented with compassion, and was even



A even filled with griefe. By which meanes the siege continued long, and the jubilee year was come, which falleth out every seventh year: wherein the Jews cease from all affaires, as their wont is every seventh day. *Ptolomæus* delivered from the siege by this accident and occasion, put *Iohn* mother and his brethren to death, and afterwards fled to *Zeno* the Tyrant of Philadelphia, who was also surnamed *Cotylos*.

In the mean while, *Antiochus* being grievously vexed at that which *Simon* had done unto him, sent his army into Judæa, and besieged *Hircanus* in Jerusalem, who opening *David's* Sepulcher (who had been one of the richest amongst all the kings of Judæa) took more then three thousand talents of money from thence; and wrought so much with *Antiochus*, that upon the payment of three hundred talents of money, he made him raise his siege and depart the country. This *Hircanus* was the first of all the Jews that with his own goods maintained our landers and souldiers. But so soon as *Antiochus* had bent his power and forces against the Medes, he took handfast of that opportunity he had offered him, to revenge himself, and presently assaulted the townes of Syria, assuring himself he should finde them (as indeed they were) void of souldiers to defend them. Whereupon he took Medaba and Samea, with the places thereunto adjoining, Sichem and Garizim, which border upon the Chuthæans, who inhabit the places adjoining to the Temple, that is made after the imitation of that which is at Jerusalem. Moreover, he took many Cities of Idumæa, and amongst the rest Doreon, and Marisa: and coming into Samaria (where now Sebaste is situate, which was builded by *Herod*) he besieged it on every side, and left his two sons *Aristobulus* and *Antigonus*, to continue the siege, who diligently besieged the place. There was such a famine in the city, that they were constrained to eat unaccustomed meats. For which cause, they required aide of *Antiochus*, surnamed *Spondus*, who willingly assisted them, but he was overcome by *Aristobulus* and *Antigonus*, and was pursued by the aforesaid brethren unto Scythopolis; whither he then retired himself: but they retiring again unto Samaria, besieged the Citie, and at last taking it by force, destroyed the same, and led away their inhabitants captives. Whilest thus fortune favoured them more and more, they ceased not to pursue their good successe, but led their army to Scythopolis: and taking it, they divided and spoiled all the country.

## CHAP. III.

of *Aristobulus*, *Antigonus*, *Judas* *Essæus*, *Alexander*, *Theodorus*, and *Demetrius*.

**H**is felicitie and good hap of *Iohn* and his sonnes, was accompanied with the envy of many of his countrey men: and this discontent of theirs, was the cause of a mutinie. For divers of the Jews rising up in arms against them, were so much over-ruled by their ambitious passion, that they could not contain themselves from the prosecution of an open and bloody warre: wherein notwithstanding they were put to the worst. From that day forward *Iohn* passed the remainder of his life in all felicitie and happinesse; and after he had governed the Common-weal for the space of thirtie three years, he departed this life, leaving behinde him five valiant sons. He was a man truly happy, and so favoured by Fortune, that he had no occasion to complain of her niggardice in bountie. Finally, he alone might justly boast himself of three excellent endowments: first of all, that he was the Prince of his countrey: secondly, that he was high Priest: thirdly, a Prophet, to whom God so spake, that he was ignorant of no future accidents. He foresaw and foretold that his two eldest sons should not continue long in the government (whose lives are worth rehearfall, although they much declined from their fathers felicitie:) for the eldest sonne *Aristobulus*, after his fathers death translated the principalltie into a kingdome; and was the first that put a Crowne on his head, foure hundredth, eightie and one yeeres and three moneths, after the deliverance of the people from the captivitie of Babylon. As for *Antigonus* (who was his second brother, and whom in appearance he seemed to love most intirely) he made him partaker of his dignitie, and committed the residue of them to prison. He imprisoned his mother also, for that shee had contended with him as touching the principalltie, (which *Iohn* had solely committed to her dispose) and was so farre given over to all kind of crueltie, that he not onely kept her prisoner in bonds, but also put her to death by famine. But the revenge of this his impietie was this, that he slaughtered his own brother *Antigonus* whom hee intirely beloved, and made both a competitor and partner with him in the kingdome. For by reason of those scandalous slanders, which his envious and malignant courtiers contrived and invented against him, he commanded him to be put to death.

Nathelless;

The year of the world, 3831. before Christs Nativity, 33.

Ptolomæus murdereth Hircanus mother, and brethren.

The year of the world, 3839. before Christs Nativity, 25.

Antiochus, upon the payment of three hundredth talents, raiseth his siege.

Ant. lib. 13. cap. 15. Aristobulus & Antigonus besiege Sebaste.

Sebaste overthrowen and spoiled.

The seditious overcome in warre.

John, after he had happily governed the country for 33. years peace dieth.

The year of the world, 3861. before Christs Nativity, 303.

Ant. lib. 13. cap. 19.

Aristobulus murdereth his mother.

Aristobulus loved Antigonus very dearly.



The year of the  
world, 3861.  
before Christs  
Nativity, 103.

Antigonus in  
honour of his  
brother as-  
cended up in-  
to the Temple.  
Antigonus  
falsly accused  
to his brother.

Aristobulus  
commandeth  
his guard that  
if Antigonus  
came armed,  
they should  
kill him.

The Queens  
cunning Stra-  
tagem against  
Antigonus.

Antigonus  
suspecteth not  
his brother.

Judas the pro-  
phet foretel-  
leth Antigo-  
nus death.

Aristobulus  
through the  
griefe he con-  
ceived at his  
brothers  
death, falleth  
sick.  
A servant spil-  
leth blood in  
the same place  
where Antigo-  
nus was slain.

Nathelesse, upon their first information, *Aristobulus* (overmastered by brotherly affection) gave them no credit; the rather for that he was certainly assured, that all things for the most part which were objected against him, were rather enforced upon envie, then alleadged on good ground.

But when as *Antigonus* returned from the warre, attended with many testimonies of his valour and prowesse, upon that festivall time, wherein according to the custome of our countrey, we celebrate the feast of Tabernacles; it hapned at that time, that *Aristobulus* fell sick and was diseased. *Antigonus* therefore about the end of those festivall daies being attended by his armed men, ascended up into the Temple to offer sacrifice, and the rather resorted he thither in greater pompe and majesty, because he intended to honour his brother. Hereupon, certain cursed and wicked detractors repaired to the King, buzzing in his eares, that this great guard of souldiers which accompanied *Antigonus*, and that his haughtie resolution and Kingly prefence, was rather for a Sovereigne, then a subject: inferring hereby, that he entred the city in this Equipage, with an intent to murder him, not contenting himself to have the onely honour of the kingdome except he might reduce the power and possession thereof into his own hands. *Aristobulus* though unwillingly, yet at last being wonne to beleeve them, desirous (in seeming not to suspect) to shew himself provident, commanded his guard to hide themselves in a certain obscure place under the ground: as for himself, he took up his lodging in a certain Castle, which in times past was called Bari, and afterwards Antonia: given his archers this commission, that if *Antigonus* came unarmed, they should let him passe; if otherwise, that they should kill him. He sent certain messengers also to *Antigonus*, requiring him to repair unto him disarmed. But the envious Queen prevented this good intent of his by a subtill stratagem complotted and acted by those, that with her conspired against him. For she perswaded those that were put in trust to discharge this message to discover nothing of that, which the King had commanded them: but to signifie unto *Antigonus*, that his brother having intelligence, that he had made himself many accomplished and compleat armours, with other faire and worthy furniture for the war in Galilee (which by reason of *Antigonus*, sudden departure from that place, and his own instant infirmity he might not behold) would count it no little favour and felicity to behold and see him in his war like ornaments. Which when *Antigonus* understood (who by reason of his brothers disposition suspected no mischief) he armed himself, and resorted unto him, intending to delight and content him with his musters. But no sooner arrived he in the streight which is called the tower of Straton, but the guard of *Aristobulus* set upon him, and slaughtered him, yeelding by this meanes a demonstrative and certain testimonie, that detraction distracteth and destroyeth all good nature and friendship, and that amongst all our most accounted affections, there is no one so defended and fortified as may abate the edge of envie.

At this time also who would not wonder at a certain man called *Judas*? who being by birth an Essean, was blessed with this felicity in his prophecies, that his predictions were neither touched with mistaking, nor tainted with lying. This man perceiving how *Antigonus* passed thorow the Temple, cried out to his familiars who attended him in no small number (for ordinarily divers of his disciples did attend upon him:) Ah, how happy were it for me at this present, if I were dead, sith that truth dieth before me; and some one of my predictions are found faulty and deficient? For behold, *Antigonus* yet liveth, who should this day have dwelt with death. The place which was destinated for his departure is the tower of Straton, which is distant from this place some fixe hundred foulds, and yet notwithstanding there are but 4. hours of the day to be past: now therefore is the time wherein my divination shall be falsified. Having spoken to this effect, the old man sate him down being altogether disconsolate and pensive, untill such time as within a while after it was told him that *Antigonus* was slaine in a place under ground, which was called the tower of Straton. being of the same name with Cæsarea which is situate upon the sea-coast; which was the occasion that *Judas* staggered in his divination.

The sorrow which incontinently seized *Aristobulus*, for committing this hainous murder, augmented and increased his sicknesse in such sort, that his soule was continually troubled with the thought of his sin, and his body through extreme heat of passion dried up; and the griefe that he felt was so vehement, that his entrails became exulcerate, so that he voided blood in great abundance. And it so fell out by the divine providence, that one of his servants, who was deputed to that office, bearing out that blood which came from him, missed his way, and came to that place where *Antigonus* had bin slain, wherein as yet there appeared some signes and staines of the bloudshed of *Antigonus*, on which he powred out the bloud of the murderer *Aristobulus*. Which when they perceived who stood hard at hand, they began



**A** to cry out with a loud voice, as if the servant had purposely spilled the blood in that place.

The year of the  
world, 3862.  
before Christs  
Nativity, 102.

The eye of  
God discovereth  
every sin.

Aristobulus dieth  
miserably.

Ant. lib. 12.  
cap. 9.  
Alexander advanced to the  
kingdome, useth much  
cruelty.

Alexander is  
overthrown by  
Theodore.

The sedition  
of the Jews  
against Alexander  
upon a  
festival day.

Alexander assaileth the  
castle of Amathunt, and  
razeth it.

Demetrius cometh to help  
the Jews.  
Ant. lib. 13.  
cap. 20.  
The warre between  
Demetrius and  
Alexander, wherein  
Demetrius is conquerer.

*Aristobulus* hearing this cry, demanded the cause thereof: and the more that each man fled and feared to discover the same unto him, the more instantly sought he to understand the truth; so that at length after he had used threats and violence, he was certified by some one of that which had past. Whereupon his eyes were suddenly filled with tears, so that in vehement agonie of minde, he at last cried out and said: It is impossible, but that the great eye of the divine Majesty should see my wicked acts, and the sudden vengeance of my brothers bloodshed should pursue and overtake me. How long, O thou impudent body, wilt thou detain a soul already condemned and adjudged to my mother and dead brother? How long shall I thus lingeringly languish in spending a parcell of my blood unto them? Let them take it all at once, and let not the divine vengeance laugh any longer to see the effusion of mine entrails. This said, he died after he had scarcely reigned one year.

His wife after his death delivered his brother *Alexander* from prison, and anointed him King, who was both the eldest and seemed to be the most stayed among the rest of his brethren. Who growing by this means to be both proud and potent, put one of his brethren to death, for aspiring and hunting after the kingdome: as for the other that remained alive, in that he contented himself with a private and contemplative life, he kept him neer about him. He made warre also against *Ptolomee* that was called *Lathyrus*, who had surprized the citie of Ascho, and put a great number of his enemies to the sword: nathelesse, *Ptolomeys* side obtained the victory, who retiring himself into the countrey of Ægypt, by reason that his mother *Cleopatra* pursued him with open warre; *Alexander* forcibly entred the city of *Gadara*, and the fort of *Amathunt* (which was one of the greatest of all those that were round about *Jordan*) in which place *Theodore*, *Zenos* sonne had hoorded up his chiefest and most precious moveables, who suddenly setting upon him, recovered all that which was his, and furthermore laid hands on the Kings carriage: in seizing which, he slaughtered many Jews, to the number often thousand. But *Alexander*, after he had recovered this losse, invaded the frontire towns upon the sea-coast, and wonne *Raphia*, and *Gaza*, and *Anthedon*, which afterwards by king *Herod* was called *Agrippias*. But after he had conquered and overcome these places, the common sort of the Jews raised a mutiny against him during a certain solemne and holy feast: for all mutinies and seditions are commonly raised at banquets: and it is thought that he could not have prevailed against those treacheries, had he not been assisted by the *Pisidians* and *Cilicians*, whom he hired to help him; for the *Syrians*, he refused to hire them, by reason of their naturall hatred they bare against the Jews. Having therefore slain eight thousand of the rebels, he warred upon *Arabia*; and overcoming the *Galaadites*, and *Moabites* (and imposing upon them a tribute) he returned to *Amathunt*: and whereas *Theodorus* was daunted with his prosperous successe, he finding the Castle without any to defend it, razed it unto the ground. After this, he presently assaulted *Oboda*, king of the *Arabians*: who having laid ambushments in the countrey of *Galaad*, in a place fit for such a purpose, discomforted him and his whole army, being driven thence into a deep valley, where they were pestered with a multitude of Camels.

**D** But *Alexander* escaped unto *Jerusalem*, where the people who had conceived a hatred against him, being encouraged by his great losse and slaughter of men, began again to rebell: but then also he overcame them, and in six yeers space, at sundrie battels he slew above fiftie thousand Jews; notwithstanding, he never rejoyced in his victory, because the strength of his countrey was consumed thereby. For which cause giving over his warres, he began to seek the peoples favour by sweet and milde speeches: but they so much hated his inconstant and variable manners, that when he demanded of them what he might do to winne their favours, they answered, If he would die, for that scarcely they would pardon him if so be he were dead, who had committed so many hainous crimes. And thereupon the Jews sent unto *Demetrius*, surnamed *Acarnus* for help, who in hope of great rewards came and joynd his

**E** forces with the Jews about *Sichem*: where *Alexander* met them both, with a thousand horsemen and six thousand footmen, that were hired (having at that time ten thousand Jews his favourites) and of the contrarie part there were three thousand horsemen and fourty thousand footmen. Before the fight began, the two Kings sent messengers one unto anothers Armie, perswading one anothers men to forsake their colours and Captains: for *Demetrius* hoped that *Alexanders* hired men would have forsaken *Alexander* and come unto him, and *Alexander* hoped that the Jews that followed *Demetrius*, would have left *Demetrius* and come to him. But when both parts perceived that the Jews continued obstinate in their purpose, and the Greeks kept their fidelitie, the two Armies encountred, in which encounter *Demetrius* had the upper hand (although *Alexanders* hirelings evidently shewed

strength



The year of the  
world, 3862.  
before Christs  
Nativity, 102.

The Jews re-  
volt from De-  
metrius.

Alexanders  
immoderate  
wrath, who  
crucified eight  
hundred capti-  
ves.  
Alexander  
ceaseth from  
war.

Alexander  
seareth Antio-  
chus, Deme-  
trius brother.

The King of  
the Arabians  
invadeth Antio-  
chus souldiers un-  
awares.  
The King of  
Arabia puts  
Antiochus  
forces to  
flight, and kil-  
leth a great  
number of  
them.  
They of Da-  
masco, and  
Aretas against  
Alexander.

Alexander  
sick of a quar-  
tane fever.  
Antib. 13.  
cap. 22.  
Alexandra A-  
lexanders  
wife, through  
the opinion of  
virtue, obtain-  
eth the King-  
dome.

strength and courage.) But the end of this victory was such as neither party expected: for they who sent for *Demetrius*, after his victory did forsake him; and fortune changing her colours, six thousand Jews fled unto *Alexander* into the mountains, whither for safety he had betaken himselfe. This revolting much displeased and discouraged *Demetrius*, for he now thought that *Alexander* uniting his forces, was able to bid him battell, and he feared that all the Jews would at that present follow *Alexander*: for which cause he returned home. Yet the rest of the Jews having thus lost the help of *Demetrius*, would not for all this desist from their rebellion; nay they so long warred with *Alexander*, till at last (the most of them being slain) he drave the rest into the City of *Bemeselin*, and when he had surprized and sackt the Citie, he led them captives into *Jerusalem*. But immoderate anger turned his crueltie into impiety: for having crucified eight hundred captives in the midst of the Citie, he killed their wives, and the children he massacred before their mothers faces; and this pitifull spectacle he beheld with pleasure, drinking and making merry with his concubines. Whereat the people were so terrified, that the night after, eight thousand of the contrary part fled out of the countrey of *Judæa*, who staid in banishment during the life of *Alexander*. Thus, after he had by those actions fought for the tranquillitie of his Kingdome, which he obtained not but with long time and great difficultie, he ceased to make warre against his country.

### CHAP. IIII.

Of the warre of ALEXANDER with ANTIOCHUS, and ARETAS,  
and of ALEXANDER, and HIRCANUS.

**A**FTER this, *Antiochus* (who likewise was called *Dionysius*, the brother to *Demetrius*, who was the last of all the race of *Seleucus*) raised up new broiles against *Alexander*, who fearing him because he had prepared warre against the Arabians, drew a deepe trench along that ground which lyeth between *Antipatriis*, and the Sea-coast of *Joppe*: and before the trench he builded a very high wall, and raised towers of wood to hinder his enemies passage. But all this could not keep out *Antiochus*, but that burning the towers, and filling up the trenches, he entred and passed over them with his forces. And not tarrying at that time to revenge himself of him who had thus forbidden him passage, he presently marched forward against the Arabians. But the King of Arabia retyring himself into certain places of his countrey which were fittest for defence, and returning suddenly to battell with his horsemen (who were in number 10000.) rushed hastily upon *Antiochus* souldiers, and found them unprovided: so that a hot skirmish began betwixt them, in which the souldiers of *Antiochus*, whilst he lived, shewed themselves valiant (though they were on every side massacred by the Arabians) but so soon as he was slain (who was alwaies ready to assist those that were in danger) all of them fled: and the greatest part of them were slain in the battell and in flight: as for those that escaped, they fled into the town of *Cana*, where they all (except very few) died for hunger. After this, the people of *Damascus* being incited by the hatred they bare to *Prolomey* the sonne of *Mineus*, sent for *Aretas*, and established him King over *Cœlosyria*: who warring against *Judæa*, and overcoming *Alexander* in battell, retired himselfe upon composition. *Alexander* having taken *Pella*, resorted once more to the town of *Gerasa*, in that he was desirous of *Theodorus* riches: and took the place, notwithstanding that it was fortified with three wals: and that upon every wall there was planted a garrison. He took *Gaulan* and *Seleucia* and that town which is called the valley of *Antiochus*. Moreover, having taken *Gamala*, which was a most strong Castle, and imprisoned the Governour thereof, who was called *Demetrius*, because he was a wicked person, he returned into *Judæa*, after he had spent three years in warre: where for his prosperous successe he was joyfully received of his nation. But no sooner ceased he from warre but he fell sick, and falling into a quartane ague, he thought that he should drive away his sicknesse, if he employed himself in some businesse: for which cause being not rid of his disease, he applied himself to warre, and labouring above his strength, amidst those tumults yeelded up the ghost in the 37. year of his reign: leaving the kingdome to *Alexandra* his wife, fully accounting that the Jews would in all things obey her, because that she alwaies by misliking and seeking to hinder his crueltie and iniquitie, had won the hearts of the people. Neither was he deceived; for she being admired for her piety amongst them, obtained the principality: the rather for that she was well acquainted with the customes of her countrey, and even from

her



**A** her childhood detested them, who violated the holy law. She had by *Alexander* two sonnes, the eldest was called *Hircanus*: whom by reason of his yeeres she proclaimed high Priest, and because of his dull nature, she thought that though he were in Princely authority, yet he would molest no man, and therefore also made him King. As for the youngest sonne *Aristobulus*, because he was of a hot spirit, she was willing that he should lead a private life.

The year of the world, 3864.  
before Christ  
Nativity, 102.

*Hircanus* first made High Priest, and afterward King. The Pharisees getting in favour with the Queen, are made her chief Governours, and enjoy all honours.

*Alexandra* willingly obeyeth the Pharisees. The Pharisees by their envy and accusations are the death of many good men.

*Aristobulus* excommunicateth with his mother.

*Aristobulus* proclaimeth himself King. *Alexandra* imprisoneth *Aristobulus* wife and children.

The year of the world, 3873.  
before Christ  
Nativity, 93.

*Alexandra* dieth, and *Hircanus* succeedeth her in the kingdom. Ant. l. 14. c. 1. The brethren contending for the kingdom, are accorded upon certaine conditions.

Ant. lib. 14. cap. 23, 24. Antipater persuadeth *Hircanus* to flee to *Aretas* King of Arabia, and to crave his assistance to recover his kingdom.

Now there was a certain sect among the Jews, which were called Pharisees, who joyned themselves with the Queen: these people were thought to be of the godliest sort, and to be more skilful then other in interpreting the Scriptures: and for that cause *Alexandra* favoured them the more, because she was superstitiously given to religion. These having by little and little insinuated themselves into the favour of a simple woman, now did domineer at their pleasure, displacing, disposing, imprisoning, and restoring to liberty whom they pleased, for no other purpose, but that they might enjoy the profits and commodities of the kingdom; and *Alexandra* bare all charges. This Queen was alwayes desirous of high attempts, and daily studied to increase her wealth: she levied two armies, and hired a great many strangers; whereby she did not onely strengthen her own countrey, but also made her self to be feared of other nations. She ruled others, but herself was ruled by the Pharisees, who at last killed *Diogenes*, who was a gallant man, and highly in favour with King *Alexander*: affirming that through his counsell the King commanded those eight hundred before mentioned to be crucified: and further, they perswaded the Queen *Alexandra*, that she should put to death all others, through whose counsell *Alexander* her husband had been incited against those eight hundred. The Queen being blinded with superstition, thought it unlawfull to deny any thing which they requested: so that they put to death whom they pleased, till such time as the chiefest of those, who were in this danger, in humble wise came to *Aristobulus*, who perswaded his mother to spare them for their dignity, and banish others, whom she thought had deserved punishment: who having obtained their liberty, dispersed themselves thorow the whole countrey. Now *Alexandra* sent an army to Damascus, and because *Ptolemy* daily vexed the City, she took it without doing any thing worthy of memory: she did sollicite *Tigranes* King of Armenia with gifts and promises (who with an army had besieged *Ptolemais* where in *Cleopatra* was) but he for fear of troubles in his own countrey, in that *Lucullus* had entred into Armenia, withdrew himself from thence.

**D** In the mean time *Alexandra* being sick, her youngest sonne *Aristobulus* with his servants (which were many in number, all trusty, and in the heat of their young yeeres) got all the Castles: and hiring souldiers with the money he found in those Castles, he proclaimed himself King. But *Alexandra* (pitying the complaints of *Hircanus*) imprisoned the wife and children of *Aristobulus* in a Castle neer unto the North part of the Temple, which in old time was called *Baris* (as we said before) afterwards *Antonius* being Emperour, it was called *Antonia*, as in like maner *Sebastus* and *Agrippas* other Cities, were named of *Augustus* and *Agrippa*. But *Alexandra* died before she could revenge *Hircanus* of the wrongs which *Aristobulus* had done him. This Queen reigned nine yeeres, and left *Hircanus* in possession of all, whom during her life time she had advanced to the kingdom. But *Aristobulus* being both stronger in power, and more esteemed in authoritie, encountred with his brother about *Jericho*, where many of *Hircanus* souldiers forsaking their King, fled unto *Aristobulus*: for which cause, both he and the remnant of those that followed him, were forced to flee into the castle called *Antonia*, where he found hostages to redeem them. For (as we have already said) *Aristobulus* wife and children were imprisoned in that place: and lest any worse mishap should betide him, he concluded a peace, upon condition that *Aristobulus* should be King, and that he as brother to the King, would content himself with other dignities. Upon these conditions they were made friends in the Temple, where in the presence of all the people, they in most friendly sort embraced each other: which when they had done, they changed houses, and *Aristobulus* went into the Kings Palace, and *Hircanus* unto *Aristobulus* house.

## CHAP. V.

Of the warre between *Hircanus* and the Arabians, and of the taking of Jerusalem.

**N**OW a sudden feare invaded all the enemies of *Aristobulus* when they saw him (contrary to all expectation) made King, and especially *Antipater* above all others, who *Aristobulus* along time had hated. This *Antipater* was an Idumean borne, and for his nobilitie and riches, was the chiefest and best reputed of his nation. This man perswaded *Hircanus* to flee unto *Aretas* King of Arabia, and crave his help to set him in his King-

H h h

dome,



The year of the  
world, 3873.  
before Christs  
nativity, 95.

Antipater  
with Hircanus  
flee from Je-  
rusalem by  
night, to Aretas  
King of  
Arabia.

Aretas furnisheth  
Hircanus  
with 50000.  
souldiers.

Scaurus  
Captaine of  
the Romans.

The year of the  
world, 3899.  
before Christs  
nativity, 69.

Scaurus receiveth 300.  
talents from  
Aristobulus, &  
commandeth  
the Arabians  
and Hircanus  
to depart out  
of the country  
Antipater and  
Hircanus seek  
for Pompeys  
help.

Ant-lib. 14.  
cap. 6.7.

Pompey furnished both  
with the Syrians  
and Roman army,  
set forth against  
Aristobulus.  
Pompey commandeth  
Aristobulus re-  
sist.

Antipater  
flee from Je-  
rusalem by  
night, to Aretas  
King of  
Arabia.  
Aretas furnisheth  
Hircanus  
with 50000.  
souldiers.  
Scaurus  
Captaine of  
the Romans.  
The year of the  
world, 3899.  
before Christs  
nativity, 69.

Aristobulus  
intends to  
fight with  
Pompey.  
Hedio.  
Idumæa.

dome. Furthermore, he perswaded *Aretas* likewise to receive *Hircanus*, and to help him to recover his kingdome; speaking much against the manners of *Aristobulus*, and praising *Hircanus*; adding that he being King of so famous a nation, ought to assist those who were unjustly oppressed; and that *Hircanus* had manifest injury offered him, being forced to forsake his Kingdome, which by the right of succession was due unto him. After he had thus made his way, he in the night time took *Hircanus* and fled with him forth of the Citie: and making all haste possible, they arrived at a towne called Petra, with safetie (which is a towne where the Kings of Arabia were accustomed to keep their Court) there he delivered *Hircanus* into the Kings hands; and through many gifts and intreaties obtained the favour that he might be conducted into his kingdome. And to the effecting of the same, *Aretas* gave him an Army of fiftie thousand horse and foot: which power since *Aristobulus* was not able to resist, he was overcome upon the first onser, and was forced to flee unto Jerusalem: and he had been surely taken, if *Scaurus* a Captaine of the Romans by taking opportunitie at those troubles, had not raised the siege. For *Pompey* the Great, (who warred against *Tigranes*) sent him out of Armenia into Syria: who coming to Damascus, found it newly taken by *Metellus* and *Lollius*; who dismissing them from thence, and finding how matters stood in Judæa, hastened thither in hope of a booty. So soone as he entred into the confines of the country, both of the brethren sent Embassadors unto him, desiring him to take their parts: but *Aristobulus* having sent him 300 talents, he neglected to doe Justice; for having received that summe, *Scaurus* sent messengers unto the Arabians and *Hircanus*, threatening the displeasure of the Romans and *Pompey*, except they would presently raise their siege: for which cause *Aretas* being much abashed, returned out of Judæa unto Philadelphia, and *Scaurus* repaired unto Damascus. Yet sufficed it not *Aristobulus*, that he had escaped from being taken, but that gathering all his forces together, he pursued his enemies: and joyning battell with them about Papyron, he slew fixe thousand of them, in which number was *Cephalon Antipaters* brother. But *Hircanus* and *Antipater* being destitute of the Arabians help, were driven to hope for succour even at their adversaries hand. For which cause, as soone as *Pompey* after he had entred Syria came to Damascus, they in humble maner came to him, and giving him many gifts, protested unto him that which before they had done to *Aretas*; earnestly requesting him, that he would consider the violence offered by *Aristobulus*, and restore *Hircanus* to the Kingdome: to whom both by yeers and maners it was due.

Meane-while *Aristobulus* slept not, but having corrupted *Scaurus*, came in as royall pompe as he could; but not abiding to debase himself, and thinking it disparagement in more abject maner then becomed a King to seeke his own commoditie, returned from Diospolis. Whereat *Pompey* being angry, at the request of *Hircanus* and his followers, he went against *Aristobulus*, accompanied both with the Roman Army and the Syrians, who assisted them. When they had passed Pella and Scythopolis, and came to Corea (where the confines of Judæa begin) as they passed thorow the midst of the country, they understood that *Aristobulus* was fled to Alexandrium (which was a Castle richly built and situate upon a very high hill.) *Pompey* arriving in that place sent messengers unto him, commanding him to descend; but he because he was called in question about the kingdome, determined rather to hazard himself, then obey. But when he saw that the people began to feare; and that his friends willed him to think of the power of the Romans, whose strength he was no waies able to resist; he allowed their counsell and came unto *Pompey*: where having alleadged many reasons to shew that he had just title unto the Crowne, he returned again into the Castle. And afterwards being urged by his brother to come and plead his title, he came and returned thither again, without contradiction from *Pompey*. Thus wandred he betwixt hope and feare, and doubting how the matter would go with him, he came to *Pompey* as it were to entreat him to pardon all, and returned again unto the mountain, lest he should seem to derogate any thing from the majesty of a King; yet because *Pompey* willed him to depart from his Castles, and to warn his Governors thereof to do the like (whom he had commanded to disobey, except they received letters written by his own hand) in this he fulfilled *Pompeys* minde: yet being angry and discontented he departed into Jerusalem, and now fully determined to fight with *Pompey*. But *Pompey* not thinking it best to let him have time to prepare himself, followed him with all speed, and so much the willinger, because that neer unto Jericho he had news of *Mithridates* his death, even in the fruitfulest place of Judæa, where there was a great store of palms and balm. This balsam is a shrub whose stemme being cut with sharp stiches, droppeth balm out of the wounds thereof, which men gather as it droppeth from the wounds thereof. After he had rested there that night, he in the morning hastened to Jerusalem: At whose sudden arrivall *Aristobulus* being daunted, in humble maner came unto him;



- A** and promising him money, and to yeeld himself and the Citie into his hands, he by this means appealed *Pompeys* anger. But he performed no part of his promise; for *Aristobulus* his associates would not suffer *Gabinus* (who was sent for the money) to enter into the Citie: For which cause *Pompey* being moved to displeasure, put *Aristobulus* in hold: and coming neer the Citie, he took a view at what place it might be easieſt entred, for he did not lightly perceive how he might batter the wals, they were ſo ſtrong. Moreover, there was a huge ditch before the wall, and hard by he beheld the Temple ſo ſtrengthened, that although the Citie were taken; yet it might be a ſecond refuge for the enemy. Whileſt thus he long deliberated what to do, there aroſe a ſedition within the Citie, wherein *Aristobulus* confederates thought it meet to fight, and deliver the King out of priſon: but thoſe that favoured *Hircanus*, would that the gates ſhould be opened to *Pompey*. At laſt *Aristobulus* friends having the worſt, fled into the Temple; and to the end that they might fight it out to the laſt, they cut down the bridge, by which men goe out of the Citie, into the Temple. When the reſt had received the Romanes into the Citie, and delivered unto them the Kings Palace, *Pompey* ſent a Captaine called *Piſo* with ſouldiers to ſeize the ſame; who leaving a gariſon in the town (ſeeing he could perſwade none of them that were in the Temple to peace) prepared all places about it to batter it. All which time *Hircanus* and his friends ſhewed themſelves ready to helpe them with counſell, and to doe whatſoever they were commanded. *Pompey* at the North ſide filled the ditch and valley with all kinde of matter, which his ſouldiers carried: although that by reaſon of the huge depth, and for that the Jews made reſiſtance, it was a thing hard to be done: and it had been left undone, had not *Pompey* (obſerving the ſeventh day, wherein the Jews religion forced them to abſtaine from all labour,) cauſed it to be filled upon thoſe dayes; forbidding the ſouldiers to fight at that time, to the intent he might fill the ditch more conveniently (for it is lawfull for the Jews onely to fight for their bodies upon the Sabbath.) At laſt when the ditch was filled, and the towers were built upon the rampire, he beat the wals with thoſe engines which he brought from Tyre; but they were beaten back by thoſe who reſiſted from the top of the wals, who darted divers ſtones at them. Againſt the violent power whereof, the towers that were builded in that quarter, being of a great and goodly building, reſiſted as valiantly; and as long as they poſſibly could. But the Romanes found but hard meaſure in this place, and *Pompey* admired the conſtancy of the Jews; who being amongſt the thickeſt of their enemies darts, yet omitted not any ceremony: but (as though they had firme peace) they every day obſerved their ceremonies, offered ſacrifices and offerings, and moſt diligently obſerved all honour and divine ſervice: yea in the very taking of the place, although every day they were killed at the Altar, yet did they not ceaſe from the lawfull rites of their religion. At laſt in the third moneth of the ſiege, whereas ſcarcely one tower was beaten down, they brake into the Temple, and the firſt that attempted to climb over the wall, was *Fauftus Cornelius Silas* ſonne, and after him two Centurions, *Furius* and *Fabius* with their regiments; who compaſſing the Temple about (while ſome ſought to hide themſelves, and other ſome reſiſted) they ſlew them all. There were many Priests alſo among the reſt; who, although they ſaw the enemies with naked ſwords ruſhing upon them, yet being nothing at all diſmaied thereat, continued ſtill their ſacrifices; and were ſlain even whileſt they offered and incenſed in the Temple: preferring the dutie they ought to religion, even before their own ſafetie. Many alſo were ſlain by their own countrey men that favoured the adverſe part: and many caſt themſelves down headlong upon the rocks; otherſome in their fury having deſperately fired all things upon the wals, burned themſelves for company. So that there twelve thouſand Jews were ſlain, but very few Romanes: yet many were hurt, and amongſt all that maſſacre there was nothing ſo lamentable, as that the holy Sanctuary (which never any man ſaw before that time) was revealed to ſtrangers. Finally, *Pompeius* accompanied with his followers, came into the Temple, where it was lawfull for none but the high Priest to come, and ſaw the candleſticks, lamps, table, cenſers, and all the golden veſſels, and whatſoever was within the Temple. Moreover, he beheld the great quantitie of odoriferous drugs which were kept in ſtore in that place, and two thouſand talents of holy money: yet did he not take away theſe things, nor any thing elſe belonging to the Temple. But the day after it was taken, he commanded the Sacriſtans to purge and make cleane the Temple, and to offer ſolemne ſacrifice. He likewiſe proclaimed *Hircanus* high Priest (who had in all things ſhewed himſelf very forward, and eſpecially at the time of the ſiege:) as alſo for that he hindred a multitude of ſwaynes (who addreſſed for warre) from joyning themſelves with *Aristobulus*: and therefore like a good Captain got he the good will of the people more by love, then by feare.
- B** Amongſt others that were captives there was *Aristobulus* father in law, who was alſo his

H h h a

uncles

The year of the  
world, 3903.  
before Chriſt  
Nativity, 61.

*Pompey* beſieged  
Jeruſalem.  
*Aristobulus*  
humbly pre-  
ſenteth him-  
ſelf to *Pompey*  
Ant. lib. 14.  
cap. 7. 8.

*Pompey* vieweth  
the City  
which way it  
might moſt  
easily be bat-  
tered.

Sedition with  
in the City,  
betwixt *Hir-  
canus* and  
*Aristobulus*  
friends.

*Pompey* & his  
enter the city  
and ſearch the  
Kings houſe.  
*Aristobulus*  
with his  
friends fled to  
the Temple.

*Pompey* ſits up  
the trench, and  
obſerveth the  
ſeventh day.

*Pompey* build-  
eth towers  
upon his plat-  
forms.

The Jews  
intermit not  
ſacrifice in the  
midſt and heat  
of the ſiege.

Twelve thou-  
ſand Jews ſlain  
in the Temple.  
*Pompey* and  
his followers  
enter the Sanctu-  
ary.

*Pompeius*  
continencie.

*Hircanus* made  
high Priest.



The year of the  
world, 3903.  
before Christs  
nativity, 61.

Pompey cau-  
eth the chief  
fests conspira-  
tors to be be-  
headed.  
Pompey delivereth  
many goodly  
Cities from  
the subjection  
of the Jews.

Aristobulus  
and his family  
carried to  
Rome.

uncle : as for those that had been the chief cause of these wars, Pompey caused them to be be-  
headed. He rewarded *Fanulus* likewise, and those who fought valiantly with him, with very  
rich gifts, and imposed a tribute upon Jerusalem, and took from that nation the Cities which  
they had gotten in Coelosyria : and appointed them to be governed by him who then was  
President for the Romanes ; making them keep within the bounds of their own country.  
And in favour of *Demetrius* of Gadara ( a libertine of his ) he reedified Gadara, which the  
Jews had destroyed : he delivered the Mediterranean Cities from their government ( for  
they had not as yet destroyed them, because they were suddenly prevented ) namely, Hip-  
pon, and Scythopolis, and Pella, and Samaria, and Marisa, and Azotum, and Jamnia, and Are-  
thusa. The towns also upon the Sea coasts, Gaza, and Joppe, and Dora, which before was  
called *Stratons tower*, and afterward by *Herod* was altered, who builded most sumptuous  
buildings in that place, and called it *Cæsarea* : All these Cities he restored unto the inhabi-  
tants, and made them under the rule of Syria. And of this place and Judæa, and of all places  
from the borders of Egypt unto Euphrates, he made *Scaurus* Governour, leaving him two le-  
gions of souldiers. Which done, he took his journey to Rome by Cilicia, leading *Aristobu-  
lus* and his family captives, who had two daughters and two sonnes, the elder whereof called  
*Alexander*, escaped in the way ; as for the younger whose name was *Antigonus*, he with his  
sisters was carried to Rome.

# CHAP. VI.

Of the warre of *ALEXANDER*, with *HIRCANUS*, and *ARISTOBULUS*.

Ant. lib. 14.  
cap. 9.  
The Arabian  
is reconciled  
to Scaurus.  
Ant. lib. 14.  
cap. 10.

**A**T that time *Scaurus* took his journey into Arabia : but by the difficultie of the  
place he was so hindred, that he could not come to Petra, yet wasted he all the  
country adjoining to Pella ; although whilest he staid to doe this, he endured  
much evill. For there arose a great famine in his army, notwithstanding that *Hir-  
cannus* by *Antipaters* means sent them victuals. *Scaurus* also sent the same *Hircannus* as his fa-  
miliar friend unto *Aretas*, to perswade him that by disbursing some money, he should work  
his peace. Upon whose motion *Aretas* condescended and gave him three hundred talents,  
and so *Scaurus* with his army departed out of Arabia.

Alexander  
Aristobulus  
sonne gathers  
a great power  
against Hir-  
cannus.

The year of the  
world, 3904.  
before Christs  
Nativity, 60.

Alexander  
gathereth  
10000. foot-  
men, & 1500.  
horsemen.  
Antipater  
with his forces  
goeth out to  
meet Alex-  
ander.  
Alexander  
fighteth with  
his enemies,  
and loseth six  
thousand  
men.  
Marcus Anto-  
nius a Cap-  
tain.

What cities  
the Jews re-  
ceived to in-  
habit.

In the meane time *Alexander* the sonne of *Aristobulus* ( who in the way to Rome escaped  
from Pompey ) gathered together a great army, and desperately set upon *Hircannus*, wasting all  
Judæa, which he hoped quickly to winne, yea the wall which was destroyed by Pompey at Je-  
rusalem, had been builded up again as he hoped, had not *Gabinus* ( who was sent into Syria  
to succed *Scaurus* ) who had oftentimes before shewed his valour, at that time also with an  
army come against *Alexander*. Who fearing the worst, assembled all the forces that he could  
to make resistance, so that he had ten thousand footmen, and a thousand and five hundred  
horsemen : he fortified also the commodious places of the country, to wit, *Alexandrium*,  
*Hircanium*, and *Macherunt*, which were neer unto the mountains of Arabia. *Gabinus* sent  
*Marcus Antonius* before him with part of the army, and followed after with the rest, and  
certain chosen men out of *Antipaters* company, and other companies of the Jews, whereof  
*Malichus* and *Pitholans* were made chief, joyned themselves with *Marcus Antonius*, and pre-  
sently after them followed *Gabinus* with all his company, who all went to meet *Alexander*.

But *Alexander* perceiving himself unable to encounter with all their united forces, fled  
but drawing neer unto Jerusalem, he was constrained to hazard the fight, where losing to the  
number of six thousand ( whereof some three thousand were taken alive, and other three  
thousand slain ) he escaped with the rest. But *Gabinus* as soon as he came to the Castle cal-  
led *Alexandrium*, understanding that many had forsaken their places, he by promising them  
pardon sought to unite them unto him before the warre began : but when he perceived that  
they hammered on no abject resolution, he slew the most of them, as for the rest he shut  
them up in the Castle. In this battell Captain *Marcus Antonius* did many things worthy of  
renowne, and although he had alwaies and at all times shewed himself valiant, yet there espe-  
cially his valour appeared. *Gabinus* leaving some to winne the Castle, went unto the Cities,  
and strengthened those that were not yet assaulted, and reedified those that were destroyed,  
and by his commandment *Scythopolis* and *Samaria*, and *Anthedon*, and *Apollonia*, and *Jam-  
nia*, and *Raphia*, and *Marisa*, and *Dora*, and *Gadara*, and *Azotus*, and many more began to be  
inhabited, so that their inhabitants joyfully peopled and dwelt therein. Which when he  
had done, he returned to *Alexandrium*, and began a more urgent siege : whereat *Alexander*  
being terrified and made desperate, he sent Embassadors to him, beseeching him to pardon  
his



- A** his offences, promising to render unto him the castles of Macherunt and Hircanium, which were in his power, and besides them Alexandrium: All which *Gabinus* by counsell of *Alexanders* mother destroyed, lest they might be occasion of new warres. This woman costed and flattered *Gabinus*, for that she feared lest her husband and the rest of the captives at Rome should be any wayes damnified. After this, *Gabinus* carried *Hircanus* to Jerusalem: and committing the Temple unto his charge, he made others of the Nobilitie Rulers of the Common-wealth, and divided the whole nation of the Jews into five parts and governments, whereof one was established at Jerusalem, another at Doris, the third at Amathunt, the fourth at Jericho, the fifth at Sephoris a Citie of Galilee: and the Jews being delivered from the government of one man only, willingly suffered themselves to be ruled by the Nobilitie. But shortly after, *Aristobulus* escaping from Rome raised new troubles: who gathering a great army partly of those that desired a change, partly of them that loved him before, took Alexandrium and began to compasse it again with a wall: but hearing that *Gabinus* had sent *Sisenna*, *Antonius*, and *Servilius* against him with an army, he went to Macherunt, and forsaking those that were not fit for warre; he took with him almost 8000. armed men, amongst whom was *Pitholaus* Governour of them that were revolted, who with 1000. men fled out of Jerusalem. But the Romanes followed and pursued them: and joyning battell with them, *Aristobulus* with his men fought valiantly, till being by force overcome, the Romanes slew five thousand of them, and almost two thousand fled into a mountaine; and the other thousand breaking the ranks of the Romanes with *Aristobulus*, were forced to Macherunt; where the King hiding himself the first night amongst the ruines, hoped that having respite, he might gather another army, and fortifie the castle: but having for two daies sustained the forces of the Romanes, although unable to doe it; at last was taken: and with his sonne *Antigonus*, who had been imprisoned with him at Rome, he was carried to *Gabinus*, and from thence to Rome; and the Senate put him in prison: but his sonnes they sent into Judæa, because *Gabinus* writ that he had so promised *Aristobulus* his wife upon condition the castles might be yeilded. Now *Gabinus* being prepared to warre against the Parthians, *Ptolomeus* hindered him, who returning from Euphrates went into Egypt, leaving *Antipater* and *Hircanus* his friends to dispose of all things belonging to the war: for *Antipater* helped him with money, weapons, corn, and men, and he perswaded the Jews who kept the wayes that lead unto Pelusium, to suffer *Gabinus* to passe. Now in the other part of Syria, at the departure of *Gabinus* there began a commotion, and *Alexander Aristobulus* sonne once more incited the Jews to rebellion, and having gathered a mighty power, purposed to destroy all the Romanes that were in that countrey: which *Gabinus* fearing (who was returned out of Egypt at the beginning of these tumults) he sent *Antipater* before, who perswaded some of the rebels to be quiet, yet 30000. remained with *Alexander*. For which cause he was very forward to fight, and went out to battell: the Jews came against him, and neer unto Itabyrium they fought, where 10000. were slain, and the rest were put to flight: and *Gabinus* returned to Jerusalem through the counsell of *Antipater*: who having established that estate, went from thence and overcame the Nabathæans in battell: he likewise permitted *Mithridates* and *Orsanes* privily to depart, who were fled from the Parthians, saying that they had escaped from the souldiers. In the meane time *Crassus*, who was appointed to be his successor, had Syria delivered him, who toward the maintenance of the Parthian wars took all the gold that was in the Temple of Jerusalem, and 2000. talents which *Pompeius* had forborn to do: who passing over Euphrates, was both himself and his whole army utterly overthrown: of which thing it behooveth us not to speake in this place. After the death of *Crassus*, the Parthians endeavoured themselves to enter Syria; but *Cassius* who succeeded him in the government, repulsed them: and having gotten the upper hand he speedily reformed into Judæa, and taking Tarichea, he carried away about 3000. men captives; and put *Pitholaus* to death, for gathering a company of seditious people unto *Aristobulus* his part. He that caused and counselled his death was *Antipater*, who was married unto a noble woman of Arabia called *Cyprius*, by whom he had foure sonnes, *Phasalus* and King *Herod*, *Ioseph*, and *Pheroras*; and one daughter called *Salome*; who fought the friendship of all Potentates round about him by courtesie and hospitalitie, and especially he got the good will of the King of Arabia by affinitie, unto whose fidelitie he committed his sonnes, because he had undertaken the wars against *Aristobulus*. But *Cassius* made a truce with *Alexander*, and in the meane time went to Euphrates to hinder the passage of the Parthians, of which we will speak hereafter.

The year of the world, 3804. before Christs Nativity, 60.

Ant. lib. 14. cap. 11.

Alexanders mother striveth to pacifi. *Gabinus* with rewards. The change of the government of the Jews.

Ant. lib. 14. cap. 12.

*Aristobulus* escaping from Rome, raiseth new troubles. *Aristobulus* fighteth with the Romanes.

The Romanes obtaine the victory, and carry away *Aristobulus* and his sonne to Rome.

*Alexander Aristobulus* sonne once more provoketh the Jews to rebellion.

The Jews overcome by the Romanes. *Gabinus* overcometh the Nabathæans in battell. Ant. lib. 14. cap. 13. *Marcus Crassus* taketh away thereof of the gold of the Temple.

*Antipaters* wife a noble woman of Arabia.



## CHAP. VII.

## Of the death of ARISTOBULUS, and the warre between ANTIPATER and MITHRIDATES.

The year of the  
world, 3917.  
before Christs  
nativity. 47.

Ant. lib. 14.  
cap. 14.  
Cæsar deliver-  
eth Aristobu-  
lus from his  
bonds.  
Aristobulus  
and his sonne  
slain by Pom-  
peys friends.

Ant. lib. 14.  
cap. 5.  
Ptolomeus  
sonne marri-  
eth Antigonus  
younger  
daughter, and  
for that cause  
is slain by his  
father.  
Ant. lib. 14.  
c. 16.

Mithridates  
goeth to Pe-  
lusium, and  
thereby obtain-  
eth Antigonus  
help.

Mithridates  
victory against  
the Egyptians.

Antipater  
performeth  
many noble  
exploits, and  
exposeth him-  
self to all  
danger for  
Cæsar sake.  
Cæsar maketh  
Antipater a  
free citizen of  
Rome.

Antigonus  
Aristobulus  
sonne cometh  
to Cæsar to  
accuse Pom-  
peys friends  
for his fathers  
death.



After that *Cæsar* had forced the Senate and *Pompey* to flye beyond the Ionian sea, and by that means made himself sole Master of all at Rome, he set *Aristobulus* at libertie, and with two legions of men sent him in haste into Syria, hoping through his means speedily to win both it and also all places adjoyning to Judæa: but both the hope of *Cæsar* and the forwardnesse of *Aristobulus* was overthrowne through envy: for he was poysoned by *Pompeys* favourites, and even in his own countrey his body lay unburied, which notwithstanding was preserved from putrefaction with honey, till such time as *Antionus* sent it unto the Jews, commanding them to bury it in the Kings sepulcher. His sonne *Alexander* also was beheaded at Antiochia by *Scipio*, being first according to the tenour of *Pompeys* letters accused before the tribunall seat, of such things as he had committed against the Romanes, *Ptolomeus* the sonne of *Mineus*, who ruled Chalcis which was under Libanus, having taken his brethren, sent his sonne *Philippio* with them to Ascalon; and he violently taking away *Antigonus* and his sisters from the wife of *Aristobulus*, brought them to his father, and falling in love with the youngest, took her to wife: for which cause he was afterward put to death by his father. For *Ptolomeus* having slain his sonne, married *Alexandra*; and for that affinitie sake, was more carefull for her brethren. After the death of *Pompey*, *Antipater* sought all means to get *Cæsars* favour: and when *Mithridates* of Pergamens was hindred by the Garrison at Pelusium to passe any further with an army into Egypt, and was by that means stayed at Ascalon, he perswaded the Arabians to assist him, the rather, because he was but a stranger, and he himself also seconded him with almost three thousand armed Jews.

Moreover, he incited the Potentates of Syria, and *Ptolomeus* who inhabited Libanus, and *Iamblicus* and another *Ptolomeus* to assist him; for whose sakes the cities of that countrey did willingly undertake the wars. And now *Mithridates* strengthened by *Antipaters* means, came to Pelusium, and because they would not suffer him to passe, he besieged the citie, in which siege *Antipater* shewed his valour: for making a breach on that side of the wall, where his quarter was, he first of all with his company brake into the citie, and so Pelusium was taken. But the inhabitants of *Onias* countrey who were Egyptians and Jews, suffered him not to passe any further: yet did *Antipater* handle the matter so discretely with them, that they did not onely suffer him to passe, but also provided victuals for his army. Whereupon the citie of Memphis would not fight, but yeelded of their own accord unto *Mithridates*: so that passing thorow Delta, he fought with the other Egyptians in a place called the tents of the Jews; and being with all his company in danger, he was rescued by *Antipater*, who marching along the river side, set upon and discomfited the left wing of the enemies battell, and rushing upon them that pressed upon *Mithridates*, he slew many, and pursued the rest that fled, till he got their tents and all with the losse of fourescore men. But *Mithridates* flying, lost eight hundred men, and being against all hope preserved out of those wars, was without all envy a true witnesse before *Cæsar* of all that which *Antipater* had both done and deserved. Whereupon *Cæsar* redoubled his courage with praise and promises unto him, and made him forward to hazard himself for him. In a word, he proved and shewed himself a stout Warriour, and having many wounds in every part of his body, he bare a badge and testimony of his valour and vertue. Afterward when the state of Egypt was quiet, he returned into Syria, where he made him a citizen of Rome, and granted him the immunities thereof: and did so honour him in other things and use him so friendly, that he made him a pattern for all to imitate: and for his sake confirmed *Hircanus* in the high priesthood.

## CHAP. VIII.

## How ANTIPATER was accused before CAESAR: of the Priesthood of HIRCANUS and how HEROD made warre.



At the same time *Antigonus* the sonne of *Aristobulus* repairing to *Cæsar*, against his will was a cause of *Antipaters* greater felicitie: for coming to complaine of his fathers death (who was as it was thought through *Pompeys* envy poysoned) and to accuse *Scipio* of cruelty which was used against his brother; whereas he should have abandoned all passion which moved him to mingle hatred with his miseries, contrariwise he accused *Hircanus* and *Antipater* as though they had unjustly driven him



**A** him and his brethren out of their native soile, and grievously injured the people, to obtain their intent, alleadging that they had sent aide into Egypt to *Cesar's* forces, not for good will, but for feare of ancient enmitie, and that hereby they might acquit themselves of the good will they bare to *Pompey*. At these words *Antipater* (casting away his vesture) shewed the number of his wounds, saying, it was not needfull to use words to prove what affection he had born to *Cesar*; for his very body would shew it, although he himself held his peace: adding, that he admired the impudent boldnesse of *Antigonus*, who being sonne to an enemy of the Romanes, and a fugitive from the Romanes, and still continued his fathers purpose of noveltie and sedition, should dare to accuse others before the Romane Emperour; demanding of him how he durst hope to obtain any good thing, who ought to be contented with his life onely: alleadging, that he craved not maintenance for that he wanted, but that he might raise a rebellion amongst the Jews, and against them who should bestow any thing upon him.

Which when *Cesar* heard, he said that *Hircanus* was most worthy to be high Priest, and bad *Antipater* with what dignitie he would have: who leaving that to the pleasure of the giver, he was made Governour of all Judea. And moreover, he obtained to reedifie the razed wals of his countrey, and *Cesar* commanded that those honours should be engraven in the Capitoll, that it might be a token in time to come of *Antipaters* justice and vertue. *Antipater* having attended *Cesar* out of Syria, first of all repaired the ruined wals of his countrey which *Pompey* had razed: and going thorowout all the countrey, he threatned the obstinate, and perswaded the seditious to obedience, admonishing them, that if they obeyed *Hircanus*, they might live in wealth and peace, and enjoy happinesse and an universall felicitie: but if they suffered themselves to be led with the vain hopes of those, who for their private commodities fought for alteration, that then they should finde him in stead of a Procurator, the Lord of all; and *Hircanus* in stead of a King, a Tyrant; and the Romanes and *Cesar*, in stead of friends, deadly enemies: for that they would not suffer his power to be overthrown, whom they themselves had established for King. But notwithstanding he spake these words, yet (because he saw *Hircanus* more dull, and not of so fervent a spirit as the care of a Kingdome required) he himself settled the estate of the countrey, and made *Phaselus* his eldest sonne Governour of the army, and the Lord of Jerusalem and of his own living, and sent *Herod* his youngest sonne to governe Galilee (although he was very young:) who being by nature of a valiant courage, found out a present occasion to shew his brave minde: for he took *Ezechias* which was captain of theeves, who as he understood was wont to prey upon the confines of Syria with a great multitude, and put him to death with many other theeves: which thing was so gratefull unto the Syrians, that in all townes and villages they made songs of *Herod*, as though he had restored them to peace, and to their possessions.

At length, the glory of this fact came to the eares of *Sextus Cesar*, who was *Cesar* the Emperours kinsman, who then ruled Syria. *Phaselus* also did strive to overcome the towardnesse and good reputation of his brother, by daily increasing and winning to himself the good wils of the inhabitants of Jerusalem: so that during the time he governed the Citie, he did nothing insolently through might or power: for which cause the people honoured *Antipater* as their King, and revered him as Lord of all, yet was his fidelitie and good will never the lesse towards *Hircanus*. But it is impossible that any man that liveth in prosperitie, should not be envied. For *Hircanus*, although beforetime he were moved something at the glory of these young men, and especially with the prosperous successe of *Herod*, being often annoyed with frequent messengers, who spread his praise for every thing he did: yet in particular he was stirred up by many envious persons, who are wont to haunt the Courts of Princes, who were grieved that *Antipater* and his sonnes ruled without offence. These men told *Hircanus* that he onely enjoyed the bare name of a King, and that *Antipater* and his sonnes ruled all; and that he so long would permit & wink at them, till that at the last they would make themselves Kings; for they now did no more such as pretend themselves to be Procurators. But leaving that title, they took upon them the dignities of Lords and Masters, without any regard or reverence towards him; for *Herod* had put to death a great multitude of Jews against the law, whereas neither by word of mouth, nor by writing, the King had given him any such authoritie: and that *Herod*, if he were not a King, but a private person, was to be brought into judgement, there to answer the matter, and shew the King a reason, and satisfie the laws of his countrey; which permitted no man to be put to death before by law he was convicted. By these perswasions *Hircanus* grew angry: so that not concealing his wrath, he caused *Herod* to be sent for to answer the matter: who both for that his father advertised him thereto: and because he trusted to the equitie of his cause, first leaving a Garrison

The year of the world, 3917.  
before Christs Nativity, 47.

*Antigonus* falsely accuseth *Hircanus* and *Antipater*. *Antipater* casting off his garment, sheweth his many wounds.

*Cesar* createth *Hircanus* high Priest, and to *Antipater* he giveth the government of Judea. *Ant. lib. 14. cap. 16.* *Antipater* repaireth the wals of his countrey. *Antipater* chargeth his subjects to obey *Hircanus*.

*Phaselus*, and *Herod*, *Antipaters* sonnes. *Herods* fortitude. *Herod* banisheth the theeves out of Syria.

*Phaselus* obtained the favour of the people of Jerusalem.

*Hircanus* animated by envious men against *Antipater* and his sonnes.

*Herod* called to his answer before the counsell.



The year of the  
world, 3922.  
before Christs  
nativity, 24.

Hircanus ab-  
solvethe Herod.  
Hircanus once  
more incited  
by the wicked.

Herod gather-  
ing a great ar-  
my, cometh to  
Jerusalem to  
depose Hircanus.  
Herod dissu-  
aded by Anti-  
pater from at-  
tempting a-  
gainst Hircanus.

Bassus mur-  
dereth Sextus  
Caesar by trea-  
son.

Marcus, Sex-  
tus successor.  
Ant. lib. 14.  
cap. 2.  
Julius Caesar  
slain by Brutus  
and Cassius.  
Cassius levieth  
money in the  
Cities.

Herod, Cassius  
friend.  
Cassius severe  
in his exaction.

in Galilee, he repaired unto the King; and came accompanied with a strong guard, left either he should seeme to derogate from *Hircanus* dignitie, if he should lead forth many, or that for want of defence, he should expose himself to the envy of his adversaries. *Sextus Caesar* also fearing the young man lest any evil should betide him amongst his enemies, sent unto *Hircanus*, manifestly warning him to free *Herod* from the crime of murder. For which cause *Hircanus* who loved *Herod*, and was willing so to do of his own accord, did acquit him. Whereupon, he supposing that he had escaped against the Kings will, went to *Damascus* unto *Sextus*, purposing not to obey, if hereafter he were sent for. Nathelesse, *Hircanus* was once again incited by bad people against *Herod*, who certified him that he was gone away in a rage, and that he would enterprize something against him: which *Hircanus* beleieving, knew not what to do, seeing his enemy more potent then himself.

Shortly after, *Sextus Caesar* proclaimed him Generall of the army, both in Syria and Samaria: so that now he was greatly to be feared, not only for that he was highly in favour with the commonaltie, but also for the forces which he commanded. So that hereupon *Hircanus* fell into an extreame feare, verily perswading himself that *Herod* with his whole army would presently come against him. Neither was his suspicion in vain: for *Herod* angry at the pretended crime whereof he was accused, came with a great army to Jerusalem, intending to depose *Hircanus*; which he had effected, had not his father and brother gone forth to meet him, and pacified him, intreating that he would account that terror (wherein he had put his enemies) and his own indignation for a sufficient revenge, and that he should spare the King, by whose favour he came to be so potent: adding moreover, that he should not thinke it a disdain that he was called to answer his accusations; but seeing that he was acquitted of them, he should shew himself gratefull to the King. Neither ought he to revenge the discontent he had taken, that he should shew himself unthankfull to him who had saved his life. Moreover, he was to consider the fortune of warres, together with the cause thereof, and thinke that the warres he now pretended, were very unjust; bidding him not to be too confident of the victory, being to fight against his own King, who had alwaies been gracious unto him, and never cruell; onely being as it were urged thereunto by some of his counsell, who being merely envious, rather to satisfie their own dislikes, then in regard of his disgraces, framed a shadow of an accusation. *Herod* pacified herewith, supposed it to be sufficient for him to obtaine the thing he hoped for, to have shewed his forces unto his nation.

At this time began civill war among the Romanes neer unto Apamia: for *Cacilius Bassus*, for the love he bare to *Sextus Pompey*, slew *Sextus Caesar* at unawares, and made himself Governour of his army: and other Captains of *Caesars*, to revenge his death, made after *Bassus* with all their forces, unto whom *Antipater* by his two sons sent aide both for *Caesars* sake that was slain, as for *Caesars* sake that was yet alive: for he was an entire friend and well-willer unto them both, and these warres continuing long, *Marcus* came out of Italy to succeed *Sextus*.

#### CHAP. IX.

Of the dissension among the Romanes after CAESARS death, and of the treachery of MALICHUS.

**A**T this time arose great and bloody civill wars amongst the Romanes; at such time as *Caesar* was traiterously slain by the treason of *Cassius* and *Brutus*, after he had ruled the Empire three yeers and seven moneths. By reason of which murder their troubles daily increased, and the nobilitie being at variance amongst themselves, every one followed that course, that they thought most expedient for themselves. Whereupon *Cassius* presently marched into Syria, to take possession of the government of the army which was about Apamia, where he made *Marcus* and the legions that were at variance, and *Bassus* friends: and raising the siege from Apamia, and leading the army in his own person, he forced every citie to be tributary: so that he grew to exact without measure. Whereas therefore he commanded the Jews to contribute seven hundredth talents; *Antipater*, who feared his displeasure, appointed his sonnes, and other of his friends presently to gather the mony, and especially among the rest he gave this charge to one *Malichus* a friend of his, being by necessity enforced thereunto. But *Herod* first of all got *Cassius* his favour, who brought a hundred talents which he had collected out of Galilee, which was his part or Province: for this cause *Cassius* accounted him as a deare friend. As for the rest, he accused them of negligence, and was angry at the other Cities: So that for that cause he destroyed Gophna and Ammautes, and other two of the basest cities, marching onward as if he intended to kill *Malichus*, for that he had been so carelesse and negligent in gathering the tribute



**A** tribute money. But *Antipater* (presently disbursing unto *Cassius* a hundred talents) saved both him and all the rest of the Cities. Yet *Malichus* after *Cassius* was departed, did no more remember how beneficiall *Antipater* had been unto him, but oftentimes did treacherously lye in wait for to murder *Antipater*, who hindred and withstood his villanous pretence; notwithstanding that himself had often confessed that *Antipater* had saved his life. *Antipater*, fearing both his power and subtiltie, passed over the river *Jordan* to gather an army that he might revenge those treacheries. But *Malichus* being discovered; by his impudency overcame *Antipaters* sonnes: for through many oathes and excuses, he won *Phaselus* chief of the garrison in *Jerusalem*, and *Herod* also who was master of the armory, that they should be a means to reconcile him to *Antipater*. Whereupon, *Antipater* intreating *Marcus* (who was Generall of the army in *Syria*, and had determined to kill him) he was saved. The reason that

The year of the world, 3922. before Christs nativity, 42.

*Malichus* for getfull of *Antipaters* kindness. *Antipater* gathereth an army against *Malichus*.

**B** *Marcus* would have put him to death, was because *Malichus* sought to make an alteration.

Now *Cesar* being young, and *Antonius* warring against *Cassius* and *Brutus*; *Brutus* and *Cassius* having gathered an army in *Syria*, in consideration that *Herod* had stood them in stead where need required, they made him *Procutor* of all *Syria*, giving him a band of horsemen and footmen. Moreover, *Cassius* promised him that if the warres had a happy end, he would make him King of *Judaea*. But it so came to passe, that the power and expectation which all men had of *Herod*, was the cause of *Antipater* his fathers death. For *Malichus* being hereby put in feare, hired one of the Kings officers for a certain sum of money to poison *Antipater*, by which means he dyed, being thus unjustly rewarded for his good will toward wretched

*Octavius Augustus* succeedeth after *Cesar*.

*Cassius* promiseth *Herod* after the warre, to make him King of *Judaea*.

*Antipater* poisoned by *Malichus*.

**C** *Malichus* (perceiving that the people was incensed against him, because they suspected that he had poisoned *Antipater*) pacified and moderated their displeasure by denying the fact; yet to the intent he might be stronger, he gathered about him a guard of armed men: for he thought that *Herod* would not let the matter slip so, but that he would presently come with an army to revenge his fathers death. But by the counsell of his brother *Phaselus* (who sent him word that he should not openly be revenged upon *Malichus*, lest a sedition might arise among the people) he patiently permitted it so to be, and suffered *Malichus* to purge himself, and permitted him to be freed from suspicion, and celebrated a most solemn funerall for his father: which done, he went unto *Samaria*, and appeased the sedition, wherewithall the Citie was disquieted. After this, he returned to *Jerusalem*, intending in that place to celebrate the festivitie, sending certain of his armed men before him, and appointing the rest to accompany him. But *Malichus*, who feared this approach of his, had solicited *Hircanus* to give order, that no strangers should intermingle themselves among the people who were at that time purified.

*Herod* intendeth to revenge his fathers death.

**D** But *Herod*, contemning both him that commanded, and his commission, entred the Citie by night: whereupon *Malichus* once more came unto him, and wept for *Antipater*. *Herod*, although he could very hardly bridle his displeasure, yet dissembled he the same: and sent letters unto *Cassius*, wherein he complained of his fathers death: the memory of whose hate being refreshed by this offence, he writ again unto *Herod*, willing him to revenge his fathers death, which that he might the better effect, he secretly commanded the Captains of his Regiment that they should assist *Herod*.

*Malichus* joyneth with *Hircanus*. *Cassius* chargeth *Herod* by letters to revenge his fathers death.

**E** Now for that after the surprizall of *Laodicea*, all the best of the Citie came to *Herod*, bringing gifts and crowns, he appointed this for a fit time of his intended revenge. Now *Malichus*, suspecting that *Herod* would work revenge at *Tyre*, purposed secretly to get away his sonne, who was there a pledge, and he himself purposed to flye into *Judaea*: But despaire of his own safetie urged him to greater matters, for he hoped to incite the Jews to take arms against the Romanes, for that *Cassius* was now busie in the warres against *Antonius*: so that he thought he might easily depose *Hircanus*, and so make himself King. But he was prevented by the destinies: for *Herod* suspecting his purpose, invited him and *Hircanus* to supper: at which time he made a shew as though he had sent one of his servants, to cause a banquet to be prepared, but indeed he sent him to the Captains to foretell them that they might lye in wait for *Malichus*: who remembering what charge *Cassius* gave them, came forth of the Citie unto the shore next adjoining unto the town, all armed with swords; where compassing *Malichus* round about, they killed him with many wounds. *Hircanus* hereat astonished, fell in a swoone, and being scarcely come to himself, he demanded who killed *Malichus*? One of the Captains answered, that *Cassius* gave that commandment: whereupon he answered, Truly *Cassius* hath preserved me and my countrey, in killing him who was a traitor to us both: but whether herein he spake as he thought, or that for feare he approved the fact, it is uncertain. And thus was *Herod* revenged upon *Malichus*.

The decree of fate laugheth at humane hope. *Herods* tribunes murder *Malichus*.



The year of the  
world, 3923.  
before Christs  
nativity, 4.

Ant. lib. 14.  
cap. 20.  
Felix com-  
meth with an  
army against  
Phasaelus.  
Phasaelus o-  
vercometh Fe-  
lix, and touch-  
eth Hircanus  
with ingrat-  
tude.

Antigonus  
Aristobulus  
sonne put to  
flight by He-  
rod.

Doris, Herods  
first wife, of  
good birth, by  
whom he had  
Antipater.

The chiefest  
Jews repaired  
to Cesar, to ac-  
cuse Phasaelus  
and Herod.  
Ant. lib. 14.  
cap. 21.

The Jews  
once more  
complaine a-  
gainst the two  
brothers.  
Antonius mak-  
eth the two  
brothers Te-  
trarchs.  
Antonius com-  
mandeth  
in Tyre.  
Sedition in  
Jerusalem a-  
gainst the  
brethren.  
Antonius slew  
the captives.



After *Cassius* was departed from Syria, there arose another sedition among them in Jerusalem: for *Felix* came with an armie against *Phasaelus*, thinking so to be revenged upon *Herod* for killing *Malichus*. It chanced that *Herod* at that time was at Damascus with *Fabius* a Roman Captaine, who comming to assist *Phasaelus*, by the way fell sicke, so that he could not succour him: but it so fell out, that *Phasaelus* without any help, did of himself overcome *Felix*, and therewithall reproveth *Hircanus* as ungratefull, who had both favoured *Felix*, and suffered *Malichus* his brother to take and keep his castles (for already had he seized many of them, and especially one of greatest strength called *Maffada*) yet all these did not protect him from the violence of *Herod*, who was no sooner recovered of his sicknesse, but presently he took all the rest, and *Maffada*: and at *Hircanus* humble sute, permitted him to depart from thence. He also chased *Marion* the tyrant of the Tyrians out of Galilee, who occupied three Castles in that country: as for all the Tyrians that he took, he spared their lives, & sent some away with rewards, whereby he got the good will of the citie, and the hatred of the Tyrant. This *Marion* was made Tyrant of Tyria by *Cassius*, who through the means of such like instruments had gotten into his hand all Syria: and *Marion* for the hatred he bare to *Herod*, took with him *Antigonus*, *Aristobulus* his son: and by *Fabius* his means, whom *Antigonus* had gained unto himself for money, he also got *Ptolomæus* to assist him in this expedition. Now *Ptolomæus*, who was father in law to *Antigonus*, furnished him with all necessaries: *Herod* likewise preparing himself against them, gave them battell in the entrance into Judæa, and got the victory: and having put *Antigonus* to flight, he returned into Jerusalem, where he was honoured by all men for his desert in that victory, so that even they that before despised him, by reason of his affinity newly contracted with *Hircanus*, fought his friendship and familiaritie. This *Herod* long before this time had a wife which was a noble woman of that countrey, named *Doris*, and had by her a son named *Antipater*: but he then married *Mariamme*, *Alexanders* daughter, who was *Aristobulus* his sonne, and *Hircanus* his neece, by reason whereof he came to be familiar with the King. But when *Cassius* was slain neer unto Philippi, *Cesar* departed into Italy, and *Antonius* into Asia: at which time the chief of the Jews came and accused *Phasaelus* and *Herod*, alledging that they by force got unto themselves the rule and disposition of the countrey, and left *Hircanus* onely the bare name of a King. But *Herod* being then present, so won and wrought himself into *Antonius* favour by a great sum of money, that he permitted not his enemies to speak one word more, who thereupon returned home. Afterward, a hundred men of the most honourable among the Jews, repaired to Daphne neer Antiochia unto *Antonius* (now doting on the love of *Cleopatra*) who being chosen from amongst the rest, because of their eloquence and nobilitie of birth, propounded an accusation against the two brethren, *Messala* presented himself to return them answer, being assisted by *Hircanus* by reason of the affinity that was between him and *Herod*. *Antonius* having heard both parties, demanded of *Hircanus* whom he thought to be the fittest to govern their Common-wealth? who answered, *Herod* and his brethren. Whereat *Antonius* was exceeding glad (for he had been their fathers guest, and was most courteously entertained by *Antipater*, when he came with *Gabinus* into Judæa) and therupon he made them both Tetrarchs, leaving unto them the rule of all Judæa: which when the Jews Embassadors misliked, he took 15 of them and put them in prison, where he almost killed them, and rejected and derided the rest: whereupon there arose greater tumults amongst them in Jerusalem. At last the Jews sent another Embassage of a thousand men unto Tyre, where *Antonius* sojourned with an intent to come to Jerusalem with violence. *Antonius* hearing their exclames, sent out the Magistrates of Tyre against them, commanding them to kill all they could catch of the Jews, charging them also to confirme their authority, whom he himself had constituted Tetrarchs. But *Herod* and *Hircanus* went before them toward the Sea shore, admonishing them earnestly to be contented, lest they by this their indiscreet proceeding should become not onely the cause of their own deaths, but also of war against their own countrey: but for that they would not be reclaimed by these admonitions, *Antonius* sent out certain armed men, who killed many of them, and wounded the rest. *Hircanus* after this dysaster both caused the dead to be buried, and the wounded to be cured: notwithstanding all this, they that escaped would not contain themselves in peace, but they so troubled the citie, that *Antonius* in his displeasure slew those that he had in hold.



## CHAP. XI.

*Of the warre of the Parthians against the Jews: of the flight of HEROD and his fortune.*

The year of the  
world, 3023.  
before Christs  
Nativity, 41.

Ant lib. 14.  
cap. 21.  
Lysanias per-  
swadeth Bar-  
zapharnes to  
depole Hircanus, and en-  
state Antigo-  
nus.

A sore fight in  
the market-  
place, betwixt  
Antigonus &  
Hircanus.  
Daily slaugh-  
ters in Jerusa-  
lem.

Phasaclius en-  
tertained the  
Parthian, and  
with him five  
hundred  
horse.

Pacorus trea-  
son and sub-  
tiltie.

The year of the  
world, 3924.  
before Christs  
Nativity, 40.

\* Or free.

Herod in Je-  
rusalem, and  
Phasaclius in  
the campe are  
in danger of  
their lives.

**W**o yeers after this, *Barzapharnes* Governour of the Parthians, accompanied with *Pacorus* the Kings sonne, seized upon Syria, and *Lysanias* who succeeded his father *Ptolomeus*, sonne of *Minaus*, promising a thousand talents and five hundred women, perswaded him to put *Antigonus* in possession of the kingdome of Judea, and depose *Hircanus*. *Pacorus* induced by these promises, went himself along the Sea coast, giving commandment to *Barzapharnes* to passe thorow the midst of the countrey; but amongst the rest of the places bordering on the Sea, the Tyrians would not receive *Pacorus* (notwithstanding that the Citizens of Ptolemais and Sidon had given him entertainment) wherefore he gave part of his horsemen unto one who was the Kings Butler, called *Pacorus*, as himself was; commanding him to passe into Judæa, and learn what their enemies meant to doe, and to help *Antigonus* where need required. Who as they wasted the countrey about Carmelus, many Jews came of their own accord and joyned with *Antigonus*, shewing themselves very prompt to fight: for which cause he sent them before to take a place called Drymos; where having fought with his enemies and put them to flight, he pursued them with all speed as farre as Jerusalem: and his number being augmented, he came unto the Kings house. But *Hircanus* and *Phasaclius* met them with a strong company, and fought with them in the market-place: where the enemies were forced to flye, and part of them were by *Herod* shut up in the Temple; and he appointed sixtie men to keep them, which he placed in the houses next adjoyning; but the people bearing a grudge to his two brethren, burnt them with fire: whereat *Herod* being angry (for that his men were consumed with fire) set upon the people, and killed a great many of them, and every houre one laid wait for another: so that every day some was murdered. Now the feast of Pentecost drawing nigh, all places about the Temple, and all the whole citie was filled with people of the countrey, whereof the most part was armed, and *Phasaclius* kept the walles, and *Herod* with a small company kept the Kings palace, who assaulting their enemies upon a sudden as they were in the suburbs, kild a great many of them, and put all the rest to flight: part of them he couped up in the citie, others he shut in the Temple, and the rest between the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and conclude a peace betwixt them. *Phasaclius* moved by these his prayers, received the Parthian into the Citie, and entertained him into his house, accompanied with five hundred horsemen, who came under a pretence to make peace; but in effect he resorted thither to help *Antigonus*: he craftily conspiring against *Phasaclius*, perswaded him to repaire unto *Barzapharnes* as an Embassador to treat a peace; notwithstanding that *Herod* altogether dissuaded him, willing him to kill the Traitor, and not to trust his subtiltie: adding that the Parthians were naturally unfaithfull.

*Pacorus* departing out of the citie, tooke *Hircanus* with him that he might be the lesse suspected, and leaving some horsemen with *Herod* named \* *Eleutheri*, he followed *Phasaclius* with the rest. When they came neere unto Galilee, they found the inhabitants at variance and up in armes, and met with *Barzapharnes* (who craftily with pretence of courtesie and friendship hid his treachery) who after he had bestowed gifts upon them, and that they were retired, laid an ambush for them: whereof they had intelligence at such time as they came to a place of the Sea-coast named Ecdippon. For in this place they understood of the thousand talents that were promised, and how that *Antigonus* had given the Parthians more then five hundred women of those that were amongst them, and that oftentimes they had been laid wait for, and that they had been lately taken; but that delay was made till such time as *Herod* was surprized in Jerusalem, for feare lest he hearing what was become of them, might provide for himself. Now they might perceive that these were not only words: for they might behold their Keepers not farre off, yet would not *Phasaclius* forsake *Hircanus*, notwithstanding that *Osilius* often exhorted him to flye (unto whom *Saramalla* the richest among the Syrians had declared all the plat-forme of their treason:) but he chose rather to goe unto *Barzapharnes*, and to upbraid him to his face that he had treacherously laid wait for him: but especially for that in regard of money he had suffered himself to be corrupted; whereas he himself would have given more for his life and libertie, then *Antigonus* had done for the kingdome. At these words the Parthian with oathes and protestations craftily freed himself from suspicion, and no sooner repaired he to *Pacorus*, but presently the Parthians,



The year of the  
world, 3924.  
before Christs  
nativity, 40.

Herod is laid  
for to be be-  
trayed.

Herod in the  
night time fly-  
eth into Idu-  
mæa.

Herod more  
hotly pursued  
by the Jews  
then the Par-  
thians.  
Herods victo-  
ry.  
Herodium.

Massada.

Petra a citie of  
Arabia.

The year of the  
world, 3925.  
before Christs  
Nativity, 39.

Antigonus  
biteth off Hir-  
canus eares.

Phasaclus  
words before  
hedyed.  
The Parthi-  
ans establish  
Antigonus  
King.

thians, who stayed behinde, and had charge so to doe, laid hands on *Phasaclus* and *Hircanus*, G who openly exclaimed against their fallshood and perjury.

In the meane time a Butler was sent out for that purpose, who sought to surprize *Herod*, and by some stratagem to toule him out of the Citie, who wrought by all the meanes he could, according as he was instructed. But *Herod*, who was alwaies wont to mistrust the perfidious practices of barbarous nations, being certain that those letters which discovered the treasons, were false into the enemies hands, would not goe forth; though *Pacorus* pretended a just cause, inciting him to ride out and meet them that brought the letters: wherein was contained neither the taking of *Phasaclus*, nor the treasons, but onely what *Phasaclus* had done. But long before this, *Herod* by others understood, that his brother *Phasaclus* was taken; and *Mariamme* a very wise woman, *Hircanus* daughter, with many intreaties perswaded *Herod* not to go forth: but that he should beware how he trusted himself to the mercy of that barbarous people, who did now as it were openly assault him. Whilest *Pacorus* was consulting with his accomplices how hee might privily effect his treasons (seeing it was not possible openly to circumvent a man of so great wisdom) *Herod* in the night time, whilest his enemies neither knew nor suspected his intent, took his neereft kinsfolk and fled into Idumæa: which being once known, the Parthians followed him. For which cause, he made his mother, his brethren, and the young maiden despoised, and her mother and youngest brother to keepe on their journey, and he with his servants warily assaulted the Parthians; and having in every assault killed a great number of them, he hastened towards the Caste of Massada, and in his retreat sustained more harme by the Jews, then by the Parthians: who as they had been alwaies troublesome, so now some threescore furlongs from the towne, set upon him; where *Herod* obtaining the victory, killed a great many of them, and in remembrance of that valiant act, he builded upon that place a most rich palace for the King, and erected there a most strong tower, which by his own name he called Herodium. And when he fled, many joyned with him: but when he came to Thersa, a town of Idumæa, his brother *Ioseph* met him, and perswaded him to lessen the number of his followers: for Massada would not receive such a multitude (for the number of the multitude was above nine thousand:) for which cause *Herod* according to his counsell dismissed those that were unfit for his turne, and sent them into Idumæa, giving them necessaries for their journey. As for those that were chosen men and fit for his purpose, he retained them with him, and so was he received into the Caste: where leaving eight hundred souldiers to defend the women, and provision sufficient for those that were within, he himself went unto Petra, a citie of Arabia.

Now the Parthians at Jerusalem began to sack the houses of them that were fled, and the Kings palace; they onely abstained from *Hircanus* money, which did amount to more then three hundred talents: as for other mens goods they found not so much as they expected; for *Herod* long before that time suspecting the infidelitie of the Parthians, had carried all his riches and jewels into Idumæa; and every one of his followers did the like. When the Parthians had taken the spoile, they were so impious that they left no place of the whole countrey free from their tyrannous warre. They destroyed the citie of Marfa also, and bound *Phasaclus* and *Hircanus*, and delivered them to *Antigonus* to be scourged, who presently with his teeth bit off *Hircanus* eares, to the end that if by some alteration he chanced hereafter to get loose, he might be no more high Priest: for none might offer sacrifice that wanted any member of his body. But *Phasaclus* his fortitude prevented the crueltie of *Antigonus*; who having neither weapon nor his hands at libertie, beat out his own braines against a stone and dyed, demonstrating himself by that act, to be the true brother of *Herod*, and that *Hircanus* had degenerated: he dyed manfully by a worthy death, and answerable to so famous a life. Yet some reported that he recovered after that hurt, and that *Antigonus* sent a Chirurgion under pretence to cure the wound, who filled the same with venomous medicines, and so killed him. Well, be it as it was, it was in him a gallant resolution.

It is reported likewise, that understanding before his death by the meanes of a certaine woman that *Herod* was escaped, he spake these words: Now I shall die with a courage, who leave behind me one that will take vengeance of my enemies, and so he dyed. Although the Parthians had not yet received the women (which was the chiefe thing they lookt for) yet leaving them, they established *Antigonus* in Jerusalem, and led *Hircanus* prisoner into Parthia. But *Herod* with all speed hastened into Arabia, as if his brother had been yet alive, to the intent he might borrow money of the King of Arabia, wherewith onely he hoped that the crueltie of those barbarous Parthians might be mitigated towards *Phasaclus*: for his opinion was that although the Arabian had now forgot his fathers friendship, and were hard hearted, yet at least he would lend him money, seeing it was to redeeme his brother, whose

sonne



**A** sonne he meant to leave in pawn for it. For *Herod* took with him a sonne of his brothers into Arabia that was seven yeers old, and purposed to have given three hundred talents for his ransom, and had made the Tyrians intercessors for him to the Parthians: but fortune prevented his endeavours, so that his love and care for his brother prevailed nothing. He found also that the Arabians had now cast away the league of amitie: for *Malichus* their King sent to him as he was yet in the way, charging him with all speed to depart out of his dominions, framing an excuse that the Parthians had sent Embassadors unto him, to request him to drive him out of his country; but indeed the cause was, that he would not repay that which *Antipater* had deserved, nor recompence his sons now comfortlesse, for those good turns that he had received at their fathers hands: and those who counselled him to this, were such as offered to forswear those summes, which *Antipater* had put them in trust with, who were the chieftest men about him. For which cause, *Herod* perceiving the Arabians to be his foes, for that which he thought would have procured him friendship, answered the messenger according as griefe moved him, and took his journey towards Egypt: and the first night he lodged in a country temple, to the intent that those of his company that were behinde him might overtake him. The next day coming to *Rhinocolura*, his brothers death was told him; where, after he had there mourned his fill, he went forward.

The year of the world, 3915.  
before Christs  
Nativity, 39.

Herod perceiving the Arabians to be his enemies.

Now the King of Arabia (though too late) repented himself of that which he had done to *Herod*, and sent speedy messengers after him, to will him to return, repenting himselfe that he had so injuriously intreated him. When *Herod* was come to *Pelusium*, the watchmen of the citie would not permit him to passe: for which cause he himself in person went to the governors, who reverencing the fame and dignitie of the man, conducted him to *Alexandria*; whither he no sooner reforted, but *Cleopatra* received him very honourably, intending to make him the Generall of her army which she was preparing at that present. But he neither regarding the offers and request of the Queen, nor yet discouraged by the hard winter season, nor the dangers of the Seas, took his journey towards *Rome*; and being in great danger of shipwrack neer unto *Pamphilia*, both he and the rest of the passengers were enforced to cast away the most part of their loading: with much adoe he arrived safe at *Rhodes*, which had been sore molested by *Cassius* wars; there was he entertained by certain of his friends, *Ptolomeus* and *Saphinius*: and although his money grew scant, yet there he builded a great galley with three ranks of oars, and in it (being accompanied with his friends) he sailed to *Brundisium*, and from thence went presently to *Rome*. Where first of all (in regard of familiarity between his father and him) he went to *Antonius*, declaring unto him both his own calamitie, and the miserable desolation of the whole country: and how leaving his dearest friends besieged in a Castle, himselfe in humble maner through the stormy winter seas was come unto him, humbly craving succour at his hands. Whereupon *Antonius* compassionating his calamity, and remembering his familiaritie with *Antipater*, and contemplating the vertue of *Herod* who stood before him, determined upon the present to make him King of the Jews, whom before he himselfe had made Tetrarch: for he loved not *Herod* so well, but he hated *Antigonus* as much: for he held him both for a seditious person, and for an enemy to the Romanes. Now to the accomplishing of this, he found *Cesar* farre more ready then himselfe, who called to minde the service that *Antipater* did in Egypt under his father, and his entertainment and friendship in all things: and beside all these, he was wrought and wonne by *Herods* courage and valour. For which cause, he procured the Senate to be assembled; at which time *Messala*, and after him *Aratius* in the presence of *Herod* recounted his fathers deserts and fidelitie towards the Romanes, declaring *Antigonus* to be an enemy; not onely because that not long before he had revolted, but for that now lastly in despite of the Romanes he had by the assistance of the Parthians usurped the Kingdome. Upon which considerations the Senate being moved, and *Antonius* affirming it to be expedient for the Romane warres, that *Herod* should be created King, the whole Senate condescended: and after the Senate was dismissed, *Antonius* and *Cesar* went forth with *Herod* between them, and the Consuls went before accompanied with other Magistrates to offer sacrifice, and to register the decree of the Senate in the Capitoll. And *Antonius* feasted *Herod* the first day of his reign.

Herod in great dangers repaired to Rome.

Herod repairing to Rome, hath conference with Antonius.

Ant. l. 14. c. 13.  
Herod findeth both Cesar & Antonius favourable unto him.

Herod praised before the Senate.  
Herod made King by the Romane Senate.



## CHAP. XII.

The year of the  
world, 3925.  
before Christs  
nativity, 39.

of Herods warre after he returned from Rome to recover Ierusalem, and against the Iherues.

Ant. l. 14. c. 23.  
Antigonus  
getteth Massada.

The wars be-  
tween Anti-  
gonus souldiers  
and Joseph, Herods  
brothers.  
Ventidius the  
Romane Generall  
taket money from  
Antigonus.

Ant. l. 14. c. 24.  
Herod against  
Antigonus.

Herod intendeth  
after he hath taken  
Massada and  
Joppe, to besiege  
Ierusalem.

Herod begetteth  
Ierusalem with a  
siege, and proclaimeth  
the cause of his coming.

Siloes subtilty  
being corrupted  
by the Jews.

Herod gathereth  
great store of  
provision.

**A**T this time *Antigonus* besieged those that were left in the Castle of Massada, who had great store of victuals; and wanted nothing but water. For which cause *Iosephus* Herods brother purposed to flie unto the Arabians with two hundred of his dearest friends, for that he had intelligence that *Malichus* repented him that he had given *Herod* no better entertainment. Yea he had forsaken the Castle, had not great store of rain fallne that very night, wherein he intended to flie: for the wells and cisterns being now filled with water, there was no cause to flie: so that voluntarily issuing out of the Castle, he assaulted *Antigonus* souldiers, and killed very many of them; sometime in open warre, and sometime by policy: yet fought they not alwaies with fortunate successe, but returned sometimes with losse. In the mean time, *Ventidius* (who was Generall of that Romane army which was sent to expulse the Parthians out of Syria) after he had repulsed them, resorted into Judæa, under pretence to succour *Ioseph* and the rest that were besieged, but in effect to get *Antigonus* money. When as therefore he drew neer unto Ierusalem and had received the money he looked for, he departed with the greatest part of his army, leaving *Silo* behinde him with a few to colour his pretence: and *Antigonus* hoping for a second supply from the Parthians, fee'd *Silo* not to molest him for the present, seeing he was in great possibility. By this time *Herod* having sayled from Italy to Ptolemais, and gathered a great army of strangers and his own countrey men together, came into Galilee against *Antigonus*, being assisted with the forces of *Ventidius* and *Silo*, whom *Delius* who was sent from *Antonius*, perswaded to establish *Herod* in his kingdome. But *Ventidius* was busie in appeasing the broyles that the Parthians had made in the cities, and *Silo* was corrupted by *Antigonus*: yet did not *Herod* want aide, for every day the further he marched into the countrey, the more his army increased, for all Galilee (a very few excepted) yeelded unto him. Whereupon he purposed first of all to goe to Massada, to deliver his friends that were there besieged, but Joppe hindered his purpose, which for that it was an enemy town, he thought it best to take it before he went further, lest that whilest he was going to Ierusalem, his enemies should have a place behinde him to flie unto. Now *Silo* joynd armies with *Herod*, rejoycing that he had found occasion to resist, because he was persecuted by the Jews; whom *Herod* with a loose wing of his army and a small company of men, terrified, and presently put to flight, and saved *Silo* also who had much adoe to make resistance against them. This done and Joppe taken, he hasted to Massada, and the people of the countrey (some of them for his fathers sake, other some for his own, and many for both) joynd themselves unto him: and many also came unto him for hope, because he was now King; so that now he had a very puissant army: but *Antigonus* hindered his journey, by planting certain ambushes in places convenient where *Herod* was to passe, and yet for all this he little harmed him.

*Herod* having easily taken Massada, and rescued his friends from thence, he went to Ierusalem; where both *Siloes* souldiers, and many of the Citie came and followed him, being now terrified with the greatnesse of his forces: there pitching their tents at the West side of the Town, they that guarded that part assaulted them with darts and arrowes, and others issuing by troupes forth of the Citie, assaulted the forefront of the army. Whereupon *Herod* caused one to goe about the wals of the City, and to proclaim how that he was come for the good of the whole Citie, and that he would not take revenge of any, though he were his open enemy, and that he would pardon even them that had been most seditious. But when *Antigonus* his followers with loud exclamations hindered the criers voice from being heard, lest any man should alter his minde: *Herod* presently commanded his men to beat the enemies off from the wall, who with their arrows speedily forced all that were in the towers to flye. At this time *Silo* was detected to have been hired with money: for he solicited many souldiers to cry out, that they wanted all things; and to aske money and victuals, and to crave to be dismissed and sent into some place of opportunitie, there to abide during the winter, nay he himselfe sought to be gone. But *Herod* went unto the Captains that served under *Silo*, and called many of the Souldiers together, requesting them not to forsake him at that exigent, whom *Cesar*, *Antonius*, and the whole Senate as they knew had sent thither, promising them that within one day he would relieve all their necessities. When he had thus entreated them, himselfe went about the fields, and brought them so much provision that



**A** that he cut off all *Siloes* excuses: and forecasting left hereafter there should be any want, he sent letters to Samaria (for that Citie about this time had rendred it selfe unto him) willing them to bring victuals, and wine and oyle, and cattell unto Jericho: *Antigonus* hearing this, presently sent certain of his men to lie in ambush in the fields, and suddenly to set upon those that came for provision, and kill them, and so hinder them from carrying any victuals to the campe: who obeying his commandement, went with a great number of souldiers to Jericho, and placed themselves upon the mountains, with an intent to espie if any body carried provision to the army. In the mean time *Herod* rested not; for taking with him ten companies (five of the Romanes, and five of the Jews, amongst whom were mixed three hundred that were hired, and besides them a few horsemen) he came to Jericho, where he found the citie without inhabitants, and 500. with their wives and families had placed themselves upon the tops of the mountains; whom when he had surprized, he permitted them to depart. But the Romanes brake into the citie, and sacked it, where they found the houses stored with all manner of riches: and the King leaving a garrison at Jericho, returned. He sent likewise the Roman souldiers to the cities which were on his side, to wit, Idumæa, Galilee, and Samaria, that they might abide there till winter was past. *Antigonus* also through *Silo* his means (whom he by money had made his friend) obtained that a part of his army might (during the winter time) abide at Lydda, for *Antonius* sake: and the Romanes being now discharged from the warres, abounded in all things.

The year of the world, 3923.  
before Christs  
nativity, 38.

Herod accompanied with ten troupes cometh to Jericho. The Romanes got a great prey.

All this time *Herod* was not idle, for accompanied with two thousand footmen, and five hundred horse, he went about Idumæa, and sent also his brother *Ioseph*, left by *Antigonus* his means the people should rebell. And he himselfe having carried his mother and the rest of his kindred, whom he took from Massada, into Samaria; and having placed them where no danger might betide them; himselfe went into Galilee, to subdue that part of the countrey, which as yet was not in his hands, and to expell from thence the garrisons left by *Antigonus*. And when he was come to Sephoris, notwithstanding it slew mightily, he easily took it; for the garrison before he assaulted it fled; and finding there great store of provision, he refreshed his souldiers, which now with winter weather were sore tyred, and then sent them against the thieves, that lay lurking in dens and caves; who making often incursions upon the countrey, molested the inhabitants no lesse then if they had been an army of enemies. And sending before three companies of footmen, and one troupe of horsemen, into a village called Arbela, himselfe fourty daies after came thither with the whole army. For all this the thieves feared him not, but arming themselves, came to meet him, trusting to their experience in warlike affairs, and their own desperate courage: and joyning battell, the right wing of their battell put the left wing of *Herods* to flight: but he with his right wing presently succoured them, and recalled his men that fled; and rushing violently upon his enemies, he a little asswaged the forces of the enemy, till at last the forefront of their battell, not able to stand any longer, fled. *Herod* pursued them even unto Jordan, and killed many of them; those that escaped fled over the river; and thus he freed Galilee from that feare, save that yet he had left some lurking in the caves, and therefore he was constrained there to make a longer abode. Wherefore first of all he gave the souldiers the fruit of their labours, and distributed to every one of them an hundred and fifty drachmes of silver, and unto the Captains more, and so sent them where they should passe the winter. Also he writ unto his youngest brother *Pheroas* to provide necessaries for them in the market; and to build a wall about the Castle of Alexandrium: which he performed.

Ant. lib. 14.  
cap. 24.  
Herod taketh the citie of Sephoris.

Herod setteth forth against the thieves.

In the mean-while *Antonius* passed the time about Athens, and *Ventidius* sent for *Silo* and *Herod* to assist him in the war against the Parthians, charging them, that before their coming they should settle the estate of the Jews. Now *Herod* gladly and willingly sent *Silo* unto *Ventidius*: and in the mean time he with his army went against the thieves in the caves. These caves were in very steep mountains, so that there was no way to come unto them, save one ly by crooked and very narrow passages: and these mountains were all rocks of stone cleant throughout, hanging over the vallies; so that the King a great while was doubtfull what to doe, seeing the place was so difficult to come to. At last, *Herod* devised a way scarcely heard of before; for he put the valiantest of all his men into coffers, and so let them down into the edge of the caves, and they killed the thieves and their families, and cast fire at them that resisted. And *Herod* seeking to save some of them, caused a cryer to bid them come unto him; but there was not one that willingly came unto him, and those that were forced chose rather to die, then be his captives. So that an old man having seven sonnes and a wife, who all requested that they might goe forth to the King, and save their lives, killed them all as-

The year of the world, 3926.  
before Christs  
nativity, 38.

Ancl. 14. c. 25.  
The description of the caves where the thieves kept.



The year of the  
world, 3926.  
before Christs  
nativity, 38.

ter this maner: Himselfe stood before the dore of the cave, and bad them come forth one by one, and alwaies as one of them came forth, he killed him. And *Herod* being in a place where he might behold this spectacle, being mooved with compassion, stretched forth his hand and requested him to spare his children: but he being nothing moved to compassion by *Herods* words, upbraided *Herods* base minde: and having butchered his sonnes, he also killed his wife, and casting the dead bodies down into the vallies, finally he cast himselfe likewise down headlong.

*Ptolomey*  
Captaine of  
*Herods* souldiers  
slain.

*Herod* having thus taken the caves, and slain those that were in them, leaving a part of his army, so much as he thought might suffice to repress any that should attempt any rebellion, and making *Ptolomeus* chief over that part, returned into Samaria, carrying with him three thousand footmen, and sixe hundred horsemen against *Antigonus*. After whose departure those that were accustomed to trouble Galilee, and molest it, having now (as they thought) opportunitie, assaulted *Ptolomeus* at unawares and killed him: and wasted the countrey, retreating themselves into marish grounds and secret places. Which when *Herod* understood, he presently came to succour the countrey, and killed the most part of the enemies; and having taken all the castles by force, he exacted a hundred talents for recompence of that revolt to be paid by the cities. Now the Parthians being put to flight, and *Pacorus* slain, *Ventidius* being willed thereto by letters from *Antonius*, sent unto *Herod* a thousand horsemen, and two legions of footmen to assist him against *Antigonus*. Now *Antigonus* writ letters to the Generall of the foresaid company named *Machera*, desiring him to help him; and complaining that *Herod* injured him, promised him a summe of money. But he thinking it not best to forsake him he was sent to succour, especially seeing that *Herod* would give more, would not be suborned by him: yet counterfeiting himselfe to be *Antigonus* his friend, meaning under that pretence to creep into the knowledge of his secrets; which not regarding *Herods* counsell he went to discover, notwithstanding that *Herod* dissuaded him from it: But *Antigonus* perceiving his intent, shut him out of the Citie, and like an enemy drave him away from the wals, till such time as *Machera* was ashamed of that he had done; and so returned to Amathunt unto *Herod*. And being in a rage that things fell out against his expectation, he killed all the Jews he found, not respecting whether they favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and thought to be revenged upon *Machera* as upon an enemy; yet he bridled himselfe and hastened to *Antonius* to let him understand *Macheras* cruelty. *Machera* remembering how he had offended, followed the King, and with many entreaties besought him to be friends, and obtained it. Yet *Herod* kept on his journey to *Antonius*, and hearing that he was now with a great army besieging Samosata (which was a very strong city neer unto Euphrates) he made the more haste; thinking it now a fit time to shew his vertue, and that hereby he might winne *Antonius* favour the more. So soon as he came to *Antonius* he ended the siege, killing a great number of enemies, and had for his labour a great part of the spoile: and *Antonius* though before he admired his vertue; yet then was his opinion increased, so that he had a greater hope of his honour and attaining to the kingdome. So *Antigonus* was constrained to render the Citie.

*Macheras*  
iniquitie.

The year of the  
world, 3927.  
before Christs  
nativity, 37.

*Antonius* admiring  
*Herods* valour.

### CHAP. XIII.

Of the death of *JOSEPH*: how *HEROD* besieged *Jerusalem*: and how  
*ANTIGONUS* was slain.

An. 14. c. 25.

**I**N the mean season *Herods* affairs in Judaea went backward: for he left his brother *Ioseph* Governour of all, commanding him to doe nothing against *Antigonus* till his return. For he little trusted to *Macheras* help, because of the parts he had played before. But *Ioseph* understanding his brother to be farre off, not regarding what charge was left him, went to Jericho accompanied with five companies which *Machera* sent with him, thinking now in harvest time to have taken away their corne: but being assaulted by the enemy upon the mountains and in difficult places, himselfe was there slain, shewing himself in that fight a worthy and valiant man: and there was not one left alive of all the Romane souldiers; for they were all newly gathered out of Syria, and they had no old souldiers amongst them to assist them who were ignorant in warfare. *Antigonus* not contented with the victory, became such a tyrant, that he caused the dead corps of *Ioseph* to be scourged: and having the dead bodies in his power, he cut off *Iosephs* head, although *Pheroras* his brother offered fiftie talents to redeeme the same.

*Antigonus*  
cruelty against  
*Iosephs* car-  
case.

After



**A** After *Antigonius* had obtained this victory, there was such a change in Galilee, that those who favoured him, took the chiefest of *Herods* favourites, and drowned them in a pond. Also there arose a great change in Idumaea, where *Machera* repaired the wals of a certain castle called Githa. All this while *Herod* heard nothing of the news; for after *Samosata* was taken, *Antonius* made *Sosius* Governour of Syria, leaving order with him, that he should helpe *Herod* against *Antigonius*, and so he departed into Egypt. *Sosius* sent two companies of souldiers with *Herod* into Judea to help him, and he himself with the rest of the army followed. When *Herod* was at Antiochia near Daphne, his brothers death was manifested unto him in a dreame: And whilest he was troubled thus, so that he leapt out of his bed, even at the same instant the messengers who brought tidings of his death, entred into the house: and weeping a little for grief, as it were deferring his sorrow till another time, he went towards his enemies; so that he hastened above his strength. When he came to Libanus, he took eight hundred inhabitants of that mountain to help him, and joyned unto them one of the Romane legions; and not expecting the day-time, with them he entred into Galilee, and meeting with his enemies, he forced them to flie unto the place from whence they came: and every day he assaulted their Castle: But before he could take it, being wearied with cruell winter, he was constrained to leade his army into the next village. Within a few daies his number being increased by one other legion which *Antonius* sent, he put his enemies in such a feare, that they in the night time fled and forsook the Castle. And now he hastened to Jericho to be revenged upon those that killed his brother: where there befell him a most strange accident, from the which being against all hope delivered, he perswaded himself that God bare a speciall love unto him. For when many Nobles that night had supped with him, supper being ended, and every one being gone forth, incontinently the house wherein he supped fell down: *Herod* took this as a Prælium both of the dangers and prosperous successe he was to have in his wars. And the next morning early he removed from thence, and about 6000. of the enemies descending from the mountains, assaulted the vanguard, but they durst not joyn battell with the Romanes, but molested them standing as farre off with stones and darts, and they wounded many: so that also *Herod* himself passing along, was wounded in the side with a dart. *Antigonius* desirous to shew himself most potent, as well in multitude of men, as also in courage, sent *Pappus* a friend of his, with an army into Samaria, who there got the victory of *Machera*. *Herod* went about the enemies countrey and took there five towns, and destroyed two thousand of the inhabitants, and firing the houses, he returned to his army neer unto a village called Cana.

The year of the world, 3927. before Christs Nativité, 37.

Herod certified of his brothers death in a dreame.

Herods dining roome fell after he had forsaken it, and gone to bed.

**B** Every day there came flocking unto him a very great number of Jews, both from Jericho and from other parts of the countrey, some of them hating *Antigonius*, other some loving *Herod* for his valiant deeds: for many without any reason desired an alteration. Whilest thus he hastened to fight, *Pappus* with his men neither fearing the multitude, nor strength of their enemies, came fiercely upon them, and offered battell. The battell being begun, the others a while abstained, onely *Herod* remembering his brothers death, ventured more then the rest, to the end to be revenged upon them that were the authors thereof: and so he easily overcame the enemies army, and stil assaulting the fresh men, he put them all to flight. There was a mighty slaughter: for many being forced to flie into the village from whence they came, he pursued them and slew an infinite number. Lastly, rushing amongst the enemies that fled, he brake into the village, where all the houses were full of armed men, and every house top full of men to defend it: and because he easily overcame those that were abroad, he overthrew the houses, and so forced them that were within to come forth. Others he killed in companies with the ruines of the houses wherein they were; and if any one chanced to escape, the souldiers without that were already armed, with swords kild them: so that there were such heapes of dead bodies, that they who had the victory could not passe thorow the streets for them. The enemies were so discouraged with this overthrow, that the whole multitude of them (seeing those that were slain in the village) fled away: and *Herod* by the benefit of his good fortune had even then come to Jerusalem, had not winter stormes hindered him, which was the onely cause that he at that time got not a full conquest; and that *Antigonius* was not utterly overthrown, who through feare and desperation was purposed to leave the City. But *Herod* towards night having given his friends leave to depart to rest their wearie bodies, being himselfe heated with his armour, after the maner of souldiers, went to wash himselfe, accompanied onely with one Page. And before he came to the bath, one of his enemies met him having a sword drawn in his hand; and then another; and afterwards a third; and after them more: and these escaped out of the battell, and came to the bath to hide themselves; and seeing the King there, they were sore afraid, and sought to

The number of the carcases hinder the souldiers passage.



The year of the  
world, 3928.  
before Christs  
nativity, 36.

Herod behead-  
eth Pappus  
Antigonus  
captain.  
Ant. l. 14. c. 12.  
Jerusalem be-  
sieged.

The year of the  
world, 3929.  
before Christs  
nativity, 35.

The Jews va-  
liantly defend  
themselves.

Herods sould-  
iers after five  
moneths siege  
enter the city.  
Slaughter in  
Jerusalem.

Sofius taketh  
Antigonus.

hide themselves, and so passed by him being astonished and amazed, although the King at that time was naked and weaponlesse: and in so much as none were present there to surprize them, they escaped; and Herod was very well contented that he had no harme by them. The next day after, he beheaded Pappus, who was the Generall of Antigonus his army, and sent his head to his brother Pheroras, who was made ruler of his army, in revenge of his brother that was slain: for Pappus was he that slew Ioseph.

The winter being past, he with his army came to Jerusalem, and besieged it, pitching his tents before the Temple, where it was easiest to take the City, and where beforetime Pompey had entred it (which was about the third year after Herod was made King in Rome.) Now when he had quartered his army as he thought best for his purpose, and cut off the suburbs, he caused three rampiers to be raised, and towers to be builded upon them: and leaving there his trusty friends that would not slack their businesse, he went into Samaria to visite his betrothed, which was the daughter of Alexander, who was sonne to Aristobulus, who (as we before made mention) was espoused unto him: and he wedded her even in the time of the siege, as who should say, now he contemned his enemies: after his marriage rites were performed, he returned to Jerusalem with a farre greater army: Sofius also seconded him with a great army of footmen, and horsemen, whom he sent before him thorow the midst of the countrey; and he himselfe came after by Phoenicia. Now when all his whole army was assembled together, to the number of about some eleven legions of footmen, and six thousand horsemen, besides the Syrians that came to helpe him, which were no small number, he laied his assault and battery to the northermost wall; and the rather because he thought himselfe warranted by the decree of the Senate, whereby he was declared to be King. Sofius also was warranted by Antonies letters, whereby he commanded him to help Herod with all the armie that was under his government. Mean while those Jews that were within the City were diversly troubled: for a multitude of the weaker sort, gathering themselves together about the Temple, grew to this resolution; that whosoever should fortune to die in this attempt, should be most happy and beloved of God. But those who were hardiest amongst them, joyning themselves together, robbed and took away from the rest what they could, but in especiall they took victuals from that part that was next the citie: so that they neither left meat for horses nor men, and the valiantest of them all being set to defend the wals against those that besieged them, hindered the adversary from erecting their rampiers; so that they still found some new device to hinder the force of their engines; neither did they any waies prevaile so much as by their mynes which they made. As for the theeves, the King sought to repress their incursions, by placing an ambush of men to intercept them; by which means he relieved the want and scarcity of victuals, by fetching provision from places farre distant: But notwithstanding they in their fight failed in no sort to expresse their incredible valour; yet did that military experience which the Romanes had, over-master them by odds. Nathelless, notwithstanding the imminent danger wherein they were plunged, they fought with them in open field: but where it chanced that the Romanes by digging two severall mynes, brake all at once into the midst of them; yet suddenly repaired they the breach that was made in the wall, and fortified the other part thereof. In a word, they neither spared hands nor engines, but were all of them determined to fight it out even unto the last cast: and although they were besieged with so huge an army, yet they defended the town from them five moneths, till such time as certain of Herods chosen men, valiantly scaling and clearing the wals, brake into the City, and after them Sofius his Centurions. Those places that neereft adjoyned the Temple, were the first of all that they intercepted; and the whole army entering the City, it was lamentable to see how in every corner the people were massacred: for the Romanes being displeased that the siege continued so long time, became more cruell, and Herods army endeavoured to let no one of the adverse part escape. By which means many were slain, both in the narrowest places of the streets, as also in their own houses: yea even then also when they fled into the Temple, without respect of age or woman-hood. For although the King intreated the souldiers to spare the people: yet for all that, they never restrained their cruell hands, but like mad men they raged against all, men, women, and children. At that time also Antigonus neither respecting his former condition, nor his present estate, came and prostrated himselfe at Sofius his feet, beseeching him to be mercifull unto him; but Sofius nothing compassionating his calamitie, cruelly derided him, and called him Antigona: yet did he not permit him to depart free as a woman, but put him in prison.

Now when Herod had conquered his enemies, he endeavoured to the utmost to appease the fury of the souldiers; for all the whole multitude were desirous to see the Temple, and the



**A** the holy vessels therein: but he resisted them, appeasing some by threatnings, reclaiming others by force, and the rest by intreaties, supposing that it had been better for himself to have been conquered, then by obtaining the victory, to minister a meanes whereby those things should be discovered which were not lawfull to bee revealed. Hee therefore presently repressed the souldiers from sacking the city, inveying much against *Sofus*, and objecting against him, that the Romanes would desolate the city both of men and money, and leave him King of a place without subjects: adding further, that he esteemed not the Empire of the whole world to be a recompence for such a sacrifice of his citizens. Hereunto *Sofus* replied, that in equity the souldiers were to have the sacking of the towne, in recompence of that labour they had spent in the siege. But *Herod* gave him this answer, that he had rather recompence every man out of his own treasury, and by this meanes he redeemed as it were the reliques of his desolate countrey: and in the end performed that which he had promised. For he bountifully rewarded every souldier and captain, according to his merit, and gave *Sofus* a Kingly reward: so that no man went away without money. This done, *Sofus* dedicated a golden crown unto God, and so departed, leading *Antigonus* captive with him, to the end to present him unto *Antonius*. This man desirous to continue his life, and entertaining himself with this cold hope even untill the last, received in the end that reward which his faint heart desired, and was beheaded.

The year of the world, 3929.  
before Christs  
Nativity, 33.

**B** *Herod* being now king, made a distinction between the citizens, and those who had favoured him, he used very honourably, and put those to death who had followed *Antigonus*: and when money failed, he distributed all his Kingly ornaments, and sent them to *Antonius* and his company. Yet did he not quite redeem himself from all annoyances: for *Antonius* being now captivate through *Cleopatra* her love, in all things yeilded unto her desire: and *Cleopatra* having raged so against her own kindred, that she had not left one of them alive, now turned her fury upon strangers, and accusing the Nobility of Syria unto *Antonius*, shee perswaded him to put them to death, that she might thereby the easier obtain their possessions. Afterward, her coverous mind sought to effect the like against the Arabians, and the Jews also: in somuch that she secretly went about to cause the Kings of those places, *Malichus* and *Herod*, to be put to death. *Antonius* made a shew as though he would have granted her request; yet he thought it great impiety to kill good men, and so great Kings: yet notwithstanding, he no more accounted them his friends, but took a great quantity of ground from the limits of both their countries, and a vineyard in Jericho, where Balme grew, and gave her all the Cities on this side the river Eleutherus, (Tyre and Sidon onely excepted.) Now when shee had obtained the dominion of these cities, shee followed *Antonius* unto Euphrates, who set forward to make warre against the Parthians, and afterward by Apamia and Damascus shee came into Judæa: where *Herod*, having something pacified her angry mind with great gifts, obtained to pay her yearly two hundred talents for that part of his countrey, which *Antonius* had given her; and seeking by all meanes possible to get himselfe an interest in her favour, he conducted her unto Pellusum: and not long after, *Antonius* returned out of Parthia, and brought *Artabazes*, the sonne of *Tigranes*, captive, and gave him to *Cleopatra*: for all the money and riches which he had got, and the captives likewise, were bestowed on her.

*Herod* liberally bestows money upon the souldiers. *Antigonus* beheaded. Ant. 1. 1. c. 13.

*Cleopatra* cruelly against her kindred.

*Cleopatra* covetousnesse.

## CHAP. XIII.

Of the treacherous practice of *CLEOPATRA* against *HEROD*: of *HERODS* warre against the Arabians, and of a very great earthquake.

**F** About such time as the Actiack warre was a foot, *Herod* prepared himself to attend *Antonius*; seeing for the present all troubles were pacified in Judæa, and he had already got the castle of Hircanion, which *Antigonus* sister had in her possession. But *Cleopatra* craftily prevented him in this his journey; so that he could not go with *Antonius*: for she desiring the ruines of both the Kings (as was before mentioned) perswaded *Antonius* that he should cause *Herod* to make warre against the Arabians: whom if he overcame, then she should be made Queen of Arabia; and if so be himself were overcome, then she should be Queen of Judæa: intending hereby, that one of these Potentates should ruinate the other. But this practice of hers was greatly to *Herods* gain: for first of all, making head against those of Syria that were his enemies, with all the power of horsemen he could make, which was very many, and meeting them at Diospolis, he overcame them, though they valiantly resisted: who having the overthrow, stirred up a mighty army

The year of the world, 3934.  
before Christs  
nativity, 30.

Ant. 15. c. 5.  
*Cleopatra* subtil treasor  
against *Herod*.



The year of the  
world, 3934.  
before Christs  
Nativity, 30.

Ant. 15. c. 6.

The Arabians  
defeat Herods  
army.  
The Actian  
war between  
Antonius and  
Augustus.

Another cala-  
mity of He-  
rods.

Herods orati-  
on to his dis-  
mailed soul-  
diers.

Fear giveth  
confidence.

army of the Arabians to help them, so that an infinite company was gathered together about Coelosyria, expecting the Jews neer unto the citie called Canatha. Where King *Herod* meeting them, purposed not to fight unadvisedly, but to compasse his own army round about with a wal: but his army remembering their former victory, would not be counselled, but violently assaulted the Arabians, and at the first onset put them to flight. *Herod* pursuing his enemy, was greatly endangered by the treason of the inhabitants of Canatha (who were set on by *Athenio*, that was one of *Cleopatras* captains, who had alwayes borne him ill will) for the Arabians encouraged by their help, returned again to battell, and they two joyned their forces together, and set upon *Herod* in stony and difficult places, and put his army to flight, and slew many of them: and those that escaped fled into a little village hard by, called *Ormiza*; where the Arabians compassing them about, took both the men and their tents with all their furniture. Not long after this overthrow of *Herods* souldiers, he came and brought help, but too late, and to little purpose: but the cause hereof was, for that the Captains of his army would not obey his commandment: for if they had been obedient, *Athenio* had not had opportunity to work him that injurie; yet was he revenged upon the Arabians, and daily made incursions upon their borders, and ceased not to invade and spoil them, until by many, he had cried quittance with them for their one victory.

While thus he pursued his enemies, a great calamitie befell him in the seventh yeer of his reigne, and in the midst of the Actian warre: for about the beginning of the spring time, there chanced a great earthquake, which slew an infinite multitude of beasts, and thirtie thousand people: yet the army had no harm, for it lay in an open place. With the report hereof, the Arabians were highly encouraged (for such as report an evill occurrent, do alwayes redouble the miserie thereof in relating it) for which cause, the Arabians, making account that all Judaea was overthrown, and that there was no man left alive to resist them, entered into Judaea, assuring themselves to conquer the countrey: and before their coming, they slew the Embassadors of the Jews that were sent unto them. *Herod*, perceiving his countrey men terrified by the sudden approach of their enemies, and not onely broken, but wearied with the greatnesse and continuance of their calamities, rowzed up their drooping spirits that were tired with suspect, and encouraged them on this wise: I see no reason of your present fear, neither do I admire, that you were terrified with the punishment of Gods indignation: but it is a cowardly minde to be daunted by the coming of your enemies, who are but men; and whose violence, if your selves please, ye may repress. For mine own part, I am so farre from being discouraged by the approach of my enemies, that I rather think that God hath of his providence sent this earthquake as a bait to allure and incite the Arabians to invade us, to the end, that through our means he may punish them: for the cause that moveth them to assault us, is not the trust they repose in their own valour and great army, but it is our miserie that inviteth them. Yet who knows not that the hope is frustrated that is founded not upon a mans private vertue, but upon another mans misfortune? There is nothing assured in humane affairs, in respect either of prosperous successe, or adverse fortune, which a man may perceive to alter upon all occurrents: as we our selves may witnesse by our own experience. For in the first conflict ye overcame, in the second ye were overcome, and now the third time (for ought I can conjecture) they, thinking themselves sure of the victory, shall by us be overcome: for they who misdoubt nothing, are rash in their proceedings, whereas they that are fearfull and timorous, providently seek to prevent their dangers: so that I am encouraged to hope for victory even by your fear.

For when as you were too confident, and against my will and direction rushed in upon your enemies, *Athenio* found opportunitie to hurt us: but now sith I perceive in your minds a certain remission and a forecast, it is an evident token unto me of an assured victory. It behoveth you therefore not onely before the conflict to continue your accustomed minds, but also in the conflict to shew that ye are men, armed both with hearts and hardinesse; to the end, that our impious enemies may well see, that neither any humane calamitie, nor divine punishment can daunt the courage of the Jews, whilest their breath is in their bodies: and that never a one of you all will suffer the Arabians to domineer over your goods and possessions, whom many times you have almost made your slaves. Be not therefore terrified with this motion of a body that hath no soul: neither yet perswade your selves, that the earthquake portendeth any massacre, for even the elements themselves by their own nature are subject to such defects, and portend no other mishap, but that which they bring with them. Perhaps the plague, and famine, and earthquake, have some tokens demonstrating them before they come: but when they are once come, they signifie nothing else; but at last, end and cease of themselves. But say we should be overcome, can warre enforce more harm



**A** harm against us, then the earthquake hath done? Truly, it is an evident token of our enemies ruine, and that by their own cause, who most cruelly, contrary to the law of all nations, butchered our Embassadors, offering to God such sacrifice for the good successe of their wars. They cannot hide themselves from the sight of God, and from his mighty power, but presently they shall feel punishment for their offence, if filled with the courageous spirit of our nation, we be fird up to revenge that impious violating the law of all nations, and so every one march on to fight, not for his wife and children, or countrey, but to revenge the murder of our Embassadors: who will lead our army, & know better then we that are alive to direct the same. For my own part (if you will be ruled by me) I will be the first that will lead you, and will hazard my self for you: for you know full will, that if your

**B** valour be not eclipsed by some headlong rashnesse, their is nothing that may make head against you.

The year of the world, 3934.  
before Christs  
Nativity, 30.

Herods per-  
oration.

Herod sacrificeth to God  
before the  
battell.

After he had by these or such like perswasions sounded his souldiers, and found them in some sort encouraged thereby, he offered sacrifice to God. And presently after, with all his army he passed over Jordan: and pitching his tents at Philadelphia, not far from his enemy, he made a shew to assault a Castle that was between them and him, and so skirmished with them as farre off, desirous to draw them to the battell: for the enemies had sent to intercept the Castle, but *Herods* forces gave them the repulse, and in despight of them kept the hill. Thus every day made he an offer to fight, braving the Arabians: and seeing they would not come to the shock (for they were in great fear, and *Athenas* their Generall for very fear was ready to give up the ghost) he assaulted them in their trenches, and cast down their rampier, so as they were constrained to come forth to battell, without any order; and their horsemen and footmen were confusedly mixt together. And although the Jews in number were inferior unto them, yet they were inferior to the Jews in courage; yet they became now more hardy, because they despaired of the victory: and so long as they stood to it, they had no great losse: but when they turned their backs, then many were slain by the Jews, and many perished being troden on by their fellows. Those that escaped, were forced to retire themselves into their trenches, where *Herod* besieged them: and although they were all ready to be put to the sword, yet was there such penury of water, that for drink they were all like to perish. For which cause, they sent Embassadors to the King, offering him fiftie talents to let them go: but he contemned them, and so much more earnest was he, by reason that their want of water was so great, that coming out by flocks of their own accord, they offered themselves to the Jews: so that in this sort there came forth four thousand in five dayes, and the sixth day the whole multitude (despairing of their lives) came out to fight, with whom *Herod* conflicting, slew about seven thousand. Having in this sort weakned the Arabians, that he had now extinguished all their strong men, the countrey men admired him, and were so much daunted at his puissance, that they wished him for their Ruler.

The Arabians  
through ex-  
treme thirst are  
enforced to  
yield to the  
Jews.

## CHAP. XV.

**E** How *HEROD* was exalted to the kingdome.

**L** Ncontinent after this his prosperous successe, there did betide unto him a sea of cares and griefs, in respect of the love which he bare unto *Antonius*, whom *Cesar* had now lately overthrown at the battell which was fought at Actium: yet was he more afraid then hurt by this his suspicion: for *Cesar* accounted not *Antonius* fully conquered, so long as *Herod* and he kept together. Wherefore, the King timely foreseeing those dangers that might ensue, went to Rhodes, where at that time *Cesar* abode: in which place, in the habite of a private man, and without a Crown; but with a Kingly courage, he presented himself before him, and with unfained constancie spake unto him in such maner as followeth, I was, O *Cesar*, made King of Judaea by *Antonius* his means: and I must confesse, that I have been a King, who, what in me lay, have served his turn, and fought his profit: yea, I must not deny, but that (had not the Arabians hindred me) I had with all the power I could have made, seconded and assisted *Antonie* against thee: yea, although personally I could not go, yet did I what I could to help him, and sent him many thousand measures of corn. Nay, though he had the overthrow at Actium, yet did not I forsake him, who had deserved well at my hands: and although I was not able to assist him with force of arms, yet I confirmed him by my counsell the best I could, inculcating oftentimes unto him, that there was one only way to redresse his adversity, to wit, by the death of *Cleopatra*, whom if he killed, I promised him to assist him with money, strong holds, and an army; yea, and with mine own

Ant. lib. i. §  
cap. 7.

Herods oration  
to Augustus  
Cesar.

Herod speaks  
freely before  
Cesar.

person



The year of the  
world, 3934.  
before Christs  
Nativity, 30.

Cæsars answer  
to Herod.

person against thee: but the love of *Cleopatra*, and God who had already designed the victory unto thee, stopped his eares. For which cause, O *Cæsar*, I am conquered with *Antonius*, and have forsaken my Crowne and dignity with his fortunes: and I am come unto thee, hoping that at thy hands I may obtain pardon. To this *Cæsar* answered: Live in safety, and reigne, now with greater securitie then before; for thou deservest to rule others, who with such constancy didst defend and maintaine thy friendship. At this time endeavour thy self to continue faithfull toward them that are more fortunate then *Antonius* was: for, for my part I have conceived a great hope and expectation of thy valour and prowess; yet did *Antonius* well, in that he rather obeyed *Cleopatra* then thee: for by his follies have we now purchased thy friendship. That thou hast begun to doe well, it hereby appeareth, because *Ventidius* hath signified unto me, that thou hast sent him succours against his enemies. For which cause, by this my present decree, be thou established in thy kingdome, and I will shortly let thee know, that I will be beneficiall unto thee: so as thou shalt have no cause to bewaile the losse of *Antonius*. By this speech he exhorted the King not to misdoubt of his friendship, and withall put a Crowne upon his head, and made a decree, and sealed it, testifying how he had remitted all things done by *Herod*, and confirmed him in his kingdome, and rehearsed many things therein, greatly tending to *Herods* praise. *Herod* (having first pacified *Cæsar* with many gifts) requested him to pardon *Alexander*, one of *Antonius* his friends, who earnestly and in humble maner desired the same: but *Cæsar* being very angry, answered, that he for whom he entreated, had greatly and many times offended, and so repeld *Herod* with this answer.

*Herods* gratulation toward  
*Cæsar*.

*Cæsar* increaseth  
*Herods* dominion.

*Herod* made  
Governour of  
Syria.

Afterward, *Cæsar*, travailing into Egypt through Syria, was entertained by *Herod* with all royall pompe possible: and that was the first time that he shewed himself to take part with *Cæsar*, when neer unto *Ptolemais* he took a view of the souldiers with *Cæsar*, and made a banquet for him and all his friends, and feasted the whole armie likewise. And in as much as he travailed to *Pelusium* thorow dry grounds, when they returned again, he provided water for them, and furnished the army with all necessaries: so that both *Cæsar* and the souldiers thought the kingdome a small recompence for his deserts. For which cause, after he came into Egypt, and that *Antonius* and *Cleopatra* were now dead, he did not onely increase his honour, but also restored unto him that portion of his countrey which was taken away, and given to *Cleopatra*: and besides that, *Gadara*, and *Hippon*, and *Samaria*, and other cities about the sea-coast; to wit, *Gaza*, and *Anthedon*, and *Joppe*, and *Stratons tower*: and moreover gave him four hundred Galathians, which before were *Cleopatra* her guard; and there was nothing that so much moved *Cæsar*'s liberalitie, as the courageous mind of him unto whom he was liberall. After the first *Actian* solemnity, he added unto *Herods* dominion *Trachon*, and *Batanæa*, and *Auranitis* bordering upon it. For this cause *Zenodorus* (who for money hired *Lisanius* his house) continually sent theeves out of *Trachon* to robbe the people of *Damascus*: who in humble maner went to *Varus* (who was at that time Governour of Syria) entreating him to informe *Cæsar* of their calamity. *Cæsar*, understanding thereof, writ back again, commanding him to extinguish all the theeves: whereupon *Varus* with an armie went to those places which were most suspected, and rid the countrey of the theeves, and took the territory from *Zenodorus*: and *Cæsar* (lest it should again be a refuge for theeves to spoile *Damascus*) gave it to *Herod*, and made him ruler over all Syria. And ten years after, returning to his own countrey, he commanded the Governours to doe nothing without *Herods* counsell: and after *Zenodorus* his death, he gave him all the countrey between *Trachon* and *Galilee*. But that which *Herod* esteemed above all the rest, was, that *Cæsar* loved him best of all next to *Agrippa*: and *Agrippa* loved him most of all men next unto *Cæsar*. Thus now he touched the very top of felicitie, and so increasing in high mind, he employed himself chiefly to piety.

## CHAP. XVI.

Of the Cities and buildings reedified and built by *HEROD*, and of his liberalitie towards strangers, and of his felicity.

The year of the  
world, 3947.  
before Christs  
Nativity, 17.

Ant. li. 15. ca.  
10. 12. 13. 14.  
*Herods* build-  
ings.



IN the fifteenth yeer of his reigne he repaired the Temple, and enclosed twice so much ground as was before about the Temple with a strong wall, whereon he bestowed great costs and charges to beautifie it: as the great porches will testifie, which he built about the Temple, and a Castle on the North-part thereunto adjoining, which he built even from the foundation. The Castle was so rich and sumptuous, that



**A** that it was equall unto the Kings Palace, and in the honour of *Antonius*, he named it Antonia. He builded himself also a Palace in the upper part of the city, and in it two houses, huge, and richly adorned: so that the Temple was not to be compared unto them. And calling them by his friends names, he termed one of them *Cæsarea*, and another *Agrippa*; whose names and memories he did not onely solemnize, and write in his private houses, but also throughout the whole countrey, and in every part of the citie. For in the countrey of Samaria he compassed a town with a wall, which was about twenty foulds, and called it *Sebaste*; and he sent thither six thousand inhabitants, giving them a most fertile soil and demeanes. There also amongst other buildings, he erected a very huge Temple, and dedicated it to *Cæsar*, and gave the inhabitants of that place especiall priviledges. About the

**B** Temple was there a piece of ground containing three foulds and a half. For this monuments sake, *Cæsar* added unto his dominion another countrey; for which cause he erected another Temple unto him, neer unto the head of Jordan, of white marble, in a place called Panium, where there is a mountain rising an infinite height into the aire, at the side whereof there is an obscure valley, where there are high rocks, that (by drops of water falling on them) are made hollow: so that the water, standing in their concavity till they runne over, fallerth down with a stream of such a length as is admirable. At the foot of this valley on the outside, there spring certain fountains, and many think this to be the head of the river Jordan; which, whether it be true or no, we will declare hereafter.

The year of the  
world, 3947  
before Christs  
Nativity, 27.

At Jericho also (between the castle of Cyprus, and the other ancient Kings houses) he erected other buildings, fairer and more commodious for them that came thither, calling them after the names of his friends. Finally, there was no convenient place in the whole kingdome, wherein he erected not some thing in honour of *Cæsar*: and having in every place of his own kingdome devised and dedicated Temples unto him, he in Syria also where he ruled did the like, founding in very many Cities, Temples, which he called by the name of *Cæsar*. And perceiving, that amongst the cities of the sea-coast, there was one called Straton tower, which, being very old, was ruined, and for the situation thereof deserved reparation and cost: he repaired it all with white stone, and built a very royall Palace therein, wherein chiefly he shewed a mighty minde. For this city standing in the midst between Dora and Joppe, there was no port or haven in that coast: so that whosoever sailed from Phœnicia

The fountain  
head of Jordan

**D** into Egypt, were in great danger, by reason of the violent windes that blew from Africa; which blowing but a very easie gale, inforce the water with such a violence against the rocks on the shore, that the waves, rebounding back again a good way within the sea, make the whole sea tempestuous. But the King, with his liberality and cost overcoming nature, builded a port or haven in that place, farre bigger then that of Piræum, and within it made most safe stations for ships. And although the nature of that place was altogether contrary to his intent, yet he so overcame that difficulty, that the sea could do that building no harm: and it was so gallant and beautifull to behold, as though there had been no let any way to hinder the adorning thereof. For having measured out such a place (as we have spoken of) for the port, he laid a foundation in the bottome twenty ells deep of stone, whereof most of them

**E** were fiftie foot long, nine foot thick, and ten foot broad, and some bigger; and all the bottome of the haven where the water came, was laid with these stones. Which done, he raised a wall of two hundred foot; whereof an hundred foot was builded to break the violence of the waves, and had a name according to the use it served for. The other hundred foot served for a foundation of the wall whereof the haven was compassed, which was replenished with many goodly towers, the greatest and fairest whereof he named *Drusus*, after the name of *Cæsars* kinsman. There were very many vaults also to conduct such things into the Town as were brought into the haven, and about them a paved place for them to walk in, that came out of the ships: The entrance thereunto was on the North side; for by reason of the situation of the place, the North-winde there is the calmest.

Herod makes  
a greater port  
then that of  
Piræum.

An apt desert  
pion of an  
haven.

**F** Before the entrance were three great colossus held up on every side with pillars: they which are on the left hand, are propt up by a tower being a solid rock of stone. But at the entrance on the right hand were two huge stones joyned together, which make a greater tower then the other. There is also a house adjoyning unto the haven built of white stone: The streets of the cities coming to that place, are of one bignes & proportion. Upon a hill opposite to the mouth of the haven, was there builded a temple very beautifull and exceeding great, which he dedicated to *Cæsar*, wherein was placed *Cæsars* colossus, fully as great as *Iupiters* at Olympus: for it was made after that example, equall to that at Rome, and that of *Lampos* at Argos. The city he builded for the inhabitants of that Province, and the port or haven for sea-faring men. The honour and credit he attributed to *Cæsar*; and by his name called it

*Cæsarea*.



The year of the  
world, 3947.  
before Christs  
Nativity, 17.

Cæsarea in  
times past call  
the tower of  
Straton.  
Ant. lib. 15.  
cap. 10. 12. &  
lib. 17. cap. 5.  
Agrippium.  
Antipatris.  
Cyprus.  
Phasælus  
tower.

Herodium.

Herodium a  
Castle resem-  
bling a city.  
Herods boun-  
ty to all men.

Herod famous  
thorow the  
world.

The year of the  
world, 3954.  
before Christs  
Nativity, 10.

Herod a great  
hunter.

Cæsarea. He also made other buildings, as the Market, the Theater, and the Amphitheater, which are worth the memory. And he every fifth yeer ordained certain sports, and called them after the name of *Cæsar*. And himself first propos'd very ample rewards in the 192. Olympiade; insomuch that he not onely gave royall gifts to the victors, but also to the second and third after them. He repaired Anthedon also, which was destroyed by the warres, and called it Agrippium: and loving *Agrippa* very dearly, he caused his name to be engraven over the portall he builded in the Temple. Neither was he unmindfull of his parents: for in the richest soil of the whole kingdom he built a Citie for a monument of his father: and by his name called it *Antipatris*, being a very rich soil, both for trees and rivers. At Jericho also he built a very gorgeous and strong Castle, and called it Cyprus, in honour of his mother. He likewise built a tower in memory of his brother *Phasælus*, at Jerusalem, and called it *Phasælus* his tower (of the compasse and beauty of this tower we will speak hereafter.) He also called another city *Phasælus*, which is situate in a valley beyond Jericho, towards the North.

Having thus eternized the memory of his friends and kinsfolk, he did not forget to do the like to himself: for he built a castle on a mountain neer Arabia, having on one side a strong place of defence, and this Castle he called Herodium after his own name. By the same name also he called a tombe, which he builded sixty foulds from Jerusalem, artificially made in maner of a womans dugge, which he richly adorned: for within compasse of the top of it, he caused round turrets to be placed: and round about it he builded princely houses, gallantly adorned both within and without. He also brought water from a great way off, with great cost and charges, and made a pair of stairs of pure white marble, to go up, which had two hundred steps. For the whole hill was made by art, and it was made of an exceeding height: at the foot thereof likewise he built another Palace, and houses to receive his friends and their carriages: so that this castle, for the abundance of all necessarie places, seemed a citie, and yet was it all the Kings palace. Having erected thus many buildings, he shewed his brave minde in strange cities likewise: for at Tripolis, and Damascus, and Ptolemais he builded publike baths, which are called exercises. He builded the wall of Biblus; and seats, Theater, and a water-conduit at Laodicea, a sea-town. At Ascalon he built fountains or lakes very sumptuous, and baths with pillars, that for greatnesse and gallant work were miraculous. To other places he gave woods and ports: and to many cities he added fields, as though they had been fellow-cities of his kingdom. Also, toward the maintenance of baths he gave a yearly annuity for ever: as namely, to those at Cous, to the intent he might be an eternall benefactor. Moreover, he gave all poore people corn; and he often and in sundrie places gave the Rhodians money to build a Navy of ships. At his own proper cost he repaired Pythium, which was burnt with fire. What should I say of his liberality which he extended to them of Lycia and Samia? or the magnificent gifts which he used toward all the people of Ionia; yea, all things that their hearts could desire: whereby he relieved all their necessities? Nay, both the Athenians, and Lacedemonians, and Nicopolites, and the citizens of Pergamus in Mysia, received very many benefits at his hands. He paved also a large street in Antiochia of Syria, which was in length twenty foulds, and that with fair marble. This street before that time was so full of durt, that no man could go thorow it; and all along it he built galleries, that people might go dry thorow it in rainy weather.

Some one may say, that these benefits he thus bestowed, were done for the proper use of those people on whom he bestowed them: but no man can deny, but that which he did for the citizens of Elis, was not onely common to those of Achaia, but to all the world, where the games, called *Olympica Certamina*, were solemnized. For, *Herod* seeing them decay onely for want of maintenance, and that this was the onely remainder of all the ancient monuments of Greece, he not onely in his person at that time became one of the proposers of rewards in that Olympiade which he assisted when he went to Rome; but also gave a yearly stipend to maintain the same, lest for want it should be left off. It is not to be told what debts and tributes he remitted; for he delivered the Phasælites and Balanotes, and other towns of Cilicia, from the payment of a yearly tribute: yet was he not so liberall to them as he would have been, fearing lest the envy of some might accuse him of some further meaning, if he should be more bountifull to the cities then those that were the owners thereof. He exercised his body likewise in exercises fit for so valiant a minde: for he was a very skilful hunter, wherein he had alwayes his purpose, by reason of his skill in riding; so that in one day he killed fourtie wilde beasts. That countrey hath many Boars, but it hath more store of Harts and wilde Asses. He was such a warriour as no man was able to encounter withall; so that many



**A** many were astonished to see him exercise himself, who admired him for casting a dart, and shooting an arrow. Beside the vertue both of his minde and bodie he had also good fortune; for very seldome the event of warre was otherwise then he expected: which if it sometime changed, it was not through his fault, but through the rashnesse of his souldiers, or else through treason.

The year of the world, 3954. before Christs Nativity, 8.

## CHAP. XVII.

*Of the disagreement between HEROD and his sonnes, ALEXANDER and ARISTOBULUS.*

Herod belides the vertue of mind & body had the blessings of fortune.

**B**UT his private and domestickall sorrows seemed to envy him his publike felicitie, and most adverse fortune befell him through the means of a woman, whom he loved as himself. For being now made King, he put away his wife, which he first married (which was a Lady born in Jerusalem, whose name was *Doris*) and married *Mariamme* the daughter of *Alexander*, who was *Aristobulus* sonne, which caused troubles in his house, both before, but especially after he returned from Rome. For he banished his eldest sonne *Antipater*, whom he had by *Doris*, out of the Citie, onely for his childrens sake that he had by *Mariamme*, licensing him onely at festivall times to come unto the Citie in regard of some suspicion of treason intended against him. And afterward he

Ant. 1. 15 c. 3. 8. & 1. 16. c. 13.

**C**lew *Hircanus* his wives uncle (notwithstanding that he returned out of Parthia unto him) because after he suspected that he intended some treason against him; whom *Barzapharnes*, after he had taken all Syria, took away prisoner with him. But his own countrey men that dwelt beyond Euphrates, in commiseration redeemed him from thraldome; and had he been counsell'd by them and not come unto *Herod*, he had not been killed: but the marriage of his neece caused his death: for, for that cause, and especially for the love of his native soil, he came thither. That which moved *Herod* to kill him was, not for that he sought the kingdome, but because he had right unto the kingdome. *Herod* had five children by *Mariamme*, two daughters, and three sonnes. The youngest was sent to Rome to studie, where he died. The other two he brought up like Princes, both for their mothers nobility

Herod expelled Antipater out of the city and killeth Hircanus his wives grandmother.

**D**lake, and for that they were born after he was King. But that which above all other was most forcible, was the love he bare to *Mariamme*, which from day to day tormented him more violently, in such sort, that he felt not any part of those griefs which this his best beloved enforced against him. For *Mariamme* hated him as much as he loved her: and having a just cause and colour of discontent, and moreover being imboldned by the love which he bare her, she everie day upbraided him with that which he had done unto *Hircanus* her uncle, and unto her brother *Aristobulus*. For *Herod* spared him not, although he was a childe; but after he had made him high Priest in the seventeenth yeer of his age, he presently put him to death, after he had so honoured him: who when he came to the altar clothed in sacred attire upon a festivall day, all the people wept: and the same night was he sent to Jericho, and drowned in a lake by the Galatians, who had received commission to perform the murder. These things did *Mariamme* daily cast in *Herods* teeth, and upbraided both his mother and sister, with very sharp and reproachfull words: yet he so loved her, that notwithstanding all this he held his peace. But the women were set on fire: and that they might the rather move *Herod* against her, they accused her of adultery, and of many other things which bare a shew of truth: objecting against her that she had sent her portraiture into Egypt unto *Antonius*; and that through immoderate lust she did what she could to make her self known unto him, who doted upon womens love, and was of sufficient power to do what wrong he pleased.

Herods children by *Mariamme*.

*Mariamme* hatefully upbraided *Herod* with *Hircanus* death.

*Herods* mother and sister do falsely accuse *Mariamme* to him.

**E** Hereat *Herod* was fore moved, especially for that he was jealous of her whom he loved, bethinking himself upon the crueltie of *Cleopatra*, for whose sake King *Lyfanius* and *Malichus* King of Arabia were put to death; and now he measured not the danger by the losse of his wife, but by his own death which he feared: For which cause being drawn by his affairs into the countrey, he gave secret commandment unto *Ioseph*, his sister *Salomes* husband (whom he knew to be trusty, and one who for affinity was his well-willer) to kill his wife *Mariamme*, if so be *Antonius* should have killed him. But *Ioseph* not maliciously, but simply to shew her how greatly the King loved her, disclosed that secret unto her: and she when *Herod* was returned, and amongst other talk with many oaths sware that he never loved woman but her, indeed (quoth she) it may well be known how greatly you love me by the com-

*Herod* secretly chargeth *Ioseph* to kill his wife.

*Herods* suspicion betwixt *Ioseph* and his wife.



The year of the  
world, 3954.  
before Christs  
nativity, 10.

Herod com-  
mandeth both  
Joseph and  
Mariamme to  
be slain.  
Mariammes  
sons inheritors  
of her displea-  
sure.

The year of the  
world, 3956.  
before Christs  
Nativity, 8.

Herods debate  
with those sons  
he had by  
Mariamme.  
Ant. 1. 16. c. 4.

Antipater by  
disgracing his  
brother, is  
declared his  
fathers heir.

Herod accu-  
seth Alexander  
before Cesar.

A reconciliati-  
on between  
Herod and his  
sonnes.

Archelaus  
kindly enter-  
taineth Herod  
and his sons.  
Herodsworthy  
oration to the  
people, wherein  
he distributeth  
honours to his  
three sonnes.

mandment you gave to *Ioseph*, whom you charged to kill me. *Herod* hearing this which he thought to be secret, was like a mad man, and presently perswaded himself that *Ioseph* would never have disclosed that commandment of his, except he had abused her; so that hereupon he became furious, and leaping out of his bed, he walked up and down the Palace: whereupon his sister *Salome* having fit opportunity, confirmed his suspicion of *Ioseph*. For which cause *Herod* growing now raging mad with jealousy, commanded both of them to be killed. Which done, his wrath was seconded by repentance; and after his anger ceased, the affection of love was presently renewed: yea so great was the power of his affection, that he would not beleieve she was dead, but spake unto her as though she were alive, untill in proësse of time being ascertained of her funerall, he equalled the affection he bare her during her life, by the vehemency of his passion for her death. *Mariammes* sonnes succeeded their mother in her wrath, and recogitating what an impious act it was, they accounted their father as a mortal enemy, both before and after they went to study at Rome, and especially after they came again into Judæa. For as they increased in yeers, so did the violence of their minde increase. And they being now marriageable, one of them married the daughter of their aunt *Salome*, who accused their mother; the other married the daughter of *Archelaus* King of Cappadocia. And now to their hatred was there joyned a libertie to speak more freely against them, and by this occasion of their boldnesse many were animated to calumniate them: so that some did openly tell the King that both his sonnes sought to work treason against him; and that the one of them prepared an army to help the other to revenge the death of their mother; and that the other (to wit, he that was sonne in law to *Archelaus*) purposed to flee, and accuse *Herod* before *Cesar*. *Herod* giving eare unto those calumniationes, sent for *Antipater* whom he had by *Doris*, to the end he might defend him against his two sonnes, and sought to advance him above them. But they thought this alteration intolerable; seeing one, whose mother was but a private woman, so preferred: and they moved with their own noblenesse of birth, could not contain their indignation, but upon every occasion shewed themselves offended; yet were they every day lesse accounted of. As for *Antipater*, he wrought himself into favour: for he knew how to flatter his father, and raised many slanders on his two brethren, partly invented by himself, partly divulged by some of his favourites, whom he set a work about the matter, till that at last he put his brethren out of all hope of having the kingdome. For he was now by the Kings Will and Testament declared King, so that he was sent as a King unto *Cesar* in a kingly habit and pomp, onely he wore no Crown: and in time he so prevailed, that he wrought his mother into *Mariammes* stead; and with flatteries and calumination so moved the King, that he began to deliberate about the putting to death of his sonnes. For which cause, he conducted his sonne *Alexander* with him to Rome, and accused him before *Cesar*, that he had given him poyson. But he with much ado having obtained libertie to plead his own cause, and that before an unskilfull Judge, yet more wise then *Herod* or *Antipater*, he modestly held his peace in all things that his father had offended in: and first of all he purged his brother from danger of that crime, and taking the whole matter upon himself, he in very good sort acquitted himself thereof. And afterwards he inveighed against *Antipaters* subtiltie, and complained of those injuries, which had been offered him, having beside the equitie of his cause, sufficient eloquence to acquit himself: for he was a vehement orator; and knew well how to perswade. Last of all, he objected that his father having a desire to put both him and his brother to death, had laid an accusation upon him: whereat the whole audience wept, and *Cesar* was so moved, that not regarding the accusations that were laid unto them, he presently made *Herod* and them friends, upon these conditions, that they in all things should be obedient unto their father; and that their father should leave the kingdome to whom he pleased.

Hereupon *Herod* returned from Rome, and though he seemed to have forgiven his sons, yet laid he not his jealousy and suspicion aside. For *Antipater* still urged his argument to make *Herod* hate his other two sonnes, though for fear of him that reconciled them, he durst not openly shew himself an enemy unto them. Afterward *Herod* sailed by Cilicia, and arrived at Eleusa, where *Archelaus* received him very courteously, thanking him for the safetie of his sonne in law, and very joyfull for that they were made friends: for he wrote unto his friends at Rome with all speed possible, that they should be favourable unto *Alexander*, when he came to plead his cause. And after this entertainment, he conducted *Herod* unto *Zephyrius*, giving him gifts to the value of thirty talents, and so took his leave of him. *Herod* as soon as he came to Jerusalem assembled the people together, and being assisted by his three sonnes, he shewed unto them the cause of his going to Rome, and blessed God; and thanked

*Cesar*,



- A** *Caesar*, who had appeased the discord of his house, and that had made his sonnes friends; which he esteemed more then his kingdome: and I (quoth he) will make their friendship firm. For *Caesar* appointed me king, and gave me leave to chuse whom I pleased for my successor, for the which I give him hearty thanks. And now I here constitute all three of my sonnes Kings: which purpose of mine first I beseech Almighty God, and secondly you to favour: for the one of them for his yeers, the other for their nobility of birth, have right to the Crowne and kingdome: which is so large, that it may suffice many; so that you for your parts reverence them whom *Caesar* conjoynd, and I their father ordained, giving them not unfit, nor unlike honours, but such as they have deserved. For a man cannot do a greater pleasure unto him whom he honoureth above his yeers; then he shall give discontent unto him whom he dishonoureth. For which cause, I will constitute to every one of them such friends and wel-willers, as with whom they be most conversant, and of them I will require pledges of a concord and unity amongst them. For I know that discords and contentions arise by malice of those who are conversant with Princes, and that if they be well disposed, they will increase friendship. And I request not onely these, but also all such as bear rule in my army, that they hope in me onely for the present: for I give not my sons the kingdome, but the honour and dignity thereof; and they shall have pleasure as though they were kings themselves, yet I my self will bear sway, although I am unwilling to do it. Let every one of you consider my age, my course of life, and pietie: for I am not so old that any one may quickly despair of me, nor I have not accustomed my self to such kinde of pleasure, as is wont to shorten young mens dayes; and we have been so religious, that we are in great hope of long life. But if any one despise me, and seek to please my sonnes, such a one will I punish. I do not forbid them to be honoured, whom my self have begotten, for that I envy them: but because I know well that such applauses nourish pride and arrogancy in the fierce mindes of young men. Wherefore if all they that apply themselves in their service, consider that I will be ready to reward the good; and that those who are seditious, shall finde their malice to have an unprofitable event at their hands, whom they so flatter: I easily perswade my self that all men will be of my minde, that are of my sons minde. For it is good for them that I reign, and that I am friends with my sonnes. And you O my good sonnes, retain in your mindes that sacred nature, which maketh the very bruit beasts to entertain naturall affection: then reverence *Caesar* who reconciled us: and last of all obey me who request, and entreat that at your hands, which I might command, namely, that you remain brethren. And I will now give you both Kingly attire and honour, and I pray God that if you will continue and remain friends, I may continue in this minde.

The year of the  
world, 3958.  
before Christs  
Nativity, 8.

Herod giveth  
not the king-  
dome to his  
sons, but the  
honours of the  
kingdome.

Herod con-  
verteth his  
speech to his  
sonnes.

Herod by his  
words did not  
utterly extin-  
guish the hat-  
red betweene  
his sonnes.

- After he had thus spoken, he saluted them very lovingly, and dismissed the people, some praying that it might be as he had said: others (who desired alteration) made as though they had heard nothing. Yet for all this, the dissension amongst the brethren was not appeased, but each of them mistrusting worser events, departed from one another. For *Alexander* and *Aristobulus* stomaked the matter, that *Antipater* had his desert confirmed, and *Antipater* was grieved that his brethren should have the second place after him; yet he could so craftily carrie himself, that no man could perceive his hatred towards them. And they derived of a noble race spake all they thought, and many endeavoured to set them on; and others as friends insinuated themselves into their companie, to learn what news: so that *Alexander* could not speak a word, but presently it was carried to *Antipater*, and from him to *Herod* with an addition; so that when *Alexander* spake any thing simply, meaning no harm, it was presently interpreted in the worst sense possible: and if he chanced at any time to speak freely of any matter, presently it was made a great thing. *Antipater* suborned men to set him on, that so his lies might be shadowed with colour of truth; and that if he could prove any one thing true, all lies and tales else divulged, might thereby be justified to be true. Now all *Antipaters* familiars were either naturally secret, or else he stopped their mouthes with bribes, lest they should disclose his intents: so that one might justly have tearmed his life a secrecie of malice. All *Alexanders* friends were either corrupted by money, or flattering speeches, wherewith *Antipater* overcame all, and made them theeves and proditors of such things as were either done or spoken against him: and himself doing all things, he dealt so warily, that at last those calumniationes came to *Herods* ear: and he counterfeited his brothers person, and suborned other tale-carriers, telling what they could against *Alexander*; and pretending good will towards his brother, at first fainedly reproved them; and afterwards seriously alledged their sayings as accusations: so that hereby *Herod* was very wroth, but turned all as though *Alexander* went about treason, and sought to kill his father: and nothing made so much credit be given to these calumniationes, as that *Antipater*

*Antipater* treason-  
against his  
brother *Alex-  
ander*.

By what  
meanes *Antip-  
ater* corrup-  
ted his bro-  
ther *Alex-  
anders* friends.  
*Antipater*  
whetted *He-  
rod* and his  
countrie  
against *Alex-  
ander*.



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nativity, 8.

colourably excused his brother. Herod incensed hereat, every day withdrew his affection more and more from the two brethren, and daily encreased his love towards *Antipater*. The nobility also were inclined after the same maner: partly of their own accord, and partly for that they were so commanded: so did *Prothomas* the chiefeft of all the nobility, and the kings brethren, and all his kindred; for all mens expectation was upon *Antipater*. And that which grieved *Alexander* the more; was, that all these mischiefs, wrought to his overthrow, were done by the counsell of *Antipaters* mother; for shee being a stepmother, was cruell, and hated them being borne of a Queene, farre more then a stepmother doth her sons in law. And although all men followed *Antipater* for the hope which they had of him, yet were they also compelled thereunto by the Kings command, who gave an especiall charge to their dearest friends, that none should follow *Alexander* or his brother: so that he did not onely terrifie those of his own kingdome, but also those of other forrain nations. For *Cesar* had given him such authoritie: for he gave him licence to take any one that was a fugitive from him, out of any City, although it were not under his dominions. And the young men were ignorant of the offences laid unto their charge, and so were more easily entrapped being unaware of them: for their father did not openly tell them of any matter, but they every day perceived their fathers good will towards them to decay, which so much the more encreased their griefe. Inlike maner *Antipater* by little and little moved *Pheroras* their uncle and *Salome* their aunt against them, daily consulting with his wife, whom he should incite against them.

Glaphyra *Alexanders* wife  
increased his  
conceived sus-  
picion by her  
words.

*Aristobulus*  
objecteth to  
his wife her  
base birth.  
Ant. l. 16. c. 7.

*Alexander* &  
*Aristobulus*  
often times be-  
wail their mo-  
ther, and by  
that means  
provoke their  
father.

The two bro-  
thers excuse  
themselves be-  
fore their fa-  
ther Herod.

Now *Glaphyra* *Alexanders* wife encreased their malice every day, recounting her own nobility, and bearing her self above all that were in the whole kingdome: for she derived her pedigree by the fathers side, from *Timenus*; by the mothers side, from *Hystaspis* his sonne called *Darius*: inveying very much against the baseness of *Herods* wives, and his sister, who were chosen for their beauty, and not for their nobility of birth. For *Herod* (as we have said) had many wives, both for that it was lawfull by the custome of their countrey, and because *Herod* delighted in many; and all of them hated *Alexander*, for *Glaphyras* pride and contumelious speeches. And *Aristobulus* made *Salome* his enemy, although she was his wives mother: for she was before moved by *Glaphyras* speeches, and he often upbraided his wife with her base birth, still telling her that he had married a private woman, and his brother *Alexander* a Queene. And his wife often with weeping teares told this to her mother: adding moreover, that *Alexander* and *Aristobulus* threatened, that if they got the kingdome, they would make their other brethrens mothers weave with their maides; and that they would make them notaries of villages, deriding them that they applied themselves to learning. *Salome* moved hereat, could not contain her self, but told all to *Herod*, who easily beleeveth her, because she spake against her sonne in law. Moreover, another accusation was laid to their charge, whereat the King was greatly moved: for he was enformed that *Alexander* and *Aristobulus* did often bewaile their mother, and lament her hard hap with sighes, and cursed him: and that often when he bestowed some of *Mariammes* cloathes upon his latter wives, they threatened that in short time instead of princely attire, they should weare a black habit. Whereupon *Herod*, though he feared the constant minds of the young men, yet because he would not take away all hope of amendment, he called them unto him (for he was to saile to Rome) and as a king threatened them in few words, and like a father gave them many admonitions, and requested them to love their brethren, promising them forgiveness of their former offences, so that hereafter they amended all. But they beseeching him not to beleieve accusations forged against them upon malice, and answering that the effect of matters would easily acquite them, requested him not so easily to beleieve tales, but refuse to give malignant people opportunity and recourse unto him: for that there would alwaies be some that would maliciously invent tales to tell; whilst there was any one that would give them the hearing and beleiving thereof. For they knew that *Salome* was their enemy, and *Pheroras* their uncle, and both of them bare cruell minds, and were hard-hearted; and especially *Pheroras*, who was fellow with his brother of all, saving onely the Crown, and had his own revenues amounting to a hundreth talents a yeer and received all fruits of the whole countrey beyond Jordan, which was given him by his brother. *Herod* also had obtained of *Cesar*, to make him Tetrarch, and bestowed upon him a Princeffe for his wife, despoising unto him his wives sister, after whose decease he despoised unto him his eldest daughter, and gave him three hundreth talents with her for a dowry. But *Pheroras* fell in love with his maid, and forsook a Princeffe: whereat *Herod* being angry, married his daughter unto his brothers sonne who was afterwards slain by the Parthians, but *Herod* presently pardoned *Pheroras* offence. Divers before this time were of opinion that in the lifetime of the Queene, he would have poisoned

*Herod*;



**A** *Herod* and *Herod* although he loved his brother very well; yet because many who had access unto him told him so, he began to misdoubt: and so examining many that were suspected; lastly he came to *Pheroras* friends, and none of them confessed it: yet they confessed that he was determined to flie unto the Parthians with her whom he was so in love withall, and that *Costabarus*, *Salomes* husband was privy thereunto, unto whom the King married her, after her first husband for suspicion of adultery was put to death. *Salome* her self also was not free from accusation: for *Pheroras* accused her that she had contracted matrimony with *Syllaus*, who was Procurator to *Obada*, King of Arabia, who was a great enemy of the Kings: and she being convicted both of this and all things else, whereof her brother *Pheroras* accused her, yet obtained pardon, as likewise *Pheroras* did: so that the whole tempest of all their family was turned against *Alexander*, and light upon his head.

The year of the world, 3956.  
before Christs  
Nativity, 8.

**B** The King had three Eunuchs whom he loved dearly, and every one known by their offices: for one of them was his butler, the other was his cook; and the third got him to bed, and lay with him: these three *Alexander* with great gifts overcame. Which the King understanding, by torments forced them to confesse it, and declared with what promises they were thereto by *Alexander* induced, and how he had deceived them: affirming that there was no trusting to *Herod* who was a shamelesse old man; and that he died his haire, to make himself to seem young: and that he in despite of him would be his Successor, and then he would be revenged upon his enemies, and make his friends happy, and especially them: and that the whole Nobility did secretly obey him, and the Captains of the army and Governours did privily come unto him. Hereat *Herod* was so terrified, that he durst not presently divulge their confessions, but night and day he sent spies to learne what was said or done, and whom he suspected, them he presently killed: so that his whole Kingdome was full of iniquity. For every one as his malice mooved him, fained calumniation, and many desirous of blood-shed, abused the Kings wrath as they pleased against their enemies, and credit was given to every lie, and no man was so soon accused, but presently he was punished; and he who presently before accused others, was now accused himself, and carried to be punished with him whom he accused. For the Kings perils shortened the time of triall for their lives, and he became so tyrannous, that he afforded not a good look unto them that were not accused, and shewed himself most fierce and violent even to his dearest friends: so that he banished many out of his Kingdome, and railed against such as he had no power over. *Antipater* increased this mischief more and more, and gathering together a great company of his friends, he omitted no kinde of calumination. The King likewise was terrified by the rumours and tales of pick thanks, that he thought alwayes that he saw *Alexander* before him with a drawn sword. For which cause he suddenly took him and cast him in prison, and tortured his friends, many of which died in torments, because they would not confesse more then in conscience was true: others not able to endure the torments, were forced to confesse that *Alexander* and his brother *Aristobulus* thought to have wrought treason against their father, and that they expected their time till he went a hunting, resolving in themselves that having killed him, they would presently flie to Rome. Although these and such like calumniationes were no wayes probable, yet extremitie of pain forced men

*Alexander*  
corrupteth  
his fathers  
Eunuches,  
and telleth  
them he is to  
succeed in the  
Kingdome.

*Herod* seareth  
his sonne  
*Alexander*.

**C** *Antipater* increased this mischief more and more, and gathering together a great company of his friends, he omitted no kinde of calumination. The King likewise was terrified by the rumours and tales of pick thanks, that he thought alwayes that he saw *Alexander* before him with a drawn sword. For which cause he suddenly took him and cast him in prison, and tortured his friends, many of which died in torments, because they would not confesse more then in conscience was true: others not able to endure the torments, were forced to confesse that *Alexander* and his brother *Aristobulus* thought to have wrought treason against their father, and that they expected their time till he went a hunting, resolving in themselves that having killed him, they would presently flie to Rome. Although these and such like calumniationes were no wayes probable, yet extremitie of pain forced men

Ant. 1. 17. c. 3.  
*Herods* cruelty.

*Herod* casteth  
*Alexander* in  
to prison, and  
tortured his  
friends.

**D** *Antipater* increased this mischief more and more, and gathering together a great company of his friends, he omitted no kinde of calumination. The King likewise was terrified by the rumours and tales of pick thanks, that he thought alwayes that he saw *Alexander* before him with a drawn sword. For which cause he suddenly took him and cast him in prison, and tortured his friends, many of which died in torments, because they would not confesse more then in conscience was true: others not able to endure the torments, were forced to confesse that *Alexander* and his brother *Aristobulus* thought to have wrought treason against their father, and that they expected their time till he went a hunting, resolving in themselves that having killed him, they would presently flie to Rome. Although these and such like calumniationes were no wayes probable, yet extremitie of pain forced men

**E** *Antipater* increased this mischief more and more, and gathering together a great company of his friends, he omitted no kinde of calumination. The King likewise was terrified by the rumours and tales of pick thanks, that he thought alwayes that he saw *Alexander* before him with a drawn sword. For which cause he suddenly took him and cast him in prison, and tortured his friends, many of which died in torments, because they would not confesse more then in conscience was true: others not able to endure the torments, were forced to confesse that *Alexander* and his brother *Aristobulus* thought to have wrought treason against their father, and that they expected their time till he went a hunting, resolving in themselves that having killed him, they would presently flie to Rome. Although these and such like calumniationes were no wayes probable, yet extremitie of pain forced men

*Alexander*  
during his im-  
prisonment  
wrote foure  
books against  
his enemies.

**F** *Antipater* increased this mischief more and more, and gathering together a great company of his friends, he omitted no kinde of calumination. The King likewise was terrified by the rumours and tales of pick thanks, that he thought alwayes that he saw *Alexander* before him with a drawn sword. For which cause he suddenly took him and cast him in prison, and tortured his friends, many of which died in torments, because they would not confesse more then in conscience was true: others not able to endure the torments, were forced to confesse that *Alexander* and his brother *Aristobulus* thought to have wrought treason against their father, and that they expected their time till he went a hunting, resolving in themselves that having killed him, they would presently flie to Rome. Although these and such like calumniationes were no wayes probable, yet extremitie of pain forced men

*Archelaus*  
King of Capi-  
padocia.



The year of the  
world, 3956.  
before Christs  
nativity, 8.

Archelaus and  
Herod consult  
upon Alexander's  
books.

Herod is in-  
censed against  
his brother  
Pheroras.

Pheroras atti-  
red in a mour-  
ning garment  
with tears fal-  
leth before  
Herods feet  
and craveth  
pardon.  
Pheroras by  
Archelaus  
means paci-  
feth Herod.

Archelaus co-  
mpelleth Herod  
of his own ac-  
cord to be en-  
treated for  
Alexander.

Herod dismi-  
sseth Archelaus  
& his friends  
with great  
presents.  
Ant. l. 16. c. 11.

Eurycles the  
Lacedemonian  
secretly accu-  
sseth Alexander  
to his father,  
& is the cause  
of his death.

me be in thy place to revenge thee: with such like invectives he deceived *Herod* (though otherwise firm in his purpose.) Then *Herod* shewed him the books that *Alexander* had writ: and reading every chapter with deliberation, *Archelaus* took occasion fit for his purpose; and by little and little laid all the fault on *Pheroras*, and those that were accused in the book. And perceiving the King to give care unto him, let us (quoth he) consider whether the young man was not circumvented by the treacherie of so many lewd persons, and not thou by the young man: for there appears no cause why he should fall into such wickednesse, who now enjoyed the kingdome and hoped to succeed thee therein, had he not been perswaded thereto by other men, who seeing him a young man, enticed him unto such naughtinesse. For we see that through such men, not onely young men, but also old men, and most noble families, yea, and whole kingdomes are ruinated. *Herod* upon these speeches began somewhat to relent, so that he appeased his wrath toward *Alexander*, and encreased it towards *Pheroras*; for he was as it were the subject of the whole book. Who perceiving the King so to trust to *Archelaus* friendship, that he was led by him to do what he pleased; leaving *Alexander*, he in humble maner came to *Archelaus*, seeking impudently for succour at his hands, of whom he had not deserved any favour. *Archelaus* answered him, that he knew no wayes to obtain his pardon, who was guiltie of so hainous crimes, and convicted manifestly to have practised high treason against the Kings own person, and to be the cause of all these miseries that had now befallen the young man, except that he would lay aside all subtle dealing, and denying of his fact, and confesse the crimes whereof he was accused; and so in humble wise go unto his brother who loved him dearly, and crave pardon; promising him that if he would so do, he would do him what good he could. Hereupon *Pheroras* obeyed *Archelaus* his counsell, and putting on a black attire, he in a pitifull maner and with tears prostrated himself at *Herods* feet, and craving pardon, obtained it, confessing himself to be a most wicked and vile person, and to be guilty of all that which was objected against him, and that the cause which moved him to do all those things, was the frantick and mad fits he fell into for the love of that woman. Now when *Pheroras* became his own accuser, and a witness against himself, then *Archelaus* endeavoured to mitigate *Herods* wrath towards him, and excuse his faults with fit examples: for he alleadged that his brother attempted greater matters against him, whom notwithstanding for natures cause he pardoned: adding that in every kingdome as in mighty bodies, alwayes some part began to swell, which notwithstanding was not presently to be cut off, but to be cured by easie means.

*Archelaus* using many speeches unto *Herod* to this purpose, at last quite appeased his wrath toward *Pheroras*, still counterfeiting himself to be angry with *Alexander*, affirming that he would take his daughter away with him, till at last he forced *Herod* of his own accord to entreat for the young man, requesting him again to despoise his daughter unto him. *Archelaus* after much entreaty answered, that he was willing that the King should bestow his daughter upon any save *Alexander*, for he greatly esteemed the law of affinity. *Herod* replied, that if he did not divorce his daughter from *Alexander*, he should think that he bestowed his sonne upon him: for they had no children, and his daughter was dearly loved of the young man; so that if he would permit her to stay still there, for her sake he would pardon all *Alexanders* offences. Hereto *Archelaus* with much ado agreed, and so was reconciled unto his sonne in law, and he unto his father. Yet *Herod* affirmed that he must needs be sent to Rome to speak with *Cesar*, for he had written the whole matter unto *Cesar*. Thus *Archelaus* craftily delivered his sonne in law from danger, and after his reconciliation was made, they spent the time in feasting and mirth. Upon *Archelaus* departure, *Herod* gave him seventy talents, and a Throne of pure gold, adorned with precious stones, and Eunuchs, and a concubine named *Panichis*; and rewarded every one of his friends according to their deserts. And all the Kings kindred by the kings appointment and consent, bestowed rich gifts upon *Archelaus*, and both he and all his Nobility accompanied him to Antiochia.

Not long after, there came one into Judaea farre more subtle then *Archelaus*, who both disannulled the reconciliation made for *Alexander*, and caused his death also. This man was a Lacedemonian born named *Eurycles*, who by money sought to have obtained the kingdome. This man brought unto *Herod* rich gifts as it were for a bait of that he intended; he had so behaved himself in Greece, that it could no longer tolerate his excesse: and *Herod* again rewarded him with farre greater gifts then those were that he gave him: but he esteemed his liberality as nothing, except he bought it with the blood of Princes. For which cause he circumvented the King, partly by flattering him, partly by praising him fainedly, and especially by his own craft and subtiltie: and quickly perceiving his inclination, he both in word and deed sought to please him; so that the King accounted him among his chiefeft friends.



**A** friends. For both the King and all the Nobility honoured him the more for his countrey sake, in that he was a Lacedemonian. But he very easily perceiving the feeble stay of *Herods* house, and the hatred between the brethren, and how the King was affected towards every one of them, he first of all entertained himself at *Antipaters* house, making a shew in the mean while of good will towards *Alexander*, pretending and protesting, that in times past he had been *Archelaus* companion; and by this means he quickly crept into favour with him, as an approved friend: which was the cause that he was suddenly entertained for a faithfull man. He presently likewise brought him into friendship with *Aristobulus*; and having sounded every mans disposition, he accommodated himselfe to all humours: and to begin withall, he became *Antipaters* pensioner, and a traytor to *Alexander*. And he often used hot words to *Antipater*, as it were chiding him, that he being eldest of the brethren, so slenderly looked after them, who pretended to put him besides the Crown, which was his right. He many times likewise used the like words to *Alexander*, admiring him who was born of a Queen, and husband to a Queen, and yet would permit such a one who was descended of a private woman to succeed in the Kingdome, especially seeing he had such occasion and opportunity to effect the contrary: for he might assure himselfe of *Archelaus* his help in any thing. *Alexander* supposed he had spoke as he thought, because he counterfeited friendship with *Archelaus*: so that he misdoubting nothing, disclosed unto him all his minde concerning *Antipater*, saying, that it was no wonder though *Herod* disinherited them of the kingdome, sith beforetime he had slain their mother.

The year of the world, 3956. before Christs Nativity.

Eurycles by fained friendship deceiveth Alexander.

**C** *Eurycles*, counterfeiting himselfe both to pity them, and to be sorrowfull for their mischance, enticed *Aristobulus* to speak the like: and having animated them both to complain in this sort against their father, he presently went to *Antipater*, and disclosed to him all their secrets, forging also the treachery which those two brethren intended against him, which was to dispatch him with their swords. For this cause *Antipater* gave him a great summe of money, and commended him to his father, and being hired to effect the death of *Alexander* and *Aristobulus*, he himselfe became their accuser: Whereupon he came to *Herod*, and told him how in regard of those benefits he had received at his hand, he would now bestow his life upon him, and the light of this world for recompence of his hospitalitie; affirming that *Alexander* had lately stretched out his hand with his sword drawn to kill him, and he onely was the cause that he performed it not, staying his hand, and promising him to assist him in the matter: adding that *Alexander* used these speeches; that *Herod* was not contented to enjoy a kingdome which was another mans right, nor yet as it were to dismember his kingdome after *Mariammes* death, but he would also leave the kingdome, belonging unto their ancestors, unto a pernicious bastard, *Antipater*: and for that cause he would revenge *Hircanus* and *Mariammes* death: And that it was not convenient to receive the kingdome from such a father without blood; and every day he had occasion given him so to doe: for he could speak nothing without calumination. For if any mention were made at any time of any ones Nobilitie, presently he was upbraided without cause, for his father would presently say, There is none noble but *Alexander*, whose fathers base birth is a shame and discredit unto him. And that going a hunting, if he held his peace, his father was offended; if he praised, then it was said he mocked: so that in every thing he found his fathers affection turned from him, and that he was onely favourable to *Antipater*: so that he would die with all his heart, if he failed of his purpose; if he kild him, his father in law *Archelaus* would work his safety, to whom he might easily flee. And after, he would goe to *Cesar* (who as yet knew not *Herods* manners) for he would not stand before him then, as he did before, being terrified because his father was present: neither would he onely speak of his own wrongs, but of the wrongs of the whole nation, who were oppressed by exactions even unto death. And then he would lay open in what pleasure, and after what sort the money gotten with blood was consumed: and who and what kinde of men they were, that were thereby enriched; and what was the cause of the affliction of the citie: and that there he would bewaile the death of his uncle, and his mother, and unfold all *Herods* wickednesse: which being once made manifest unto the world, no man would account him a murderer of his father. *Eurycles* having falsely reported this of *Alexander*, fell presently to praise and extoll *Antipater*, affirming that he onely loved his father, and hindred such practices.

The King, yet not thoroughly appeased for that which had past, grew into an exceeding agony, and *Antipater* once again suborned other false witnesses against him, who affirmed that they were wont to have secret talke with *Lucundus* and *Tyrannus*, who sometime were Generals of the Kings horsemen, who were then displaced for some offence they had committed.

Another false accusation of Alexander and his brother, moves Herod to indignation.



The year of the  
world, 3956.  
before Christs  
Nativity, 8.

Diophantus  
the Kings no-  
tary, writeth  
faigned letters  
in Alexanders  
name,

mitted. Whereupon *Herod* being very angry, presently tortured them: and they affirmed, that they were ignorant of all that which was laid to their charge. But there was found and brought to the King a letter, as though it had been written by *Alexander*, unto the Governour of the castle of *Alexandrium*, requesting him, that he would receive him and his brother *Aristobulus* into the Castle, when he had killed his father, and to assist them both with weapons and other necessaries. *Alexander* affirmed, that this letter was counterfeited by *Diophantus*, the Kings Secretary, who was both bold, and could counterfeit any ones hand; and having counterfeited many, was at last for the same put to death.

*Herod* caused the Governour of the Castle to be tortured, but he confessed nothing that was laid against him: and although he had no good proof of any thing, yet he commanded his two sonnes to be kept in hold. He likewise called *Eurycles* (who was the bane of his house, and the breeder of all the mischief) author of his safety, and one who had well deserved at his hands, and gave him fifty talents: who, departing from *Judaea* before matters were well known, went to *Archelaus*, and faining that he had reconciled *Alexander* and *Herod*, he received there a piece of money. From thence he went into *Achaia*, and spent that he had evilly gotten, in as bad maner as he got it. Lastly, he was accused unto *Cesar*, that he had caused dissension in all *Achaia*, and spoiled the cities: for which cause he was banished. And this was the punishment which was inflicted upon him for *Alexander* and *Aristobulus* troubles.

Cous *Evaratus*.

It is not amisse here in this place, to compare *Evaratus* of *Cous*, unto this *Eurycles*: who being a deare friend unto *Alexander*, and arriving about the same time that *Eurycles* did, being put to his oath, sware that he heard the young men say nothing: yet his oath nothing prevailed nor profited them poore soules. For *Herod* would onely heare and give eare unto accusations; and he highly esteemed them that would beleve them with him, and shew themselves moved thereat.

Antl. 16. c. 12.

Moreover, *Salome* increased his cruelty towards his sonnes: for *Aristobulus* minding to bring her into the same trouble with himself, who was his mother in law and his Aunt, sent unto her, willing her to look to herself, as though the King was minded to put her to death. Who being now called in question for the matters whereof she was before accused, to wit, that she purposed to marry with the Kings enemy, *Syllaus* the Arabian, to whom she privily revealed the Kings secrets: this was the utter ruin of the young men, wherewithall they were overthrown, as it were with a violent tempest. For presently *Salome* went unto the King, and told him what *Aristobulus* had admonished her of: and he being now outrageous, caused both his sonnes to be bound and imprisoned in severall places. Then sent he *Volumnius*, who was the Generall of his army, and *Olympus*, one of his familiar friends, unto *Cesar*, to carry the informations against his sonnes in writing: who sayling to *Rome*, after their arrivall delivered the Kings letters. And *Cesar* was very sorry for the young men, yet he permitted the father to do what he would with his children: and so wrote unto him, that he should have licence to do what he thought good: yet he signified unto him, that he should do better to call his Nobles together, and let them make enquire concerning the treasons: and then if he found them guiltie of those things whereof they were accused, to put them to death.

Herod by *Salomes* counsell  
imprisoneth his  
sonnes.

The year of the  
world, 3961.  
before Christs  
nativity, 3.

Antl. 16. c. 13.  
Herod gathereth  
a councill  
against *Alexander*  
and  
*Aristobulus*.

Herod accuseth  
his sonnes  
in open judgement.

Herods sentence  
against  
his sonnes.

Hereupon *Herod*, according to *Cesars* letters and appointment, came unto *Berytum*, and there gathered an assembly to sit in judgement; the chief in that judgement were the Governours that *Cesar* in his letters appointed, *Saturninus* and *Pedanius* Embassadors, and with them *Volumnius*, Procurator: next, the Kings kindred, and *Salome* and *Pheroras*: and then the Nobility of *Syria*, *Archelaus* onely excepted, who because he was father in law to his sonne, *Herod* suspected him to be partiall. But he suffered not his sons to come into judgement: for he knew that the very sight of them would have moved all men to compassion. And moreover, if they were permitted to speak for themselves, that then *Alexander* would easily have acquitted them both: for which cause they were kept in *Platan*, in a castle of *Sidonia*. The King beginning his oration, was as vehement, as though they had been present against whom he spake; and he was half afraid to object any treason against them, for that he had no proof thereof: and therefore he profecuted their opprobrious words, injuries and offences, which they had committed against him, the which he affirmed to be more grievous then death.

At last (when no man contradicted him) he began to lament, as though by overcoming in such sort, himself was also overcome, and thereupon requested every one to give their verdict. And first of all *Saturninus* condemned his sons, but not to die: saying, that he had three sons present, and he thought it not lawfull to adjudge other mens sonnes to death.

The



**A** The two Legats also affirmed the same, and many followed their advice: But *Voluptius* was the first that pronounced the sorrowfull sentence: after whom all the rest followed, some to flatter *Herod*, some for hatred they bare him, but none for any indignation against the young men. Then all Judæa and Syria expected an end of this tragedy; yet no man thought *Herod* to be such a tyrant, as that he would have put his two sonnes to death. *Herod* caused his sonnes to be brought to Tyre, and from thence by ship he conveyed them to Cæsarea, bethinking himself what death he should put them to. In the mean time, there was an old souldier of the Kings, named *Tiro*, who had a sonne belonging to *Alexander*, and highly in his favour, and he himself greatly loved the two young men: who being very much grieved in minde at that which had past, went about, crying, that justice was troden under foot, truth oppressed, that nature was confounded, and the life of man full of iniquitie; and whatsoever else grief put into his minde, who nothing esteemed his own life. At last, this *Tiro* came boldly to the King, and said unto him: O King, thou seemest to me most unhappy, who dost give credit to wicked and vile persons against thy dearest sonnes. For *Pheroras* and *Salome*, thou beleevest before thine own children, whom notwithstanding thou hast often found to have deserved death; and thou perceivest not that they do this, to the intent to make thee want lawfull successours, and leave thee none but *Antipater*, whom they with their hearts would have King, because they can rule him as they list. But bethink thy self (O King) how all thy souldiers will hate him for the death of his two brethren; for there is no man that doth not pitie the two young men, and many of the Nobilitie are displeased hereat. After he had spoken this, he named them who were displeased: whereupon the king commanded them, and him, and his sonne to be laid hold on; and presently one of the Kings Barbers, named *Tryphon*, shewing himself to be in I know not what furie, came forth, and said unto *Herod*; *Tiro* perswaded me to kill thee with my razor, promising me, that if I would so do, *Alexander* would give me great rewards. *Herod* hearing this, caused *Tiro* and his sonne, and the Barber to be tortured; and they denied all, and the Barber affirmed nothing more then he had already said. Then he commanded *Tiro* to be more tormented. Whereupon his sonne, moved with compassion towards his father, promised to disclose all the matter to the King, so that he would pardon his father: who being released of his torments, presently declared how his father through *Alexanders* means and procurement was purposed to have killed him.

**D** Many that were present thought this was a device of the young man, to free his father from torments: and yet others were perswaded that it was true. Upon this, *Herod* made a speech unto the people, wherein he inveighed against the Governours of his army, and *Tiro*, and made the people arm themselves, and kill both them and the Barber with staves and stones. Now he sent his sonnes unto Sebaste, which was not farre from Cæsarea, and there he caused them to be strangled: and having quickly dispatcht the matter, he caused them to be brought into the Castle Alexandrium, there to be buried with their mothers uncle. And this was the end of *Alexander* and *Aristobulus*.

The year of the world, 3965. before Christs Nativity.

*Tiro*, an old souldier, claimed th against *Herods* cruelty.

*Tiro* with his son are by the Kings command laid hands on. Ant. 16. c. 13. Another false accusation against *Tiro*.

*Herod* commandeth his sons to be strangled, and to be buried with *Alexander* their mothers uncle.

## CHAP. XVIII.

Of ANTIPATERS conspiracie against *HEROD* his father.

**B**UT *Antipater* now hoping without all controversie to succeed in the kingdome, was generally hated of the whole nation: for it was openly known, that he by false calumniation had caused his brethrens deaths. And on the other side, he stood in no little fear of his brothers children, whom he perceived now to begin to grow to yeers: for *Alexander* had by *Glaphyra* two sonnes, *Tigranes* and *Alexander*; and *Aristobulus* had by *Bernice*, daughter to *Salome*, five children, to wit, three sonnes, *Herod*, *Agrippa*, and *Aristobulus*, and two daughters, *Herodias* and *Mariamme*. *Herod*, after he had put *Alexander* to death, sent away *Glaphyra* with her dowry into Cappadocia, and married *Bernice* *Aristobulus* his wife unto *Antipaters* uncle: for *Antipater* devised this match to become friends with *Salome*, whom he before-time hated and envied. He also by his great gifts sought to get *Pheroras* favour, and the friendship of such as were friends unto *Cæsar*, sending to that end great summes of money unto Rome. He gave *Saturninus* and all the rest great riches in Syria. But the more he gave, the more he was hated of all men: for every one judged that he did not consume such wealth, for that he was liberall, but that he lavished it out for fear, so that he got not the love of them, upon whom he bestowed it; and they to whom he gave nothing, were so much the more his enemies. Yet he became every day more bountifull, seeing, against his expectation, *Herod* made much of their children, whose parents he had slain; intending to shew how much he repented their deaths, by the pitie and compassion

Ant. lib. 17. cap. 21.

*Antipater* streiveth by gifts & bribes to creepe into mens favours.



The year of the  
world, 3961.  
before Christs  
nativity, 3.

Herod grie-  
vously bemo-  
neth his sons,  
expressing the  
same by his  
commiseration  
toward their  
children.  
Herod be-  
trotheth his  
nephews.

compassion he took upon their children. For assembling together his friends, he caused the children to be placed by him, and the teares standing in his eyes, he said, Hard, cruell, and sinister fortune took away from me the fathers of these children: but I pitie to see them orphans, and naturall affection commendeth them unto me. Wherefore I will endeavour, that seeing I have been an unfortunate father, I may be a wifer and happier grand father, and leave them who are most deare unto mee, to reigne after me. Wherefore brother *Pheroras*, I betroth thy daughter unto *Alexanders* eldest sonne, that for that cause thou maist be carefull to provide for him, and assist him: and unto thy sonne *Antipater* I assure the daughter of *Aristobulus*, that so thou maist be a father to her who wants a father; and my sonne *Herod*, whose mothers uncle was high Priest, shall marry with her sister. And this is my will and pleasure touching this matter, and let no man who loveth me seek to alter this. And I beseech Almighty God, for the good of my cōuntry, and of these my nephews, to prosper these marriages, and to look upon these children with a more favourably eye then he did upon their fathers. Having thus spoken, he wept, and joyned the childrens hands, and courteously saluting every one, he dismissed the Councell.

Upon this, *Antipater* was amazed, and all the Orphans well perceived how sorrowfull he was. For now he thought himself dishonoured by his father, and that his good fortune was endangered, seeing that *Alexanders* sonne was like to have both *Archelaus* and *Pheroras* the Tetrarch to assist him. Moreover, he considered how he was hated, and how the people did compassionate the children for that they were fatherlesse; and affected them, remembring their fathers who were dead, and were terrified at his wickednesse. Wherefore he attempted all meanes possible to break off the marriages, yet he feared to insinuate any thing to his father cunningly, who was now very severe, and wary, and mistrustfull. And therefore went openly unto him to make his humble sute, and request him, that he would not leave him without honour, nor deprive him of that dignitie, which before-time he had judged him worthy of, giving him onely the bare Title of a King, and leaving the substance of the kingdome in other mens powers. For it would be impossible for him to obtain the kingdome, if *Alexanders* sonne (beside *Archelaus* his favour) were by marriage made sonne in law unto *Pheroras*. Wherefore he earnestly besought him, that seeing he had a great many daughters, to change the marriages: for the king had nine wives, and by seven of them he had children; *Antipater* by *Doris*, *Herod* by *Mariamme*, daughter of the high Priest, and *Antipas* and *Archelaus* by *Malthace*, the Samaritane, and his daughter *Olympias*, whom his brother *Ioseph* married: and by *Cleopatra* of Jerusalem, *Herod* and *Philip*; and by *Pallas*, *Phaselus*: he had two other daughters also, *Roxane* and *Salome*; one of them by *Phadra*, and the other by *Elpis*. He had likewise two wives, by whom he had no issue, his cousin, and his neece: and beside these, he had two daughters by *Mariamme*, sisters to *Alexander* and *Aristobulus*. Wherefore *Antipater* seeing his father had such choice of daughters, he requested the marriages to be altered.

The king, well perceiving his minde and purpose towards the Orphans, was very angry: and calling to remembrance the misfortune of his sonnes, whom he had put to death, he greatly feared, lest *Antipater* by some false accusations should overthrow them, and so with sharp words did drive him off for that time; yet afterward he so flattered *Herod*, that he got the marriages to be altered. And first of all he joyned *Aristobulus* daughter with *Antipater* himself, and his sonne to *Pheroras* daughter. Here one may see what *Antipater* could do by flattering speeches: for *Salome* in the like matter could not speed, although she was his sister, and procured many times *Iulia*, *Cæsars* wife, to speak for her, that she might marry with *Syllenus* the Arabian, yet was not she permitted so to do. But *Herod* swore that he would account her as an utter enemy, except she would desist from that purpose, and afterward against her will he married her unto one *Alexas*, a friend of his: and one of her daughters to *Alexanders* sonne, and the other to *Antipaters* uncle.

As for *Mariammes* daughters, one of them was married to *Antipater*, his sisters sonne, the other unto *Phaselus*, his brothers sonne. When *Antipater* had quite overthrown the hope of the Orphans, and joyned affinities as he thought good, he now held himself on a sure ground: and adding confidence to his malice, he became intolerable to all men. And seeing he could not avoid their hatred, he now sought by fear to work his own safety, and so much the more, because *Pheroras* now assisted him, as one that was confirmed and established for King. Also the women in the Court fell at variance, and raised a new broil: for *Pheroras* wife, with her mother and her sister, and the mother of *Antipater* did use themselves very insolently in many things, abusing also two of the Kings daughters very contumeliously: to which matter she was chiefly set on by *Antipater*, who hated them, having the others at his command, onely

Herods chil-  
dren by his  
seven wives.

Herod is per-  
swaded by  
Antipaters  
flatteries to  
break off the  
marriages.

Ancl. 17. c. 3.  
Antipater  
buildeth upon  
the kingdome.

A debate  
betwixt the  
Ladies in the  
Court.



**A**lonely *Salome* hindred their agreement: who went unto the King, and told him that their meetings were not for his profit.

The women understanding how she had informed the King, and that *Herod* was offended thereat, they came no more together openly, and abstained from their wonted familiarity, and in the Kings hearing fained themselves to fall out one with another. *Antipater* also made the same shew, so that he sticke not openly to offend *Pheroras*: notwithstanding, they had meetings and banquets in the night, and the unity was the more confirmed because they perceived themselves to be noted: for *Salome* knew all this, and told it to the King. The King was very angry, and especially against *Pheroras* wife, whom chiefly *Salome* blamed: and having called together his kindred and friends, he laid many accusations against her before

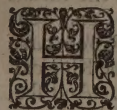
**B** them; and told them how contumeliously she had behaved her self toward his daughter, and that she hired the Pharisees against him, and that by her poyson she had made his brother his enemy. And turning himself unto *Pheroras*, he asked him whether he had rather have him for his brother, or have his wife. And he answering, that he had rather dye then lose his wife: *Herod* doubtfull what to doe, turned him to *Antipater*, and commanded him never to talk with *Pheroras*, nor his wife, nor any one belonging to them after that time. But he obeyed his fathers command openly in shew, but secretly lay in their house: and fearing that *Salome* should perceive it, he by his friends in Italy caused himself to make a voyage to Rome, by letters brought to *Herod*, wherein it was commanded, that shortly after the receipt thereof, *Antipater* should be sent to Rome unto *Cesar*. Wherefore *Herod* using no delay, sent him presently, furnishing him with all things necessary, & a great sum of money: giving him likewise

**C** his last Will and Testament to carry with him to *Cesar*; wherein was written, that *Antipater* should be King, and after him, *Herod*, the sonne of *Mariamme*, daughter of the high Priest. But *Syllaus* the Arabian, neglecting *Cesars* commandement, at the same time sayled to Rome, there to contend with *Antipater*, about matters which were before in controversie between him and *Nicholans*. He had also a great contention with *Aretas* his King, whose friends he had slain, and also *Sobemus*, the most potent in all the town of Petra: and seeing *Fabatus*, *Cesar* Procurator, he used his favour also against *Herod*. But *Herod* giving *Fabatus* a greater summe of money, alienated him from *Syllaus*, and by this meanes dispatched that which *Cesar* commanded: and because *Fabatus* restored nothing to him, he accused him that

**D** he was Procurator, not for *Cesar*, but for *Herod*: wherewith *Fabatus* was moved; and being as yet in great estimation with *Herod*, he did disclose *Syllaus* his secrets, and signified to the King, how that *Syllaus* corrupted *Corinthus*, one of his guard, whom he willed to be taken and kept in hold. And the King followed his counsell: for this *Corinthus*, though he was alwaies brought up in the kings Court, yet was he borne in Arabia. Wherefore he presently took him, and two other Arabians that were found with him; one of them was *Syllaus* friend, and the other, *Phylarchus*: who upon their examination, confessed that *Corinthus* for a great summe of money was hired to kill the king. After this, they were sent to *Saturninus*, Governour of Syria, and from him to Rome.

## CHAP. XIX.

How *HEROD* should have been poysoned, and how it was known.



**H**EROD still urged *Pheroras* to forsake his wife: for he know not how to punish her, having many matters against her: at last he was so moved that he banisht his brother and her. *Pheroras* taking this injury patiently, departed into his Tetrarchy, taking an oath that his banishment should endure so long as *Herod* lived, and that whilst he lived, he would never come any more to him. Inso much

as he would not come at his brother to visit him when he was sick, notwithstanding he was often sent for, when (as he thought) he lay now on his death bed, and would gladly impart something unto him: but contrary to all hope he recovered, and afterwards *Pheroras* fell sick. At which time *Herod* shewed his patient and humble minde: for he went unto him, and very kindly sought help for him; but he was too far spent, for a few daies after he died: and although *Herod* loved him untill his dying day, yet was it bruted abroad that he poysoned him. *Herod* caused his body to be brought unto Jerusalem, and commanded all his nation to mourne, and buried him with a sumptuous funerall. And thus one of the murderers of *Alexander* & *Aristobulus* came to his end: but shortly after, the revenge of that wicked fact did fall upon *Antipater*, who was the chief author thereof: it did but begin with *Pheroras*. For certain that belonged to *Pheroras* came in mournefull wife unto *Herod*, and complained unto him, how that his brother *Pheroras* was poysoned, and that one of his wives gave him meat that

The year of the world, 3861. before Christs Nativty, 3.

Ant. lib. 17. cap. 4.

Herod forbids Antipater of his brothers company, or to have conference with his wife.

Fabatus, Cesars Governour, discovereth Syllaus secrets.

Herod banisheth his brother Pheroras and his wife.

Pheroras dyed and was buried in Jerusalem.

Ant. l. 17. c. 5.



The year of the  
world, 3961.  
before Christs  
nativity, 3.

A Witch of  
Arabia.  
The confessi-  
on of the wo-  
men in their  
tortures.

was not seasoned after the accustomed maner: which when he had eaten, he presently fell sick. And that two daies before his death, there came a Witch out of Arabia, who was sent for by his mother and his sister, to give *Pheroras* a love potion, and she in stead thereof, through *Syllens* inducements, gave him poyson, for she was of *Syllens* acquaintance.

The king daunted with so many suspitions, caused divers of *Pheroras* maids and libertines to be put to torments, and one of them impatient herein, exclaimed in this wise: O thou God, ruler of heaven and earth, revenge us upon *Antipaters* mother, who is the cause of these our evils. When the king understood thus much, he ceased not to search out the truth: and then the women disclosed *Antipaters* familiaritie with *Pheroras* and his women, and their secret meetings: and that *Pheroras* and *Antipater*, after they came from the king, used to drink with them all night long, not suffering any servant or maid to be in the room with them, and one of the Libertines wives revealed this. And when every one of the maids were tortured a part, all their examinations agreed, so that now it was evident wherefore *Antipater* had compacted to go to Rome, and *Pheroras* beyond the river Jordan. For they were often wont to say, that *Herod* having killed *Alexander* and *Aristobulus*, now he would come to them and their wives: and that it was unlike that he would spare any one, who spared not *Mariamme* and her sonnes: and therefore it was best to flee as farre as it was possible from such a beast. And that *Antipater* was wont often to complaine unto his mother, that now he grew gray-haired, and his father waxed young and lusty, and that it might so chance, that he should never live to be King, or if ever his father dyed, he should enjoy the pleasure of the Kingdome but a short time. And moreover, the heads of *Hydra*, that is to say, *Alexanders* and *Aristobulus* sonnes, began to spring up againe: and that his father had injuriously cut off all hope from his sonnes, appointing none of them to succeed him but the sonne of *Mariamme*: wherein he was perswaded that he doated, if so be he thought his will should be of force, for he would take such an order, that he would have none of all his progeny alive, and that *Herod* was the greatest hater of his sonnes of any father in the world: and was not therewithall contented, but he also hated his own brethren. Furthermore, that he not long agoe gave him an hundredth talents that he should have no conference with *Pheroras*: and when *Pheroras* asked wherein they hurt him, *Antipater* answered, I would to God that he would take away all men else, and leave onely us two naked, so that he would grant us life: but quoth he, it is impossible to escape this dangerous beast, who will not suffer men openly to shew friendship to one another. Lastly, though wee now secretly meet, yet if we bear the hearts and hands of men, the time will be when we may talk and meet openly. The maids in torments disclosed these speeches, and that *Pheroras* was determined to flee with them into *Petra*. *Herod* beleeveld all their sayings, and the rather for that which was said concerning the hundredth talents. For he said nothing of them to any one but to *Antipater*.

*Doris*, *Antipaters* mother is spoiled of her jewels, and thrust out of the Palace.

And first of all he bent his fury against *Doris* *Antipaters* mother: and taking from her all the ornaments which he had bestowed upon her, and bought with many talents, he banisht her. When his wrath was somewhat appeased, he released *Pheroras* maids from torments: and now he became timorous and fearfull, and prone to any suspicion, torturing many that were innocent, for fear he should let any escape that were guiltie. Hereupon he set upon *Antipater* the Samaritane, who was Procurator for his sonne *Antipater*, who through torments confessed that his sonne *Antipater* had procured poyson out of *Egypt* to kill him, by the means of a friend of *Antiphilus*, which poyson *Theudion*, *Antipaters* uncle, took of him, and delivered to *Pheroras*: whom *Antipater* charged to dispatch *Herod* whilest he was at Rome, farre from suspicion, and that *Pheroras* gave his wife the poyson to keep. Wherefore the King calling for her, commanded her to bring forth that which was delivered unto her. And she, making as though she would have gone forth to fetch it, cast herself down from a house top, thereby to prevent the torments, which, if she were convicted, they would inflict upon her. But by the providence of GOD (as it should seem) it came so to passe that she fell not on her head, but on her side, and so escaped death, to the end that God might inflict punishment upon *Antipater*. And being brought unto the King, so soon as she began to come to her self (for she was amazed with the fall) the King demanded of her, wherefore she had done so, and sware unto her, that if she would truly disclose all, he would pardon her for all; but if she told an untruth, her body should be torne in pieces with torments, and not be buried. Shee a while held her peace, and at last said: Wherefore should I keep any thing secret, seeing *Pheroras* is dead, to save *Antipater*, who hath caused all our overthrowes? Hear O king, and God be witness of the truth hereof, who cannot be deceived: When I sate weeping by *Pheroras*, as he lay a dying, he called me unto him and said; See, wife, how much I am deceived concerning

*Pheroras* wife freely confesseth what was become of the poyson.



**A**cerning my brothers love towards me, for I hated and sought to kill him, who thus loveth me, and sorroweth so much for me, though I am not yet dead: but truly I am justly rewarded for my iniquitie. And now (wife) bring me hither the poyson which was left by *Antipater* in thy keeping for my brother, and make it away before my face, that I carry not with me to hell a guilty conscience for that crime. So I brought it as he willed me, and the most part of the poyson I cast into the fire, where it was consumed, and kept a little thereof to my selfe, for feare of mischances, and of thee. And having thus said, she brought forth a boxe which had in it a very little of the poyson. And then the King tortured the brother and mother of *Antiphilus*; and they also confessed that *Antiphilus* brought a box out of Egypt, and that he received poyson from his brother, who practised Physick at Alexandria. The ghosts also of *Alexander* and *Arifobulus* went all about the whole kingdome, and became as it were spies, to give notice of such things as were uncertain; who also caused those that dwelt in the uttermost parts of the kingdome, to come and give evidence of such things as were suspected. At last it was proved that *Mariamne* the daughter of the high Priest was acquainted with these conspiracies, for her brethren being tortured did confesse it. Wherefore the King revenged the mothers fault upon her childe: for having writ in his Will, that *Herod* her son should succeed *Antipater* in the kingdome, now for her fault he blotted that out.

The year of the world, 3961. before Christs Nativitie, 3.

Gods justice leaveth nothing unpunished.

## CHAP. XX.

How *Antipaters* malicious practices against *Herod* were known and revenged.



**A**fter all this, *Bathylus* joyned himselfe with *Antipater*; as it were to adde the last hand unto all his practises. This *Bathylus*, was one of his libertines, who brought another sort of poyson, to wit, of *Aspes*, and the poyson also of other Serpents; that if the first proved too weak and took not effect, that then *Phororas* and his wife should make an end of the King with these. And beside these shamefull practices of his against his father, he also had letters which he had counterfeited against his brethren. For *Archelaus* and *Philip*, two of the Kings sonnes, were at that time at Rome to studie, who were very toward young men; and for that *Antipater* feared they might be some hindrance to him, in that which he expected, he hastied by all means possible to make them away. And the better to effect his purpose, he counterfeited letters in his friends names that were at Rome, and he for money got others to write, that these two young men used in taunting wise to raile against their father, and openly to complain of the death of *Alexander* and *Arifobulus*: and that they took it in bad part that they were sent for home (for their father sent word that they should come away) and thereat *Antipater* was most troubled. For he before his departure from Judaea to Rome, procured such like letters to be forged against them at Rome; and so delivering them to his father, that he might avoid all suspicion, seemed to excuse his brethren, affirming some things that were written to be lies; other things to be offences, whereunto young men were prone. At which time he gave great summes of money to them in whose names he had counterfeited the letters against his brethren: hereby as it were hyring them to be secret. He gave them also rich apparell, and Tapistry of curious work: also silver and golden cups, with many things more, to the end that by the precious gifts and rewards which he bestowed, he might have all things kept close: so that at his return he made his fathers account that he had spent two hundred talents, the greatest portion whereof was consumed in following the law against *Sylleus*. *Antipaters* small faults were hid by a greater: for all they that had been tortured, gave evidence against him, how that he practised his fathers death, and the letters witnessed how again he went about to make away other two of his brethren: and yet for all this, none of those who came out of Judaea to Rome, bare him so much good will as to give him intelligence what troubles were in the Court at home, although it was seven moneths after he was convicted, before he came to Judaea from Rome. Peradventure they who were minded to tell him all, were forced to hold their peace by the ghosts of them who were put to death. At last he sent letters from Rome to his father, that now he would shortly return home, and that *Cesar* had dismissed him very honourably. The King desired greatly that the Traitor were in his power; and fearing that if he had an inkling of any matter, that he would look to himselfe, fained great kindnesse towards him, and sent back again unto him very loving and familiar letters, willing him to hasten his return: for if he made haste, it might be he should obtain pardon for his mothers offence; for *Antipater* understood that he was banished.

*Antipaters* treasons against *Archelaus* and *Philip* his brothers.

*Antipater* giveth a great summe of money to those that counterfeited letters against his brethren.

*Antipater* is solicited by *Herod* with many kind words to hasten his return.

Ant. lib. 18. cap. 8.

*Antipater* is solicited by *Herod* with many kind words to hasten his return.



The year of the  
world, 3961.  
before Christs  
nativity, 3.

Antipater  
hated in Cæ-  
sarea.

Antipaters  
entertainment  
at his fathers  
hands.

Antipater is  
judged before  
Varus.

Herods accu-  
sation against  
Antipater.

About this time he received a letter at Tarentum, whereby he understood the death of *Pheroras*; and greatly lamented it, which divers thought well of. Yet as far as one may conjecture, the cause of his griefe was, that his treason went not forward as he wished, and he did lament *Pheroras* so much, as though he had lost one to effect his treachery. Moreover, he feared lest that which had passed should come to light, and lest the poyson should be found: yet when he came to Cilicia, and there received his fathers letters, which before we mentioned, he then made great haste homeward: yet when he came to Celenderis, he began earnestly to think upon his mothers mishap, his minde as it were presaging some sinister fortune. And the wiser sort of his friends about him counselled him not to goe to his father, till such time as he were certain for what cause his mother was banished and divorced. For it was to be feared, that he should be accused also of the same that was laid to his mothers charge: but the unwiser sort being more desirous to see their countrey, then to be-think themselves what was expedient for *Antipater*, admonished him to make haste, lest that his long delay should breed any suspicion in his father, and lest thereby he should give occasion unto malignant people to raise up slanders. For (said they) if any thing hath passed against you, it was in your absence, and were you in presence, no man durst doe nor speak against you; and it were a very unwise part, for uncertain suspicions to deprive himselfe of certain felicitie, and not to return speedily unto his father, and receive the kingdome at his hands, who had him in whom onely his hope was. This counsell (for fortune would have it so) *Antipater* followed, and so arrived in the haven of Cæsarea passing *Sebastè*, where contrary to his expectation, he fell into great sorrow and admiration: for all men eschewed his company, and no man durst come neer him. For although that he was alwaies hated of them, yet then they had libertie to shew their hatred. Many abstained from coming to him for fear of the King: and now the rumour of those things which *Antipater* had done was known in every city, and to every man, onely *Antipater* himself was ignorant thereof. For there was never any man brought thither with more majestie then he, when he was to saile to Rome, nor never any man more basely entertained at his return. And now understanding of the massacre at home, he craftily made himself ignorant thereof; and notwithstanding that he was almost dead for fear, yet in his countenance he counterfeited confidence. For he could not now possibly make any escape, nor rid himself out of those present dangers: and yet he heard no certain news of matters at home, nor there: for the King by an Edict had forbidden all men to give him notice thereof: So that many times he comforted himself thus, that either all matters concerning him were yet secret, or if any thing was come to light, that he by policie and impudencie could acquit himself thereof; for these two were his refuge and hope. Being thus determined, he went into the Kings palace alone without any of his friends and followers, which at the very first gate were most contumeliously repulsed. And by chance *Varus* the Ruler of Syria was there within: then he boldly going in to his father, came neer unto him, as though he would have saluted him. But *Herod* stretching forth his hand and shaking his head, cried out, O thou that hast attempted to murder thy father, darest thou yet presume to offer to embrace me, who art guiltie of so many treacheries! God confound thee, wicked wretch, and come not neer me till thou hast cleared thyself of all that which is laid against thee: for thou shalt have justice, and *Varus* shall be thy Judge, who is by good fortune now here. Go and premeditate how to acquit thee against to morrow, for I will give thy subtil and craftie brain some time to do it.

Hereat *Antipater* was astonished with fear, that he was not able to reply any thing, but so went his way. Presently his mother and his wife came unto him, and told him all the proofes of treasons against him. Then he calling his wits together, bethought himselfe how to answer every point. The next day the King called an assembly of his friends and kinsfolks, and to them admitted *Antipaters* friends: and he and *Varus* sitting in judgment, commanded all proofes to be brought, and witnesses to appeare: amongst whom were certain of *Antipaters* mothers servants, lately apprehended, who had letters from her to carry unto him, to this effect: Forasmuch as all those things are known unto thy father, beware that thou return not unto him, before thou hast obtained some warrant of thy safety from *Cæsar*. These and others being brought in, *Antipater* also came in with them, and prostrating himselfe before his fathers feet, he said: I beseech thee, O father, beare no prejudicate opinion against me, and lend me an open eare whilest I purge my selfe: for if thou please to give me leave, I will prove my selfe guiltlesse. But *Herod* with a vehement voice commanding him to hold his tongue, spake thus unto *Varus*: I know, *Varus*, that both thou, or any other just and indifferent Judge, will adjudge *Antipater* to have deserved death: and I feare me lest you also should disdaine me for my bad fortune, and think me worthy of all calamities, who have be-

gotten



**A** gotten such sonnes as you see. And yet this should move thee so much the more to pitie me, who have been so mercifull and carefull for such wicked caities. For I had already appointed those young men that are dead to be Kings, and brought them up at Rome, and gotten them *Cæsars* favour: but they whom I had so much honoured, and exalted unto the Crown, became traitors against mine own life, whose death was much available to *Antipater*. For his securitie I fought therein, because he was a young man, and the next that should succeed me: but this cruell beast being more then full gorged with my sufferance and patience, hath emptied his stomack even upon my self, and thinketh my life too long, and is grieved that I live to be old, and hath attempted to make himself King, not any other way but by murdering his father. And for what cause did this come to passe? for that I recalled him out of the field, where he was contemptible; and casting them off whom I had begotten of a **B** Queen, appointed this to be heir of my kingdome. I confesse unto thee, *Varus*, my error: for I incited them against me, because that for *Antipaters* sake I deprived them of their right. For wherein had I so well deserved of them, as at this mans hands? unto whom, being yet alive, I committed the sway and rule of my kingdome, and openly in my will and testament declared him to be my heir and successour, whose charges I with mine own money have still supported, notwithstanding that I had bestowed upon him the yeerly revewes of fifty talents. And lately when he was to sail to Rome, I gave him three hundred talents, and commended him unto *Cæsar*, as the onely man of all my house, who had preserved his fathers life. And what was their offence, if it be compared with *Antipaters*? and what proof was there of that, for which they suffered? none but that which this man treacherously invented. Nay, I may boldly say so of him, who hath attempted to murder his father, and now doth hope to colour all again with craft and deceit: Beware, *Varus*, that he deceive not thee: for I know this beast, and I even now see by his fained tears, how probable a tale he will tell. This fellow once warned me, that whilest *Alexander* lived, I should beware of him, and not put everie one in trust with my person. This is he who was wont to go before me in my bed-chamber, and look about in every corner, lest some should have lien in wait to have effected any treason against me. This is he who watched me in my sleep, and through whom I thought my self secure: who comforted me when I mourned for them that were put to death. This is he who censured the good will of his brethren when they were alive: This was my defender and champion. **D** O *Varus*, when I remember his crafts and subtilties, and all his counterfeittings, I scarcely think my self alive, admiring how I escaped the hand of such a traitor: and seeing that Fortune stirreth up those of mine own house against me, and that those whom I most esteem of, are my greatest enemies, I will bewail mine own fortune, and alone lament mine own desolation; and not one that hath thirsted after my blood shal escape, although proof be brought against every one of my children. And thus his heart being furcharged with sorrow, he was forced to break off his speech: and presently he commanded *Nicholaus*, one of his friends, to shew all the proofs and evidences.

All this while *Antipater* lay prostrate at his fathers feete, and lifting up his head, he cried a loud: Thou thy self, O father, sufficiently purgest me. For how should I be one who sought to murder thee, when thy self dost confesse, that I alwaies have preserved thee from all **E** dangers? Or if, as thou saiest, I did it fainedly, was it probable that I would be so circumspect in other affairs, and at other times, and now in so weighty a matter, play the part of a foolish and senselesse man? Nay, I might well think, that although such a thought might have been kept secret from men, yet it could not be hidden from God, who seeth all things. Was I ignorant what befell my brethren, whom God so punisht for their wicked intents towards thee? Or what should cause me to envy at thy life? The hope of the kingdome? Why? I had the kingdome. Or a suspicion of thy hatred towards me? I knew thou lovedst me. Or any fear which I had of thee? Nay: in obeying thee, I was feared of others. Perhaps want might cause me thereto. Much lesse. For who might spend more then I? Truly if I had been the **F** wickedst person in the world, or the cruellest beast upon the earth, yet should I have relented, being overcome by the benefits of so loving a father; seeing, as thy self hast said, thou didst recall and preferre me before so many sonnes. And thou yet alive, didst proclaim me King, and made me a spectacle to all men for to emulate, through the benefits thou bestowedst upon me. O wretch that I am! O unhappy time of my absence out of my countrey! what a head did I give to envy, and what opportunity to malicious and deceitfull people? Yet, O father, it was for thy sake, and about thy affairs that I went to Rome, that *Syllus* might not triumph over thy old age. Rome can witnesse my piety, and *Cæsar* the Prince of the whole world, who often called me a lover of my father. Receive here, O father, his

LII 2

letter,

The year of the  
world, 3691.  
before Christs  
Nativity, 3.

Herods kind-  
ness towards  
his children.

Herod loved  
Antipater a-  
bove the rest,  
and bestowed  
many benefits  
on him.

Antipaters  
answer and  
excuse.

Antipater cal-  
leth Rome and  
Cæsar to wit-  
nesse.



The year of the  
world, 3961.  
before Christs  
nativity. 3.

Nicholaus by  
the Kings  
command be-  
ginneeth a  
most hainous  
and bitter ac-  
cusation a-  
gainst Anti-  
pater.

Nicholaus  
peroration.

The venome  
tried upon a  
condemned  
man.

Another  
proof against  
Antipater.

Herod intend-  
eth Antipa-  
ters punish-  
ment, & ther-  
fore blotteth  
his name out  
of his testa-  
ment.

letter, farre truer then these fained calumniations against me: let these plead my cause, let these shew my affection towards thee: remember how unwilling I was to saile to Rome, knowing I had here in thy countrey many secret enemies. Thou like an unwise father hast cast me away: thou forcedst me to give envy time to frame accusations against me: but now I will come to the proofs of these matters. Behold here I am, who notwithstanding a murderer of my father, yet did I never suffer any misfortune by sea nor land: Is not this, O father, a sufficient argument of my innocencie? For I know, father, that before God and thee I am condemned, and being condemned, I beseech thee, give not credit to reports extracted by torments: let me be burned, inflict all torments upon me, spare not my wicked body: For if I be a murderer of my father, I must not die without torments: crying out aloud after this maner, and weeping, he moved all that were present, and Varus also to compassion; but Herod onely abstained from tears, for his anger gave attention to the truth. And presently Nicholas at the Kings commandment making a long speech of Antipaters craft and subtiltie, took away all hope of mercie, and began a very bitter accusation, ascribing all mischief which had befallen that kingdome, unto him, and especially the death of the two brethren, who through his calumniations were made away: affirming also, that he used treacherous practices against those who were yet alive, fearing lest they should seek to succeed in the kingdome: for he who had prepared poyson for his father, would much lesse spare his brethren. And then coming to the proof of his pretence to poyson his father, he declared in order all evidences thereof, aggravating his offence by Pheroras; as though Antipater also were the cause why he purposed to murder his brother; and how he had corrupted the Kings dearest friends; and so filled the whole Court with wickednesse. And when he had accused him of many other things, and brought proof thereof, he ended his speech.

Then Varus when he had commanded Antipater to make answer unto those things, and that he said nothing more, then God is a witnesse of my innocencie, he called for the poyson and gave it to one that was condemned to die, who having drunk thereof, presently died. Then Varus talked secretly with Herod, and what was done there in that councill he wrote unto Caesar. Yet notwithstanding when Herod had sent Antipater to prison, he sent messengers unto Caesar, to shew him his hard fortune and calamitie. After this it was proved that Antipater wrought treason against Salome. For one of Antipater's servants came from Rome, and brought letters in the name of Acme, who was one of Iulia her maids, which she writ unto the King, telling him that she found a letter of Salomes amongst Iulias letters; and so for good will she had sent it him: the letter which she affirmed to be Salomes, contained many bitter invectives against Herod, and many accusations. But these letters were written and fained by Antipater, who for money had perswaded Acme so to do, as we have said: for the letter which she writ to Antipater evidently shewed it to be so: for she wrote as followeth: I have written unto thy father as you requested me, and sent also other letters: and I assure my self he will not spare his sister, if he do but read the letters: and you may do well, seeing I have performed all your requests, that now you would be mindfull of your promise. This letter against Salome and others being found to be counterfeited, the King began to doubt that Alexander was made away by such counterfeited letters: and he was very angry that he had almost put his sister to death, through Antipaters device. Wherefore he no longer delayed to punish him for all, yet he was hindred by a great sicknesse from accomplishing his purpose. He also sent letters unto Caesar concerning Acme the maid, and Salomes false accusation, and changed his Testament, and blotted out the name of Antipater, and in his room wrote Antipas, leaving out Archelaus and Philippus, who were the elder brethren, because Antipater had accused them. And he bequeathed unto Caesar a thousand talents, beside many other rich gifts: and to his wife and children, and kindred, and libertines, about five hundred, and gave every one a great gift, either in ground or money, and honoured his sister Salome with most rich gifts. And thus he corrected his Will.

#### CHAP. XXI.

Of the golden Eagle, and of ANTIPATERS and HERODS death.

Ant. l. 17. c. 8.

**H**erods disease encreased, partly through age, and especially for his grief and sorrow: for he was now threescore and ten years old; and his minde was so troubled by the death of his children, that though he were in health, yet he took no pleasure in any thing: and his sicknesse was so much the more grievous unto him, because that Antipater

was



**A** was yet alive; for he purposed to put him to death when he was recovered of his sickness. To encrease his calamity, there arose a tumult amongst the people. For there were in the Citie two sophisters, who made a shew as though they were very skilfull in their countrey laws, and for that were renowned all over the countrey. One of them was named *Judas* who was sonne unto *Seppharus*: the other was called *Matthias* sonne unto *Margalus*. These two were followed by a great many young men, so that when they expounded the law, they had an assembly like a great army, all young men. These two hearing that the King partly by grief, and partly by his disease was very like to die, spake unto their acquaintance, saying, that it was now a fit time wherein God might be revenged, and those things which were made against their countrey laws taken away: for it was a great offence to God to permit the Images or shapes, or likenesse of any living thing to be in the Temple. This they said; be-

The year of the  
world, 3963.  
before Christ's  
Nativity, &c.

**B** cause the King had set a golden Eagle upon the chiefeft porch of the Temple, which the Sophisters now willed the young men to take away, saying, that it was meritorious, although danger might ensue thereon, yea, even to die for their countrey laws. For they that died for such a cause, should have their soules immortal and enjoy everlasting blisse: and that many unwise men ignorant of that doctrine, so loved their lives, that they chose rather to die by sickness then to spend their lives in a vertuous quarrell. Whilest they said thus, there was a rumour spread that the king was now at the last cast: whereat the young men being encouraged, about noone when many were walking in the Temple, they let themselves down from the top of the Temple with great ropes, and so with hatchets cut down the Eagle:

Judas and  
Matthias  
perswade the  
people to pull  
down the  
golden Eagle.

**C** Whereof the Captain of the souldiers being advertised, accompanied with a great many souldiers, went speedily to the Temple, and took almost fourtie of the young men, and carried them to the King. Who first of all asked them if they were so bold as to cut down the golden Eagle: and they confessed they had done it: then he demanded by whose commandement? they answered, By the commandement of their countrey laws. After this it was askeed them why they who were presently to die were so joyfull? they answered, For that after death they hoped to enjoy many good things and eternall blisse. The King hereat greatly moved with anger, overcame his disease and went forth and made a speech to the people, wherein he inveighed against them as Church-robbers, and that under pretence and colour of their countrey laws and religion they attempted great matters, and adjudged them as impious people worthy of death. The people fearing that he would torture many to learn who favoured that act, requested him that first the authours of that crime, and then those that were found guilty therein should receive punishment: and that he would remit the offence to all the people besides. The King with much adoe entreated, caused the young men that let themselves down in cords, and the Sophisters to be burned, and the rest which were taken in that act to be beheaded. After this the Kings sickness spread over his whole body, and he was afflicted with most grievous paine: for he had a vehement ague, and an itch over all his body, which was intolerable, and a daily collick, and his feet were swollen, as though he had the dropie: his belly was swollen, and privie members putrified, so that wormes bred in the putrified places. He was also short-winded, and he was grievously tormented with difficultie of breath, and a convulsion of the whole body: so that some

The young  
men that pulled  
down the  
Eagle, are  
brought before  
Herod, and are  
examined.

**D** said that this was a punishment laid upon him for the death of the two Sophisters. Herod notwithstanding he was afflicted with so many and grievous sicknesses, yet was he desirous to live, and sought remedy whereby he hoped for health. At last he passed over Jordan, where he used the warme waters of Calliroe which runne into the lake of Asphaltites, and are so sweet that men use to drink of them. There the Physicians caused his body to be bathed in hot oyle, and it was therewith so dissolved that his sight failed, and he was as though he were dead: whereat those that were about him being troubled, with their cries caused him to look up, and now despairing of life, he willed fiftie drachmes to be distributed unto every souldier, and great summes of money to the Captains and his friends.

The young  
men with the  
ring-leaders  
condemned to  
die.

The King  
troubled with  
many diseases;  
Ann. l. 17. c. 9.

**E** said that this was a punishment laid upon him for the death of the two Sophisters. Herod notwithstanding he was afflicted with so many and grievous sicknesses, yet was he desirous to live, and sought remedy whereby he hoped for health. At last he passed over Jordan, where he used the warme waters of Calliroe which runne into the lake of Asphaltites, and are so sweet that men use to drink of them. There the Physicians caused his body to be bathed in hot oyle, and it was therewith so dissolved that his sight failed, and he was as though he were dead: whereat those that were about him being troubled, with their cries caused him to look up, and now despairing of life, he willed fiftie drachmes to be distributed unto every souldier, and great summes of money to the Captains and his friends.

Herod seeketh  
remedy in his  
sickness at the  
hot bathes.

**F** As he returned, when he came to Jericho, he was in very great likelihood to die of melancholy, and there he devised a wicked fact: for he caused the chief men of every town and village in all Judaea to be assembled together, and then he shut them up in a place called the Hippodrome: and calling unto him *Salome* his sister, and *Alexas* her husband; I know, quoth he, that the Jews will make feasts for joy of my death, yet if thou wilt doe my command, I shall be mourned for, and I shall have a princely funerall. Therefore so soon as I have given up the ghost, cause souldiers to compass these men, whom I have here in hold, and kill them all: for that all Judaea, and every household thereof shall against their will bewaile my death. As thus he commanded this to be done, the Legates came which he had sent to Rome, bringing him letters, wherein was shewed how *Acme Iulia* her maid, was by

Herod full of  
melancholy.  
The Embassa-  
dours signifie  
Acme's death,  
and bring  
letters that  
authorize  
Herod to pun-  
ish Antipa-  
ters.



The year of the  
world, 3963.  
before Christs  
nativity, 1.

Herod over-  
come with  
pain, would  
have slain  
himself.  
Ant. lib. 17.  
cap. 16.

Antipaters  
death.

Ant. lib. 17.  
cap. 12.

Herods death  
signified to the  
souldiers.

Archelaus pro-  
claimed King  
after his fa-  
thers decease.

Herods pom-  
pous funerals.

*Cæsars* command put to death, and *Antipater* condemned to die: yet *Cæsar* writ that if his father had rather banish him, he would condescend thereunto also. *Herod* with this news was something refreshed, yet presently with paine he was overcome: for he both was troubled with a vehement cough, and almost pined with fasting, so that he thought to hasten his own death; and taking an apple in his hand, he called for a knife: for he was accustomed to cut the meat which he did eate; and then looking about him, lest any standing by might hinder him, he lifted up his arme to strike himselfe. But *Achiabus* his cousin ranne hastily unto him, and stayed his hand: and presently there was made great lamentation throughout the Kings palace, as though the King had been dead. *Antipater* having speedy news hereof, was glad, and took courage, and promised the keepers a piece of money to let him go. But the chiefest of them did not onely deny to doe it, but also went presently to the King, and told him all what *Antipater* requested. *Herod* hearing this, lifted up his voice with more strength then was meet for a sick man, and commanded his guard to goe and kill *Antipater*, and bury him in the Castle called *Hircanium*. And then again he altered his testament, and writ *Archelaus* his eldest sonne, who was brother to *Antipas*, for King, and appointed *Antipas* for Tetrarch. Five daies after the death of his sonne *Antipater*, *Herod* died: having reigned thirty and foure yeers after he slew *Antigonus*, and thirty seven yeers after that the Romanes had declared him King. And in all other things he was as fortunate as any man; for he being but a private person, got the Crown and kept it, and left it unto his posteritie: but in his household affairs he was most infortunate. *Salome*, before it was known that the King was dead, went forth with her husband, and released all those that were in hold, whom the King commanded to be slain; saying, that the Kings minde was altered, and therefore he gave them all licence to depart: and after their departure the Kings death was published to the souldiers, who together with the other multitude were assembled in the Amphitheater at *Jericho*. Where *Prothomæus* Keeper of the Kings Seale made a speech unto them, and began to say that *Herod* was now happy; and comforted the multitude, and so he read unto them a letter which the king left, wherein he earnestly requested the souldiers to favour and love his successour. After the Epistle read, he recited the Kings testament, wherein *Philip* was appointed heire of *Trachon*, and the places thereunto adjoining; *Antipas* designed Tetrarch, and *Archelaus* King. Him also he commanded to beare his Ring unto *Cæsar*, and withall notice and intelligence of the estate of the kingdome, whereof he had been governor, fast sealed in writing: for he appointed *Cæsar* to be overseer of all his ordinances, unto whose pleasure he left the performance of his testament.

This was no sooner read, but presently the skies were filled with the voyces and cries of the people, who did congratulate *Archelaus*; and the souldiers and the people came in companies unto him, promising their favour and furtherance, and desired God alwaies to assist him. This done; every one was buied about the Kings funerals: where *Archelaus* spared no cost, but buried the King with all royall pompe possible. The Beere whereon he was carried, was adorned with gold and precious stones: upon it lay a bed wrought with purple, whereupon was laid the dead corps of the King covered also with purple, with a Crown on his head, and a Diademe of pure gold, and a Scepter in his right hand. About the Beere were his sonnes and kinsfolke: and the Guard, and bands of *Thracians*, *Germanes*, and *Gauls*, all went before in order, as though they had gone to warres. The rest of the souldiers in warlike order did follow their Captains and Leaders, and five hundreth servants and libertines carryed perfumes. And thus the corps was carryed the space of two hundreth furlongs into the Castle named *Herodion*: where, as himself had appointed, it was interred. And this was the end of King *Herod*.

THE



# THE SECOND BOOK OF THE VVARRES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the second book.

- 1 Of Herods successour Archelaus, how he entred into the Temple, and the mutinie that arose for the revenge of those that were executed for taking away the golden Eagle.
- 2 Of the fight and massacre in Ierusalem between the Iews and Sabinians.
- 3 Of Varus his deeds concerning the Iews that were crucified.
- 4 How the Iews had an Ethnarcha constituted over them.
- 5 Of the false supposed Alexander, and how he was taken.
- 6 Of the death of Archelaus.
- 7 Of Simon the Galilean, and the three sects of the Iews.
- 8 Of Pilates government.
- 9 Of the pride of Caius, and of Petronius the President.
- 10 Of the reign of Claudius the Emperour, and the reign and death of Agrippa.
- 11 Of divers tumults in Iudaea and Samaria.
- 12 Of the tumults in Iudaea under Feelix.
- 13 Of Albinus and Florus, Presidents of Iudaea.
- 14 Of Florus cruelty towards the Iews of Casarea and Ierusalem.
- 15 Of another oppression of those of Ierusalem through Florus his means.
- 16 Of Politianus the Tribune, and Agrippa his oration to the Iews, wherein he exhorted them to obey the Romanes.
- 17 Of the beginning of the rebellion of the Iews against the Romanes.
- 18 Of the murder of Ananias the high Priest, Manahemus, and the Romane souldiers.
- 19 Of a great slaughter of the Iews in Casarea, and throughout all Syria.
- 20 Of another grievous slaughter of the Iews.
- 21 Of the massacre of the Iews at Alexandria.
- 22 Of the massacre of the Iews by Cestius.
- 23 Of the battell of Cestius against Ierusalem.
- 24 Of the besieging of Ierusalem by Cestius, and the massacre there.
- 25 Of the cruelty of them of Damascus towards the Iews, and of Josephus his practices in Galilee.
- 26 Of Josephus his dangers and evasion, and the malice of John Giscalaus.
- 27 How Josephus recovered Tiberias and Sephoris.
- 28 How the citizens of Ierusalem prepared themselves to warre, and of Simon Gioras tyranny.

## CHAP. I.

Of HERODS successour ARCHELAUS, and how he entred into the Temple, and the mutinie that arose for the revenge of those that were executed for taking down the golden Eagle.



Archelaus being appointed successour in the kingdome of Herod late dead, necessitie constrained him to go to Rome, which journey gave occasion of new broils. For after that for seven dayes space he had celebrated his fathers funerals, and largely feasted the people (for this is a custome amongst the Iews, which bringeth many of them to povertie; yet he that doth not so, is reputed impious) he went unto the Temple attired in a white garment, where he was with great joy received of the people: and he himself sitting in a tribunall seat and a Throne of gold, did very courteously admit the people to his presence: and thanked them for their diligent care used in his fathers funerals,

The year of the world, 3964. after Christs Nativite, 2.

Ant. 17. c. 11. The lamentations and banquets Archelaus made.



The year of the  
world, 3964.  
before Christs  
nativity, 2.

Archelaus  
promiseth his  
subjects all fa-  
vour.

A sedition a-  
bout the pul-  
ling downe of  
the Eagle, and  
the agents  
thereof.  
Ant. l. 17. c. 12.  
Archelaus  
bounty to-  
wards the se-  
ditions.

The feast of  
Easter solemn-  
ly kept, and  
much sacri-  
fice offered.

Three thou-  
sand of the  
Jews slaine  
at the feast of  
Easter.

Sabinus com-  
eth into Ju-  
dæa to seize  
the fortresses,  
and keepe the  
treasure.  
Ant. l. 17. c. 13.  
Antipas ele-  
cted King by  
Herods for-  
mer testament  
striveth with  
Archelaus for  
the kingdome.

funerals, and for that they exhibited honour unto him, as though he were already King. Yet he said that he would not take upon him the authoritie nor name of a King, till such time as his succession was approved by *Cæsar*, who by his fathers Testament was Lord and master of all: and for that cause he withstood the souldiers at Jericho, when they would have crowned him. But he promised, that if he were confirmed King by those who were in authoritie, he would largely recompence both the souldiers and the people for their good will; and that he fully purposed to be better unto them then his father was: The multitude hereat greatly rejoiced, and made present triall of his minde and purpose; for some cried out, requesting that the tribute might be no more exacted. Others desired that the yearly payments might cease. Others requested to give all prisoners libertie. *Archelaus* in favour of the people granted all their requests: and then offering sacrifices, he banquetted with his friends: when suddenly after the noon time of the day a great multitude desirous of alteration (the common lamentation for the Kings death being ceased) began a private mourning, bewailing their mischance whom *Herod* had put to death for pulling down the golden Eagle from off the porch of the Temple. This sorrow was not secret, but the whole Citie did resound with laments for them, that were thought to have lost their lives for the Temple and their countrey laws. They also cried that revenge was to be taken upon them, whom *Herod* for that fact rewarded with money. And that first of all, he who by *Herod* was constituted high Priest, was to be rejected, and another more holy and devout to be put in his place. *Archelaus*, although he was hereby moved to revenge, yet because he was presently to take such a journey, abstained from it, fearing lest that if he brought the multitude into hatred of him, they might hinder him. Wherefore he sought rather by admonishing them, then by force to reclaim those that were seditious, and sent the Governour of the souldiers to request him to be pacified. But the authors of that sedition so soon as he came to the Temple, before he spake one word, threw stones at him: and in like manner they used others sent after him to appease them (for *Archelaus* dispatcht many messengers unto them) whom they spitefully intreated, making a shew that if they had been more in number, they would not have been appeased. Therefore when the feast of unleavened bread drew nigh, which the Jews call Easter, wherein an infinite number of sacrifices were appointed; an innumerable multitude of people came out of all villages thereabout for devotion sake to that solemnitie: and they who so lamented the death of the Sophisters, remained in the Temple, seeking by all means to nourish their sedition. Which *Archelaus* fearing, sent a band of souldiers and a Tribune with them, to take the chief of the seditious, before such time as they had drawn unto them the multitude of the people: against whom the whole number being stirred up, slew a great many of them with stones; and the Tribune himself being sore hurt, had much ado to escape. And when they had so done, they presently went and offered sacrifice; as though that no hurt had been done. But *Archelaus* perswaded himself that the multitude would not be appeased without slaughter: wherefore he sent unto them the whole armie, the footmen into the Citie, and the horsemen into the field, who invading the seditious people as they were sacrificing, slew of them almost three thousand, and scattered the residue into the mountains neer adjoining. There were also Criers who followed *Archelaus*, and proclaimed by vertue of his command that every one should depart home to his house: so every one notwithstanding the holiness of the day departed. But he accompanied with his mother *Popla*, *Ptolomeus* and *Nicholaus* his friends, went unto the sea-coast, leaving *Philip* for Governour of the kingdome, and over his household: with them departed *Salome* and her children, and the Kings brethren and kindred, under pretence to assist *Archelaus* to the Crown, but indeed it was to inform *Cæsar* of that which was done in the Temple against the law.

When they came to *Cæsarea*, they met with *Sabinus* Governour of Syria, who was coming toward Judæa, to take into his custodie *Herods* treasure: whom *Varus* forbade to go any further, being sent for by *Archelaus*, and *Ptolomey* requesting him thereunto. And so *Sabinus* for the love of *Varus*, neither entred the Castles, nor shut up *Herods* treasure from *Archelaus*, but promised that he would let all alone till *Cæsar* understood thereof. But so soon as one of them that hindered him was gone to Antiochia, and the other, to wit, *Archelaus*, to Rome; he still remaining at *Cæsarea*, now hastened unto Jerusalem, and took the Kings Palace: where calling for the chief of the guard, and the Purveyors, he exacted of them an account, and sought to take into his custodie the Castles and strong holds. But the Captains of the garrison, mindfull of the charge which *Archelaus* gave them, kept unto themselves the custodie of all, affirming that they kept them more for *Cæsar* then *Archelaus*. At this time

Antipas



- A** *Antipas* made a claim to the Crown, alleading that *Herods* first testament was of more force then the last, and that he in the first was declared King; and both *Salome* and many more of his kindred, who sayled with *Archelaus*, promised him their aid. He took with him his mother, and *Ptolomeus*, brother unto *Nicholaus*, perswading himself, that they for their trustnesse and royalty unto *Herod*, would stand him in great stead: for this *Ptolomeus* was *Herods* dearest friend. He had also great confidence in *Trenaus* his Orator, because he had an excellent grace in pleading, in so much as he refused the counsell of them who sought to perswade him to yeeld unto *Archelaus*, both for his age, and for the last testament of his father. Now he was well beloved of all his kindred at Rome, because they hated *Archelaus*, & especially those that desired to live at libertie, and either to be governed by the Romans, or else to have *Antipas* for their king. And to further him the more, he used *Sabinus* letters unto *Cesar*, wherein *Archelaus* was accused, and *Antipas* commended. Therefore *Salome*, and the rest of their complices, brought the accusations unto *Cesar*. And after them *Archelaus* delivered all that which he had done, in writing, and withall, his fathers ring by *Ptolomeus*; and the reasons of that which he had done, he sent inclosed unto *Cesar*. *Cesar* pondering with himself what both parties alleadged, and the greatnes of the kingdome, and large revenues, and number of *Herods* children, reading also the letters of *Varus* and *Sabinus*, he called the chief of the Romanes to counsell. Wherein *Caius* the sonne of *Agrippa*, and his daughter *Iulia*, by his assignement, sate in the first place (this *Caius* was *Cesars* adopted sonne) and so he licenced the parties to plead their rights. Then *Antipater*, *Salomes* sonne, being the most eloquent of all *Archelaus* aduersaries; offered himself to be his accuser, for that *Archelaus* seemed now in words to contend for the kingdome, which he had already posselt himself of: and that he did now trouble *Cesars* ears with vain cavillations, whom he would not wish to judge of his lawfull succession. For after *Herods* death, he suborned some to put a diadem upon his head: and then sitting in a throne of gold in kingly maner, he partly changed, partly advanced the orders of the souldiers, and granted unto the people their requests, which could not be effected but by a king. He had also set at liberty many men, who for great crimes were imprisoned by his father: and having done all this, he came now unto *Cesar*, to crave the shadow of the kingdome, the substance and body whereof he already occupied: so that herein he left nothing unto *Cesar* but a bare title. Moreover, he alleadged that *Archelaus* did but counterfeit sorrow for his fathers death, faining himself to mourne in the day-time, and in the night he would be drunk, and rioted. Finally, he said, that the sedition of the people came by hatred thereof. But the force and drift of his speech was altogether bent to declare the multitude slain about the Temple: for he said, that they onely came against that festival day to offer sacrifice, and that they themselves were sacrificed, as they were offering their sacrifices which they brought: and that there were such heaps of dead bodies in the temple, as never by any forrain warres were slain the like. Therefore *Herod* foreseeing his cruelty, never judged him worthy of the kingdome, till such time as his memorie failed him: and that now being more sick in mind then body, he knew not whom he named his Successor in his last will, especially for that he had nothing wherein he could blame him, whom in his former will he appointed his successor, when he was in health both of minde and body. Yet (quoth he) put case *Herod* in his extremitie knew what he did, yet (said he) *Archelaus* hath deprived himself of all kingly dignitie, having committed many things against the laws. For (said he) what will he be after he hath received authority from *Cesar*, who before he received any, hath murdered so many? *Antipater* having spoken much to this effect, and at every accusation taking witnesse of his kindred that stood by, ended his speech.

- Then *Nicholaus* stood up, and first of all, he shewed that the slaughter of them in the Temple was necessarie. For they, for whose death *Archelaus* was now accused, were not onely enemies of the kingdome, but also of *Cesar*: and for other crimes objected, he shewed how that they were done even by the counsell and perswasion of the aduersaries. He also requested that the second testament might be of force, for that therein *Herod* requested *Cesar* to be a confirmer of his succession. For he who had such remembrance, as to leave the performance of his will to the discretion of him who was Lord of all, did neither mistake himself in appointing his heire, nor yet was deprived of his senses, seeing he knew by whom he should be established. When *Nicholaus* had ended his speech, and declared all that he thought might make for *Archelaus*, *Archelaus* coming into the midst of the Councell, prostrated himself at *Cesars* feet: whom *Cesar* courteously taking from the ground, shewed that he was worthie to succeed his father. Yet did he not pronounce a definitive sentence: but the same day, the Councell being dismissed, he deliberated with himself, according to the

The year of the world, 3964, after christ Nativitie.

*Antipas* accuseth *Archelaus* by letters to *Cesar*.

*Cesar* calleth a Councell of Roman Nobility.

*Antipaters* vehement accusation against *Archelaus*.

*Antipater* spareth no vehemency in accusing *Archelaus*.

The will charged during *Herods* sickness. *Antipater* against *Archelaus*.

*Nicholaus* defendeth *Archelaus*.

*Archelaus* humbleth himselfe at *Cesars* feet. *Cesar* sheweth bounty and humanity towards him.



The year of the  
world, 3964.  
after Christs  
nativity, 2.

the evidence he knew, whether any of those nominated in the two wills should succeed their father in the kingdome, or that the kingdome should be distributed amongst the whole familie: for he thought that they for number wanted succour.

# CHAP. II.

Of the fight and massacre at Jerusalem between the Jews and the Sabinians.

Ant. l. 17. c. 14.  
Sedition in  
Jerusalem.



Sabinus seized  
the Kings  
treasure, and  
laboureth to  
get possession  
of his for-  
tresses.

Three camps  
of the Jews.

Sabinus get-  
teth into the  
highest tower  
of the strongest  
castle.  
A skirmish  
between the  
Jews and Ro-  
manes.

The Romanes  
fire the por-  
ches.

**B**Efore such time as *Cæsar* determined any thing concerning this matter, *Mal-  
thace* the mother of *Archelaus* fell sick and died; and many letters came out of  
Syria, signifying that the Jews had rebelled. Which *Varus* fore-seeing after the  
departure of *Archelaus* from thence, went unto Jerusalem to repress & resist the  
authors of that sedition: and because the multitude would not be quiet, he left  
one legion of the three which he brought out of Syria, in the Citie, and so he returned unto  
Antiochia. But *Sabinus* coming afterward to Jerusalem, was the cause that the Jews began  
a new broyl. For one while he forced the garrisons to render to him the Castles, another  
while he rigorously made search for the Kings treasure: and he was not onely assisted by  
those that *Varus* left there, but also he had a great multitude of his own servants all armed  
to further his avarice. And in the feast of Pentecost (so called because of the number of  
seven weeks) the people assembled themselves together, not for Religion sake, but for  
anger and hatred: so that there was an infinite multitude of people which came out of Ga-  
lilee and Idumæa, and Jericho, and the countreys beyond Jordan. Yet the Jews which were  
inhabitants of the Citie, surpassed the rest both in number and courage: and they therefore  
parted themselves into three bands, and made three camps: one upon the North part of the  
Temple; the other on the South part, neer unto the Castle called Hippodromus; the third  
on the West part neer the Palace, and so they besieged the Romanes on every side. *Sabinus*  
greatly fearing them, both for their multitude, and for their courage, sent many letters unto  
*Varus*, earnestly requesting him with all speed to bring succour: for if he did not, the whole  
legion would be extinguished. He himself got him into the highest Tower of the Castle  
Phaselus; which is so called by the name of *Herods* brother, whom the Parthians killed; and  
from thence he gave a signe unto the souldiers to issue out suddenly upon their enemies:  
for himself was in such a fear, that he durst not come down to the souldiers of whom he was  
Governour. The souldiers obeying his command, issued into the Temple, and there fought  
a fore battell with the Jews: who having no bodie to assist them, being unexperienced in  
warlike affairs, were soon conquered by them that were skilfull. At last, many Jews got upon  
the Porches, and cast darts at them from the toppe thereof, so that they killed many: but  
the other could not revenge themselves of them, who fought against them from so high a  
place; neither could they sustaine the force of them who joynd battell with them; till at  
last they fired the Porches, which for greatnesse and curious work were admirable. And so,  
many were either destroyed with the sudden fire, or else leaping downe amidst their ene-  
mies were by them slaine: others going backward, were cast headlong from the wall: others  
despairing of life, killed themselves with their own swords: and they who privily came down  
the walls, and assaulted the Romanes, being astonished with feare, were easily overcome:  
till at last, all being either put to the sword, or cast down through feare, the treasure dedica-  
ted to God, was left destitute of keepers; so that the souldiers took away thereof about  
four hundred talents, and that which they left *Sabinus* got.

But this losse of men and money stirred up many more Jews, and those more warlike then  
the first, against the Romanes; who besieging the Kings Palace, threatned all their de-  
structions, unlesse they would presently depart from thence: promising *Sabinus* and the le-  
gion leave to depart if he so liked. Part of the Kings souldiers, who of their own accord fled  
unto them, did assist them. But the most warlike and valiant amongst them were three  
thousand of *Sebaste*, whose rulers were *Rufus* and *Gratus*; one, Leader of the foot-men, and  
the other of the horse-men; both which, although they had had no souldiers with them, for  
their valour of body, and counsell, might yet have been a great help unto the Romanes in  
those warres. The Jews earnestly continued the siege, and assaulted the castle walls, crying  
upon *Sabinus* to depart, and not to hinder them now after so long time to have their coun-  
tries liberty. *Sabinus* though with all his heart he wished himself away, yet durst he not trust  
them; but he suspected that their courtesie was but a plot to entrap him; and on the other  
side



A side hoping that *Varus* would come and help him, still indured the danger of the siege. At the same time there were tumults in many places of Judæa, and many through opportunity of the time aspired to the kingdom. For in Idumæa two thousand old souldiers, who had borne armes under *Herod*, gathering together, and having armed themselves, came and fought with the Kings forces, whom *Achiabus* the Kings cousin resisted in the strongest villages, alwaies eschewing to fight in the open field. At Sephoris also a towne of Galilee, *Indus* the sonne of *Ezechias* the Captaine of the theeves, who before was taken by King *Herod*, and had wasted that countrey, gathered together a great multitude, and brake into the Kings armory, and armed all his company, and fought against them who affected the royall dignitie. Also beyond the river, *Simon* one of the Kings servants being faire and of a huge stature, put a Crowne upon his own head, and gathering together a company of theeves, went about with them unto Jericho and burned the kings palace and many faire and sumptuous houses there, and so got a great prey by burning the houses: and he had surely fired all buildings of account, had not *Gratus* Captaine of the kings footmen made hast to meet him with the bowmen of Trachon, and the most warlike men of Sebaste, where many footmen were slaine. But *Simon* though he fled into a streight valley, yet he overtook him, and cut him overthwart the necke, and so he fell down. In like maner other of the kings palaces neer Jordan by Bethara were burned, by a multitude of others gathered together in bands from beyond the river. At this time a shepheard named *Athrongæus* presumed to usurpe the Crowne: he was thereunto induced by the courage he bare, and the disdain of death. With this resolution he armed his foure brethren, and every one of them had a company armed, and they were as his Captaines and Champions to make incurfions: and he like a king meddled onely with great affairs, and then he put a Crowne upon his head, and thus he continued a long time wasting the countrey, and killing especially the Romanes, and also the kings souldiers, so that none of the Jews escaped if they were in hope to gain by them. They also presumed to meet a company of the Romanes at Ammaus, who carried corne and armour unto the legion, where they killed with darts one *Arius* a Centurion, and fourtie of the most valiant amongst them: and the rest, being in like danger, through the help of *Gratus* with the souldiers of Sebaste escaped. When they had done many things in this maner against the inhabitants and strangers, at last three of them were taken: the eldest by *Archelaus*: and the two other who were eldest after him fell into the hands of *Gratus* and *Prolo-*  

D *maus*: and the fourth yeelded himself unto *Archelaus* upon composition: and thus at last they came to their end. And all Judæa by their example was filled with theeves.

The year of the  
world, 3964.  
before Christs  
Nativity, 2.

Ant. lib. 17.  
cap. 15.

Simon one of  
the Kings ser-  
vants takerh  
the kingdom  
upon him.

Athrongæus  
a shepheard  
usurpeth the  
kingdome.

The end and  
issue of the  
warre.

## CHAP. III.

of *Varus* his deeds concerning the Jews that were crucified.

E **W**HEN *Varus* had received the letters of *Sabinus*, and of the Nobles with him, fearing the whole legion, he hast to succour them: Wherefore he came to Ptolemais with two other legions and four cornets of horsemen, where he willed the Kings forces and the Nobles to meet him. Moreover, as he passed by Berytum, they accompanied him with fifteen hundred armed men. *Aretas* also the king of Arabia, for the hatred he bare to *Herod*, was come with a great number of horsemen and footmen. Assoone as the host was assembled, *Varus* incontinently directed part of his army into Galilee adjoyning thereto, and appointed a friend of his the sonne of *Caius* for their governor, who presently put them all to flight against whom he was sent, and having taken the castle of Sephoris, he fired it, and made the inhabitants thereof bond-slaves. *Varus* with the rest of the army went into Samaria, and took it; yet he did the City no harme, because he found that amidst all those tumults they had been quiet. When he had pitched his tents at a village called Aun, which was in the possession of *Prolo-*  

F *maus*, the Arabians sacked it, for they hated them who loved *Herod*. From thence they went to Sappho another strong borough, which they in like maner sacked and destroyed, with all the fruits and renewes they found there. All was filled with the slaughter and fires which the Arabians made, and there was no end nor hindrance of their avarice. Also *Varus* commanded Ammaus to be burned, being angry for the death of *Arius*, and the rest that were slain there: and the inhabitants thereof were scattered, every one by flight seeking to save himself. From thence he went to Jerusalem, and at the sight of him the Jews fled and scattered themselves, some here, some there, all about the countrey: they that remained in the City excused themselves, that they were not consenting to that tumult, but that for the celebration

Ant. lib. 17.  
cap. 16.  
*Varus* assisteth  
the Ro-  
manes against  
the Jews.

*Varus* takerh  
divers Cities  
and Castles  
of Judæa.

Ammaus  
burnt.  
*Varus* cometh  
to Jerusalem  
with his  
army, & with  
his onely pre-  
sence destineth  
the Jews.



The year of the  
world, 3966.  
after Christs  
nativity, 4.

Varus crucifi-  
ed two thou-  
sand of the  
seditions,

Varus mercy  
and bounty  
to the Idu-  
means.

of the feasts sake, they permitted them to come into the City, affirming that they had rather been besieged together with the Romans, then to have conspired with those of the sedition: and so they laid the cause of that tumult upon others. But first *Iosephus Archelaus* his cousin, with *Gratus* and *Rufus* came to meet him, leading the Kings army, and the *Sebastians* and the *Romane* souldiers adorned in their accustomed apparell. *Sabinus* durst not be feene of *Varus*, and therefore got him out of the towne before, and went unto the sea-coast. *Varus* divided his army, and sent it into the fields against the Authors of that tumult: and those that were brought unto him who were in lesse fault, he committed to prison, and those who were the chiefeft he crucified, to the number of two thousand.

And understanding that in *Idumæa* there yet remained ten thousand of armed men, he presently sent the *Arabians* home, because he perceived that they did not warre as those that came to help him, but as they themselves pleased, wasting the countrey against his will: and so accompanied with his own army, he hastned against the enemies. But they without any fight, through *Achiabius* counsell, yeelded themselves to *Varus*. And he pardoned the common souldiers, and sent the Captaines to *Cæsar* to answer the matter. Who pardoning most of them, yet punished some that were the Kings kinsmen (for some of them were akin to *Herod*) because they altogether rebelled against their King. *Varus* having thus quieted the estate of *Judæa* and *Jerusalem*, leaving the same legion that was there before, departed to *Antiochia*.

### CHAP. IIII.

*How the Jews had an Ethnarcha constituted over them.*

Ant. 1. 17. c. 17  
Ethnarcha,  
Ruler or Go-  
vernour.  
The Jews call  
Archelaus in  
question.

**N**OW *Archelaus* had a new processe at Rome against the Jews, who before the sedition with the leave of *Varus* were gone to Rome to crave the liberty of their countrey. These who came as Embassadors in their countreys behalf, were fifty in number, and they were assisted by more then eight thousand Jews that lived at Rome. Wherefore *Cæsar* called a Councell of the Nobility of Rome in the

Temple of *Apollo*, which was situate upon mount *Palatine*, and joyned to *Cæsar*s private Palace, which was most sumptuously adorned: and the multitude of the Jews appeared with the Legats against *Archelaus*, and his friends. *Archelaus* kindred neither came with him, nor with the rest of the Jews: with him they would not joyne, for envie; and with the Jews they durst not, for shame. Amongst them also was *Philip* the brother of *Archelaus*, whom *Varus* sent in courteous maner to assist his brother; or if that it pleased *Cæsar* to divide *Herods* kingdome amongst his children, that then he might have a part. The adversaries were commanded to shew what *Herod* had committed contrary to the laws: first of all they answered, that they found him not a king, but the most cruell tyrant that ever was, and that he murdered many, and those whom he left alive endured such misery, as they thought themselvs far unhappier then those were so butchered. For (said they) he was not onely contented to tear his subjects bodies with torments, but also defacing and ruinating the cities of his own countrey, he adorned and reedified the cities of strangers: and permitted forrainers to massacre the Jews without revenge. And in stead of their ancient and wonted happinesse, and their laws inviolated, their countrey was by him made so poore, and so filled with iniquity, that within

those few yeers that *Herod* reigned, they had sustained more murders and massacres then all their ancestors had, from the time of their departure out of *Babylon*, untill the beginning of his reign: being then provoked to take armes when *Xerxes* was King of *Persia*. Yet they by enduring such misery, being now accustomed thereunto, would willingly be subject to such a successour of his as they knew would make them live in most bitter servitude: for they, when *Herod* his father was dead, presently called *Archelaus* King, notwithstanding he was the sonne of such a tyrant, & with him mourned for the death of *Herod*, and offered sacrifice for the prosperitie of his successour. But he to shew himself *Herods* son, began his reign with the slaughter of three thousand Citizens; and because he had so well deserved the kingdome, he offered so many men to God for sacrifice; and on a festivall day filled the Temple with so many dead bodies. Wherefore they who had escaped that massacre, had just occasion to consider their calamitie, and after the law of armes, to turne their faces to them who wounded them, and beseech the *Romanes*, that they would thinke the remnant of the Jews worthy of compassion, and not to abandon and expose the residue of their nation as a prey to them, by whom they should be most cruellly butchered: but that it might please them to adjoyne their countrey to the borders of *Syria*, and to let them be ruled by the *Romanes*, and so they should finde

A bitter accu-  
sation of the  
Jews against  
*Herod* and  
his sonnes.

*Herods* tyran-  
ny & cruelty.

The Jews  
beseech the  
*Romanes* to  
have compas-  
sion on the  
remainder of  
the Jews.



**A** findeth that the Jews, who now were accounted seditious and rebellious, under peaceable and quiet Governours, to be a peaceable nation: and with this petition the Jews ended their accusation. After this, *Nicholaus* stood up against them, and first of all acquitted the Kings of the crimes laid to their charge: and then reproved his countrey men, for that they would not be easily governed, and by their own nature would not, except they were forced, obey their King: and he also blamed the kinsmen of *Archelaus*, who joyned with his accusers. *Cæsar* having heard what both parts could say, dismissed the Assembly. And within few daies after he gave *Archelaus* half of the kingdome, under the title of an Ethnarch, promising him moreover to make him King, if he behaved himself well: the other half he devided into two Tetrarchies and gave them to the rest of *Herods* sonnes: one unto *Philip*, the other unto *Antipas*, who contended with *Archelaus* for the Crown. *Antipas* his part lay from Galilee beyond the river Jordan, the revenues whereof was two hundred talents a yeer. And *Philip* had *Batanaea* and *Trachon*, and *Auranitis*, and part of *Zeno* his house neer *Jamnia*, the revenues whereof amounted to one hundred talents a yeer. *Archelaus* had in his Ethnarchy *Idumæa*; and all *Judæa* and *Samaria*, which was freed from the fourth part of their tribute, because they rebelled not with the rest. And these Cities were given him, over which he was Lord, *Sratons tower*, *Sebaste*, *Joppe* and *Jerusalem*. The rest, *Gaza*, and *Gadara*, and *Hippion*, *Cæsar* took from the Kingdome, and joyned them to *Syria*. *Archelaus* yearly revenues amounted to foure hundred talents a yeer. *Cæsar* also (beside that which *Herod* left her) made *Salome* Lady of *Jamnia*, *Azotus* and *Phaselis*, and the Palace at *Ascalon*, all which amounted to threescore talents a yeer. But *Cæsar* made her house subject unto *Archelaus* his Ethnarchy. And having distributed unto the rest of *Herods* kinred that which in his testament he left them, he gave his two daughters that were virgins, over and above, five hundred thousand drachmes of silver, and married them unto *Pheroras* sonnes: and having divided *Herods* patrimony amongst them, he also distributed that which *Herod* bequeathed unto him, amounting unto a thousand talents, leaving himself onely some jewels of small value, which he reserved in honour and remembrance of the dead.

## CHAB. V.

**D** of the false supposed *ALEXANDER*, and how he was taken.

**A**T the same time a certaine young man, a Jew born, brought up by a Libertine of Rome in the town of *Sidonia*, being very like unto *Alexander* whom *Herod* put to death, went to Rome, having one of his countrey men for his companion, who knew very well all the estate of the Kingdome: by whom he receiving instructions, affirmed, that they who should have put him and *Aristobulus* to death, being moved to compassion, let them goe, and took two others in their roome like them. With this tale he deceived many Jews living in *Creete*, where he was honourably received, and from thence he sailed to *Melos*, where he was yet entertained with greater pompe: and enriching himself, he used such means, that he got his hostes (which gave him entertainment) to sail with him to Rome: and after arriving at *Dicæarchia*, he received all manner of rich gifts of the Jews which dwelled there, and there by his fathers friends was honoured as a King. For he was so like unto *Alexander*, that they that had seen *Alexander*, and knew him well, would have sworn he had been *Alexander*. Wherefore all the Jews at Rome desired to see him, so that an infinite multitude followed him whithersoever he went in the streets, and they so doted upon him, that they carried him in a horse-litter, and at their own proper cost and charges prepared for him a royall traine.

But *Cæsar* well remembered *Alexanders* visage (for *Herod* accused him before him) and although before he saw him, he judged that it was some that presumed because of his likeness unto *Alexander*, to say that he was the same, yet he made as though he beleaved all, and sent one *Celadus*, who knew *Alexander* well, to will this young man to come unto him. Who no sooner beheld him, but forthwith he perceived the difference betwixt them: and especially when he felt his hard flesh and servile shape, he presently understood the whole matter. But he was greatly moved with his bold speeches: for when they demanded of him what was become of *Aristobulus*, he answered, that he was alive; yet he upon purpose carried behinde and lived in *Cyprus*, fearing some treason: for they being asunder could not so easily be entrapped. *Celadus* taking him apart from the rest of the company, told him that *Cæsar* would save his life, if he did truly confesse, by whose counsell he fained himself to be *Alexander*. He accepting of this offer, followed him to *Cæsar*, and declared himself to be a Jew,

The year of the world, 3966. after Christs Nativity, 4.

*Nicholaus* defends *Archelaus* before *Cæsar* and the rest.

*Cæsar* maketh *Archelaus* Ethnarch of *Jury*.

The distribution of the kingdome to *Herods* children. Those Cities that were under *Archelaus* subjection. *Salome* Princess of *Jamnia*, *Azotus* and *Phaselis*.

Ant. lib. 12. cap. 18.

A certaine young man faining himself to be that *Alexander*, whom *Herod* slew, deceiveth many.

*Cæsar* desireth to see the young man.



The year of the  
world, 3966.  
after Christs  
Nativity, 4.

Cæsar maketh  
the counterfeit  
Alexander a  
galley slave,  
and executeth  
his counsellor.

Jew, who for lucre sake (being very like him) counterfeited himself to be *Alexander*: affirm-  
ing that he had received such great gifts of the Cities by which he passed, that he thought  
if *Alexander* had been alive, he should not have received the like. *Cæsar* laugh't at this jest,  
and made false *Alexander* (for the abilitie of his body) a galley slave, and put him to death  
who induced him thereto. And as for the Jews of Milo, he thought that they had punish-  
ment sufficient, if they lost all that which they had laid out, and bestowed upon him.

## CHAP. VI.

Of the banishment and death of *ARCHELAUS*.

Ant. lib. 17.  
cap. 19.

Archelaus ban-  
ished for his  
tyranny, and  
his goods con-  
fiscated.  
Archelaus  
dreme of the  
oxen and eares  
of corn.



**A**RCHELAUS being now made Prince, remembered the discord past, and in re-  
venge thereof he tyrannized not only over the Jews, but also over the Samarit-  
tanes: and in the ninth year of his reign, the Jews and Samaritanes sent Em-  
bassadors against him unto *Cæsar*: and finally he was banished and sent to Vi-  
enna, a Citie of Gallia, and all his patrimony was confiscate to *Cæsar*. Before  
he was summoned to appear before *Cæsar*, he reported that he had a marvellous dreame:  
for he saw nine great eares full of corn devoured by oxen; and presently sending for Pro-  
phets and Chaldeans, he demanded what that dreame betokened. Some interpreted it one  
way, and some another: but one *Simon* an Essæan told him that the eares of corn betokened  
yeers, and the oxen signified the changes and mutations of this world, for as much as in la-  
bouring the land, they turned up and alit it: and therefore he was to reign so many yeers  
as there were eares of corn in number; and then, after he had bidden many mutations, he  
should die. Five dayes after this interpretation, *Archelaus* was sent for to Rome, to answer  
that before *Augustus*, whereof he was accused. I also thought it worth rehearsing, to set  
down the dreame of his wife *Glaphyra*, daughter to *Archelaus* King of Cappadocia, who was  
first married unto *Alexander* brother unto this man, and sonne to King *Herod*, by whom he  
was put to death, as we have said before: after whose death she was married to *Iuba* King of  
Lybia, and he being dead, she returned home to her father: and living in her widowhood at  
home with her father, *Archelaus* the Ethnarch beholding her, was so inflamed with her love,  
that presently being divorced from his wife *Mariamme*, he married her. Who shortly after  
she came into Judæa, dreamed that she saw *Alexander* her first husband standing before her,  
and saying unto her, It had been enough for thee to have married the King of Lybia: but  
thou not contented therewith, comest again to my house, greedy of a third husband; and  
which is worst of all, now married to mine own brother. I will not conceale nor dissemble  
this injury which thou dost me, but I will recover you against your will. And she scarcely liv-  
ed two daies after she had recounted this dreame.

Archelaus re-  
fusing Mari-  
amme, marri-  
eth Glaphyra.

Glaphyra saw  
*Alexander* in  
her sleep.

## CHAB. VII.

Of *SIMON* the Galilean, and the three sects amongst the Jews.

Ant. lib. 18.  
cap. 12.

The year of the  
world, 3973.  
after Christs  
Nativity, 11.

Three sects  
among the  
Jews, of which  
the Essæans  
were the best.  
The Essæans  
doctrine of  
marriage.  
Among the  
Essæans, goods  
are common.



**A**FTER that *Archelaus* his dominions were made a Province, a certain Romane  
knight called *Coponius* was made Governour thereof, receiving authoritie from  
*Cæsar* to punish and put to death. In his time a Galilean named *Simon* incited  
his countrey men to revolt, reproving them for paying tribute to the Romanes,  
and for being subject to any mortall men, but God. This *Simon* was a Sophi-  
ster, having a sect of his own devising, nothing like other sects. For there are three sects of  
Philosophers amongst the Jews: one is that which the Pharisees do follow; another which  
the Sadducees do follow; the third is that which the Essæans follow, which is the most famous  
of the three. The Essæans are Jews born, but they are most friendly to one another, who be-  
side all other pleasures do eschew witchcraft: neither do they suffer themselves to be led  
with their own affections, but account it a great vertue to abstaine from all vices and to keep  
chastitie. For they refuse marriage, and account other mens children, put to them to be  
taught whilst they be young, as their kinsmen, whom they do diligently instruct in their  
manners and opinions; not for that they condemn marriage and propagation of mankind,  
but for that they think men should avoide womens intemperance, for they think that none  
of them keep themselves truly to one man. Also they contemne riches, and all things  
with them are common, and no man amongst them is richer then other. And they have a  
law amongst themselves, that whosoever will follow their sect, he must make his goods  
common



**A** common to them all: for so neither any amongst them shall seem abject for poverty, nor any great for riches sake, but they have as it were all equall patrimonies like brethren. They account it a shame to use oyle: and if any man against his will be anointed therewith, they use all diligence to wipe it away: for they account homelines best, and all their clothes are white. They have amongst them procurators, to oversee and use all things for their common benefit, and every one seeketh the good of all, who are chosen from among them by a common consent. They have not one certaine city, but are in many cities: and if any of their sect come unto them from another place, they give him any thing they have, as if he himself were owner thereof. And in briefe, they go boldly in to those, whom they never in their lives did see before, as though they were very familiarly acquainted with them: and therefore when they take a journey, they onely arme themselves against thieves, and carry nothing with them else. In every city there is one of them appointed, whose office is to have a care of the guests, and see that they neither want clothes nor any thing else necessary for them. All children under government, brought up by them, go apparelled alike, and they never change their apparell, nor shooes, except they have cleane worne their first apparell, or that by reason of long wearing they will do no more service. They among themselves neither buy nor sell: but every man that hath any thing that another wanteth, giveth him it, and taketh that of him which himself needeth: yet every one of them may take any thing he hath need of from whom he pleaseth, without any change. Above all, towards God they are very religious: for before the sun rise they have no prophane talk, but they make certain vowes and praiers after the custome of their countrey, as it were praying that it may rise upon them. After this, every one is dismissed to practise the art he knoweth: and when every one hath diligently laboured till five of the clock, they all gather themselves together again, and being covered with linen clothes, so they wash their bodies with cold water: and having thus purged themselves, they have a secret assembly, unto the which no man that is not of their sect is admitted: and so they come into the refectory as into a holy Temple, all sitting down with silence, and the baker setteth every man in order a loafe, and the cook every man a messe of pottage of one sort. Then before meat the Priest giveth thanks, and no man may tast any meat before they have made their praiers unto God. Likewise when dinner is ended, they pray again: for both before and after they give thanks unto God the giver of all, and then putting off that apparell as sacred, they apply themselves unto their worke till evening. This done, they do as before, causing their guests to sup with them, if by fortune any come. Their house is never troubled with cries or tumults, for every one is appointed to speak in his turn: so that they who are without the house, esteeme their silence as some sacred mystery. The cause hereof is their continuall sobrietie, and that every one is limited how much he should eat or drink. And although that in all other matters they are ruled by their Governour, yet in these two, to wit, compassionating and helping, they may do as they think good: for every one may when he pleaseth, help those whom he thinketh deserve help: and when they please, give meat to them that are in need. Yet may not they give any thing to their kindred without the leave of their Governour. These men give not place to anger, but refraine from wrath, keep their promise, and maintaine peace, and account every word they speak of more force, then if they had bound it with an oath: and they shun oathes worse then perjurie: for they esteeme him condemned for a lyer, who is not beleevied without he call God to witnesse. They studie diligently ancient Writers, chiefly gathering out of their writings, what is most convenient for the soule and the body. Out of them they learn remedies for diseases, and medicinable hearbs, and what is the proper effect of every stone. Those who are desirous to be of their order, do not straightway converse with them, but for a year before, they live out of their Colledge, and have the same diet, giving them also a little hatchet, and such a girdle, as is before spoken of, and a white garment. But at the yeers end, if they perceive him to be continent, then they take him into their refectory, and he is made partaker of purer waters (to the end he may continue chaste) yet is he not admitted in common amongst them: for two yeers after this his triall, they observe his life and manners: and at last, when he is thought worthy, then is he admitted to their common companie. And before he be received to the common table, first he protesteth with great and solemne oathes, that he will worship God, and observe justice and fidelity towards all men, and neither willingly hurt any man, nor injure any one for another mans command, but that he will alwaies hate the wicked, and assist the good, and ever keep his faith to all, but especially to his superiours. For no man can obtaine the power of principality, without the will and good pleasure of God: and that if he be put in authority over others, he never will abuse it to the prejudice of those that are under him, and neither ex-

The year of the world, 3973. after Christs Nativite, i. i.

The Essenss hospitallity.

The Essenss apparell.

Their religion and labour.

The Essenss in compassion and helping others, have free choice, in other things they are ruled by their Governour.

The Essenss swear not.

The Essenss vowes and edevanants.



The year of the  
world, 3973.  
after Christs  
Nativity, 11.

The Effians  
circumspect  
in justice.

The Effians  
reverence the  
Sabbaths.

The Effians  
live a long  
time.

The Effians  
constancy in  
the war with  
the Romanes.

The year of the  
world, 3979.  
after the Nati-  
vity of Christ,  
17.

The Effians  
esteeme the  
soules immor-  
tall, but they  
believe not  
the resurrecti-  
on of the  
dead.

The Grecians  
opinion of the  
soules of man.

ceed the rest in apparell, nor in any other ambitious pompe: that he will alwaies love the truth, and ever endeavour to confute liars; and that he will keep his hands from stealing, and his soul pure from all unjust gain: and that he will not conceal any mysteries, or secrets from his companions, nor reveal them to any strangers, although he should be thereto compelled by death. Adding moreover, that they will never deliver any doctrine, save that which they have received, and that they will avoid theft, and diligently keep the books of their doctrine, and the names of Angels. And with these oathes they try, and as it were arme those who enter into their order. Those of their congregation, who shall be condemned, they thrust out of their company: and whosoever is so punished, for the most part dieth a miserable death; for having once taken his oath, it is not lawfull for him to take meat of any stranger, so that feeding on grasse like beasts, at last he perisheth through famine. For which cause oftentimes they moved with compassion, receive many into their order againe, even ready by famine to yeeld up the ghost, judging them to have endured penance enough for their offences, who with famine were almost brought unto deaths doore. They are very severe, and just in their judgement; and to decide any matter, there is never fewer of them then a hundreth, and that which by them is agreed upon, is an irrevocable sentence. Next after God they reverence the lawmaker, in so much as if one revile him, they forthwith condemne him to death. They greatly reverence old men, and a multitude: so that if ten of them sit together, no man of them must speak without he be licenced thereto by nine of the company. They also must not spee in the midst of the assembly, nor on the right hand. And they are more severe then any other Jews in observing the Sabbaths: and they do not onely abstaine from dressing meat that day, but also they may not remove any vessell out of his place, nor go to the privy. Vpon other daies they dig a pit a foot deep into the ground with the hatchet, which (as we before said) every one at his entrance into their order hath given him, and then covering themselves diligently with their garment, lest they should do injury to the light of heaven, in that pit they ease themselves, and then cover their ordure with the earth they took out of the pit, and this they do in most secret places.

And although this purging of their bodies be naturall, yet do they by washing purifie themselves after it, as after great uncleannesse. Furthermore they amongst themselves are divided into foure orders, according to the times which they have taken to follow this exercise of life, and they who are juniors, are so far different from the seniors, that if they do but touch one of them, they presently purifie themselves, as though they had been profaned by a stranger. They are long lived, so that most of them live a hundreth yeers, which I judge is by reason of their well ordered diet and their temperancy. They contemne adversity, and by counsell and discretion overcome torments. They preferre an honorable death before life. And the wars which the Jews made against the Romanes, shewed what courage and hardi- nesse they have in all things. For being then compelled by breaking of the members of their bodies, & fiery torments, and all kinde of tortures which were laid upon them, to revile their lawmaker, and to eat any meat forbidden: yet could they not be forced to any of these; neither would they intreat the torturers, nor shew any sorrow amidst their torments. Nay, in the very midst of their griefes and paines they scoffed at their tormenters; and laughing, joyfully yeelded up their souls as though they hoped to receive them againe. For it is an opinion amongst them, that the body is corruptible, and that the matter thereof is not perpetuall: but yet the soules remaine for ever immortall, who passing out of a most pure and subtle aire, wrap themselves in bodies as in prisons, being as it were drawn thereunto by a naturall inclination. And when they are delivered out of these carnall bonds, then presently as freed from a long bondage, they joyfully mount a loft. And of the good soules they say, as did the Grecians; that they live beyond the Ocean seas in a place of pleasure, where they are never molested with raine, nor snow, nor heat, but have alwaies a sweet and pleasant aire coming out of the Ocean. But the wicked soules (as they say) go into a place very tempestuous, where there is alwaies as it were winter weather, alwaies full of lamentations of those, who for ever are to be punished. But I judge that the Greeks are of this opinion, when they say there is an Ile for the vertuous, whom they call Heroes and half-gods: and that the soules of the wicked go to a place in hell, whereas it is fained, some to be tormented, as *Sisyphus*, *Tantalus*, *Ixion*, and *Tithus*. Which they did first invent for this purpose, because those who are of good disposition, are made better in this life, by hope of some reward in the life to come: and the wicked are (as they thought) hereby restrained for feare of eternall torments, which if they continue in wickednesse they shall endure. This is the Effians Philosophy touching the immortality of the soule: wherein they propose an inevitable allurements to those who have once tasted of their Philosophy. There are also some among them, who promise to foretell



**A** foretell things to come, who from their tender age have studied and followed holy books, divers purifications and sayings of the Prophets: and their divination seldome faileth.

The year of the world, 3979<sup>th</sup> after Christs nativity. 17.

The Essians prophecy. There is a colledge of the Essians that differeth from the former in the point of marriage.

There is another colledge of these Essians agreeing with the former, both in apparell, meat, and kinde of life, and observe the same laws and ordinances; onely they differ in the opinion of marriage, affirming that they who abstaine from marriage, do cut of the greatest part of mans life, to wit, succession of mankind. For (say they) if all men should follow that opinion, presently all mankind would perish: yet notwithstanding these people are so continent, that for three yeeres space they make triall of the women they are to marry; and when they have proved them fit to beare children, then they marry them. None of them must lye with their wives when they are with childe, to shew that they do not marry to satisfie lust, but for to have children. When their wives wash themselves, they are covered with a garment as the men are: and this is the maner and custome of this sect. Of the two former sects, the Pharisees are said to be most skilfull in interpreting the law, and are of opinion that all things are to be attributed to God, and Fate, and that every man may of his own power do good or ill, yet (say they) destiny helpeth in every action: and that the soules of men are all incorruptible but onely the soules of good men go into other bodies, and the soules of wicked men are sent into everlasting paine. But the Sadduces deny Fate and Destiny and affirme that God is the author of no evill, avowing likewise that a man hath free will to do well or ill, and every man may chuse whether he will be good or bad: and they generally deny both paines and rewards for the soules after this life. The Pharisees are sociable and loving one to another: but the Sadduces are at discord among themselves, living like savage beasts, and as uncourteous to their own sect as to strangers. This is all which I have to speak concerning the Philosophers among the Jews. Now I will return to my purpose.

The second sect, of the Pharisees.

The third of the Sadduces.

## CHAP. VIII.

Of the Cities which PHILIP and HEROD builded, and of PILATES government.

**A** RCHELAUS his Ethnarchie being now made a Province, the rest of his brethren, to wit, Philip and Herod who was surnamed Antipas, governed their Tetrarchies. And Salome dying left unto Julia by her Testament the Toparchie which she ruled, as also Jamnia and a ground set with palme trees in Phasaelis. When Tiberius Caesar after the death of Augustus was made Emperour of Rome, after that he had reigned seven and fifty yeeres, six moneths, and two dayes, Herod and Philip remaining in their Tetrarchies, Philip builded a City neer unto the head of Jordan in the countrey of Paneade, and called it Casarea; and another he built in the lower part of Gaulanitis, and named it Julias: Herod in Galilee built the City called Tiberias, and another in Peræa on this side Jordan, which also he named Julias. Pilate being sent by Tiberius to be Governor over the Jews, caused in the night time the statua of Caesar, to be brought into Jerusalem covered: which thing within three daies after caused a great tumult among the Jews; for they who beheld it, were astonished, and moved, as though now the law of their countrey were prophaned: for they hold it not lawfull for any picture or image to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the fields adjoyning, and they went presently to Pilate then at Casarea, beseeching him earnestly that the Images might be taken away out of Jerusalem, and that the lawes of their countrey might remaine inviolated. When Pilate denied their suite, they prostrated themselves before his house, and there remained lying upon their faces, for five dayes and nights never moving. Afterward Pilate sitting in his tribunall seat, was very carefull to call all the Jews together before him, as though there he would have given them an answer: when upon the sudden a company of armed souldiers (for so it was provided) compassed the Jews about with a triple rank: the Jews were hereat amazed, seeing that which they expected not. Then Pilate told them, that except they would receive the Images of Caesar, he would kill them all; and to that end made a signe unto the souldiers to draw their swords. The Jews, as though they had agreed thereto, fell all down at once, and offered their naked necks to the stroke of the sword, crying out that they would rather lose their lives, then suffer their religion to be prophaned. Then Pilate admiring the constancy of the people in their religion, presently commanded the statues to be taken out of the City of Jerusalem.

An. l. 18. c. 5.

The year of the world, 3997<sup>th</sup> after the nativity of Christ. 35

The people would not condescend to Pilate to allect their countrey laws.

Pilate admiring the constancy of the Jews in their religion, sent the statues from Jerusalem.

The year of the world, 3998<sup>th</sup> after the Nativity of Christ. 36.

After this he caused another tumult amongst them, for they have a sacred treasure called Corban, which Pilate used to bring water in unto the City, foure hundred furlongs off: for



The year of the  
world, 3998.  
after Christs  
Nativity, 33.

Pilate beateh  
the leditions  
with clubs.

The year of the  
world, 4001.  
after Christs  
nativity, 39.

Agrippa Ari-  
stobulus sonne  
hateh Tiberi-  
us, and insinu-  
ateh himself  
into Caius  
Caligulas  
friendship.  
Tiberius  
reigned 22  
years, six  
moneths, and  
3. dayes.  
Caius Caesar  
giverh the Te-  
tarchy to  
Agrippa Ari-  
stobulus son,  
and maketh  
him a King.  
Ant. l. 18. c. 14  
Herod and his  
wife remain in  
Spain.

The year of the  
world, 4002.  
after Christs  
nativity, 40.

Ant. l. 18. c. 15  
Caius Caesar  
callet and  
reputeth him-  
self a god.  
The fear the  
Jews had of  
Petronius  
army.

The descripi-  
on of Ptole-  
mais.

Sand like  
glasse neer  
Memmons Se-  
pulchre.

this cause the people murmured; so that when *Pilate* came to Jerusalem, they flocked about his tribunall, crying and exclaiming. *Pilate* foreseeing that tumult, caused souldiers secretly armed to mingle themselves amongst the people in private apparell, and commanded them not to use their swords, but to beat those with clubs, whom they saw make such clamors. And when he had thus plotted the matter, sitting in his Tribunall, he gave a signe unto the souldiers; and presently the Jews were beaten: and many of them, partly with blowes, and partly trodden upon by the multitude, died miserably. The multitude amazed at the calamity of those that were slain, held their tongues. For this cause *Agrippa* sonne to *Herod* the Tetrarch, whose father *Aristobulus* *Herod* the King put to death, went to Rome, and accused him to *Caesar*. *Tiberius* not admitting his accusation, he remained still at Rome, and sought the favour of other Potentates there, and especially he revered *Caius* the sonne of *Germanicus*, he being yet a private person: and upon a certain day being with him at a banquet, he stretcht forth his hands, and openly began to beseech Almighty God that *Tiberius* *Caesar* might quickly die, that he might see him Lord of all the world. *Tiberius* having notice hereof by one of his familiar friends caused *Agrippa* to be imprisoned; where he endured a hard and streight imprisonment, untill the death of *Tiberius*, which was six moneths after. After he was dead (having reigned two and twentie yeers; six moneths, and three dayes) *Caius* *Caesar* who succeeded him in the Empire, freed him from prison, and gave him the Tetrarchie of *Philip* who was now deceased, and the Title of a King. When *Agrippa* came into his kingdome, *Herod* the Tetrarch began to envy his estate; and *Herodias* his wife still urged him forward to hope that he should be made a King: for (said she) thou wantest that dignity onely for slothfulnesse, because thou wouldest not go to *Caesar*: for if *Agrippa* be made a King, being before but a private man, how canst thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith perswaded, went unto *Caius* *Caesar*, who greatly reproved his avarice, in so much as he fled into Spaine; for *Agrippa* followed him to Rome to accuse him before *Caesar*: and *Caius* gave unto him *Herods* Tetrarchie. And so *Herod* remained in Spaine with his wife.

#### CHAP. IX.

Of the pride of CAIUS, and of PETRONIUS the President.



*Arus* *Caesar* so abused himself and his authority, that he would be thought to be a god, and be so called. Also he put many noble men of his country to death. He likewise extended his impiety even unto Judaea: for he sent *Petronius* with an army to Jerusalem, commanding him to set his statues in the Temple; and if the Jews refused to receive them, that those who withstood him, he should put to the sword, and lead the rest away captive. Almighty God did otherwise dispose this proud commandment. But *Petronius* accompanied with three legions, and many assistants out of Syria, came with all speed from Antiochia to Judaea: many of the Jews would not beleve any warre towards, notwithstanding that they heard a generall report thereof: and they that beleved it, could not bethinke themselves of any meanes to resist. Suddenly all were in a great feare: for the army was now come to Ptolemais, which City is situate by the sea-shore in Galilee, in a faire field, and on the East side it is compassed about with mountaines, distant from it threescore furlongs, which appertaine unto Galilee; on the South side it is inclosed with the Mount Carmel, which is an hundreth and twentie furlongs off from it: on the North side it is invironed with an exceeding high mountaine, which the inhabitants call the Tyrians ladder: this mountaine is an hundreth pases distant from the City. Two miles from this city there is a river running by, called Belets, a very little one, neer unto which is the sepulchre of *Memnon*, having adjoyning unto it a place of the compasse of an hundreth cubits, worthy of admiration. This place is as it were a round valley covered with sand like glasse, which when many ships coming together take away for ballace, so that they empty the place of it, that place is presently after covered with the like sand again. For there are windes, which as it were upon purpose carry this sand from the higher places round about it thither, and whatsoever is within the mine of metall there; it is presently changed into chrystal or glasse. And that which in my minde is more to be wondered at, is, that the sand being turned into glasse, if afterward any part thereof be cast upon the brinke of this place, it is againe turned into ordinary sand. And this is the nature of that place.

Now the Jews with their wives and children gathered themselves together in the field where the Citie Ptolemais is situate, and humbly besought *Petronius*, first not to violate their countrey



A country laws; and next, to be good unto them. *Petronius*, seeing the multitude of them who humbly sued unto them, and how earnestly they besought his favour, left his army and *Cæsars* statues at *Ptolemais*, and himself went from thence to *Galilee*; and at *Tiberias* called all the Jews and their Nobilitie together, recounting to them the force of the *Romane* army, and *Cæsars* threatnings: adding moreover, that the Jews supplication was indeed a contumely, seeing all nations under the dominion of the *Romanes* (the Jews onely excepted) had already placed *Cæsars* statues in their temples among the rest of their gods: and herein they did as it were revolt from the Empire, and injure the President. They answered, it was against their laws and custome of their country: for it was not lawfull for them to have the Image of God, much lesse of a man; and that they were not onely forbidden by the law to have an image in the Temple, but also to have it in any other prophane place. *Petronius* suddenly answered: Well, I must do my Lords command: for if I do not, but spare you, I shall be justly punished: and not I, but he that sent me, will fight against you. For I my self, as well as you, must do as I am commanded. At these words the whole multitude cried out at once; that before they would see their religion violated, they would willingly suffer themselves to be destroyed. When the noise of the people was ceased, *Petronius* said; Are ye then prepared and minded to fight against *Cæsar*? The Jews answered, We every day offer sacrifices for *Cæsar* and the *Romanes*. But if *Cæsar* would needs place his image in their Temple, he must first offer their whole nation for sacrifice: for they would willingly with their wives and children offer themselves to any that would kill them: Hereat *Petronius* greatly marvelled, being moved to compassion when he beheld the constancy of the Jews in their religion, and so great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he assembled onely the Nobility of the Jews, one by one, compelling them to accord to *Cæsars* command, and spake publicly to the people, sometime admonishing them, otherwhile threatening them, and putting them in minde of the power of the *Romanes*, and *Cæsars* indignation, and that he must of necessitie do as he was commanded. But they were moved by none of these. And *Petronius* fearing the ground would be left untilld (for it was now seed time, and all the people had remained idle in the Citie for fiftie dayes space) calling them together, he said, that he would go about a thing which might greatly endanger himself. For (said he) I will either (God working with me) appease *Cæsars* wrath, or else I will lose mine own life to save such a multitude as you are. And dismissing the people, who made daily prayers to God for him, he led the armie from *Ptolemais* unto *Antiochia*, from whence he presently sent unto *Cæsar* in all hast, recounting unto him with how great an armie he went into *Judæa*, and that all the whole nation made supplication unto him: whose request and humble suit if he denyed, he must utterly destroy the men and their country: for they had constantly remained in their country religion, and vehemently resisted any new law. *Caius* writ an answer of these letters unto *Petronius*, threatening that it should cost him his life, because he made no more hast to execute his command. The messengers that brought these letters, were tossed in a tempest upon the Sea three whole moneths together: and others coming after them to bring news of *Caius* his death, had a prosperous winde; so *Petronius* received the letters of *Caius Cæsars* death twenty E and seven dayes before the other threatening letters came.

## CHAP. V.

Of the Empire of *CLAUDIUS*, and of the reigne and death of *AGRIPPA*.

**C**aius *Cæsar* being slain by treason, when he had reigned three yeers & six moneths, *Claudius* was made Emperour by the armie which was at *Rome*. The Senate by the instigation of the Consuls *Sentius Saturninus*, and *Pomponius* the second, commanded three legions of souldiers to keep the Citie, during the Councell holden in the Capitoll: and for *Caius Cæsars* crueltie they determined to fight against *Claudius*, intending to reduce the Empire to the ancient government; that as before-time, so for ever after, those should rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to *Rome*, and the Senate sent unto him, requesting him to come and be one of their Councell. *Claudius* also desired him to take part with the armie, intending to use his help where need required. *Agrippa* perceiving that *Claudius* was already as it were Emperour for his power, he took part with him: who presently sent him as Embassadour to the Senate, to tell them his purpose; how that first of all, the souldiers, whether he would or no, set him in that dignity, and it had been in him an indiscreet part to have forsaken such

The year of the world, 4002. after Christs Nativité, 40.

*Petronius* certifieth the Jews of the *Romanes* power, and *Cæsars* threatns.

The constancy of the Jews.

*Petronius* once more assemblith the Jews, and threatns them.

*Petronius* sendeth to *Cæsar*, and signifieth the Jews supplication.

*Petronius* receives letters of *Cæsars* death.

The year of the world, 4005. after the nativité of Christ, 43.

An. 119. c. 3. *Caius* reigned three yeers and six moneths. *Agrippa* is choosen both betwixt the Senate and *Claudius* for an arbitrer.



The year of the  
world, 4005.  
after Christs  
Nativity, 43.

The Senates  
answer to A-  
grippa.

The Senate  
follow the  
souldiers to  
Claudius.

Claudius ho-  
nourably en-  
tertaines the  
Senate.  
Agrippas  
kingdome.

The year of the  
world, 4008.  
after Christs  
Nativity, 46.

Ant. lib. 19.  
cap. 5.  
Agrippa, after  
hee had reig-  
ned three  
yeers in Ca-  
sarea, dies.  
Herod, after  
he had reig-  
ned in Chal-  
cis, dyeth.  
Ant. l. 19 c. 7, 8  
Alexanders &  
Aristobulus  
genecalogie.

an offer at the souldiers hands, who did it for good will: nay, if he had refused it, his life should be in continuall danger, for it was sufficient cause of envy that he had been elected Emperour. Moreover, he purposed to rule, not as a Tyrant, but as a most milde Prince: for he would be contented onely with the title of an Emperour, and do nothing without the common consent of them all. And although he was not naturally inclined to modest and courteous behaviour, yet he had a sufficient example to beware that he abused not his authoritie, by *Caius Cæsars* death. *Agrippa* bare his message to the Senate, who answered (as though they trusted to their souldiers and learned counsell) that they would not thrust themselves into wilfull bondage. *Claudius* receiving this answer, sent *Agrippa* again to tell them, that nothing could cause him to betray them, by whom he was made Emperour: and that he was forced to make warre against them, with whom he was very loath to strive, and therefore willed them to chuse a place out of the City for the battell to be fought in: for it stood with no reason to deface the City with civill warres and massacres for the obstinacie of some few. *Agrippa* did also this message to the Senate: and one of the souldiers that were for the Senate drew his sword, and said; Fellow souldiers, what should move us to massacre our friends and kindred, and parents, who follow *Claudius*? especially, seeing we have an Emperour with whom we can finde no fault, unto whom we should rather go forth with in-treaties then with arms. When he had said this, he passed thorow the midst of the Court, and all the souldiers followed him.

The Senate, being thus left desolate, and the Lords abandoned of their force, began to be in great fear: and seeing it was no standing out for them, they followed the souldiers, and went to *Claudius*. Before the Citie walls there met them some that endeavoured to shew themselves dutifull to *Claudius* for his fortune sake, having their swords drawn, and they almost killed five, before *Cæsar* understood the outrage of the souldiers: and they had done it, had not *Agrippa* ranne and told him of the matter, saying, that if he did not presently appease the souldiers fury, now raging against the Citizens, all his Nobilitie would presently be extinguished, and he should be left an Emperour of a desolate place. When *Claudius* heard this, he repressed the souldiers fury, and very honourably received the Senate into his camp, and went forth presently with them, and offered sacrifice to God (as the manner is) for the good estate of the Empire. Also, he presently made *Agrippa* King of all his fathers dominions, giving him likewise that which *Augustus* gave *Herod*, to wit, Trachonite and Auranite, and beside them another kingdome, called the kingdome of Lysania, and published this his gift by an Edict unto the people, and commanded the Senate to engrave that donation in brazen Tables, and to place it in the Capitoll. Moreover, he rewarded his brother *Herod*, who was his kinsman, with the kingdome of Chalcis, and married him to the Queen *Bernice*. *Agrippa* received greater revenews of his kingdome then he could desire, which he spent not vainly, but in building such a wall about Jerusalem, as, had he finished it, the Romans could never have taken it: but before he could end that work, he died in Casarea, having reigned three yeers with the title of a King, and other three yeers before in the state of a Tetrarch. He left behinde him three daughters which he had by *Cypris*, *Bernice*, *Mariamme* and *Drusilla*, and one sonne by the same wife, named *Agrippa*: who, because he was very young, *Claudius* reduced the kingdome into a Province, and made *Cestius Festus* Governour thereof. But after him, *Tiberius Alexander*, who nothing violating the laws of the nation, ruled them in peace. After this, *Herod* King of Chalcis departed, leaving behinde him two sonnes, which he had by his brothers daughter *Bernice*, to wit, *Bernicianus* and *Hircanus*: and by his first wife *Mariamme*, *Aristobulus*. His other brother also, *Aristobulus*, died a private person, leaving one daughter, *Iotapata*. And these were the posteritie of *Aristobulus*, King *Herods* sonne, and *Herod* had *Alexander* and *Aristobulus* by *Mariamme*, whom he put to death: but *Alexanders* posteritie reigned in the greater Armenia.

## CHAP. XI.

Of divers tumults in Iudæa and Samaria.

The year of the  
world, 4011.  
after Christs  
Nativity, 49.



**A**FTER the death of *Herod*, who reigned in Chalcis, *Claudius* created *Agrippa* the sonne of the former *Agrippa* King of Chalcis in his uncles kingdome: and *Cumanus* was made Ruler of the other Province after *Alexander*, under whom there were many tumults and new calamities, which befell the Jews. For when they were assembled together at the feast of unleavened bread in Jerusalem, the Romane souldiers



**A** 'diers standing in the porch of the Temple (for alwayes armed men kept that place upon festivall dayes, lest the people gathered together should make any tumult) one of the souldiers, taking up his coat, turned his bare buttocks against the Jews faces, speaking words as unseemly as was his gesture. Whereat the whole multitude began to murmure; so that they flocked about *Cumanus*, requesting him to punish the souldier for this misdemeanour: and some of them, rash young men, and as it were prone to sedition, began to revile the souldiers, and threw stones at them. Then *Cumanus*, fearing that the whole multitude of the Jews would violently rush upon him, called unto him many armed souldiers, and sent them into the porch of the Temple. The Jews being in great fear fled and left the Temple, and there was such a throng, that as they rushed out to flee, above ten thousand people were preft and trodden to death: so that this festivall day was turned into wofull lamentations and mournings in every place. This calamity was increased afterward by a company of theeves: for neer Bethoron one *Stephanus*, servant unto *Cæsar*, carried some household stufte, which the theeves took from him in the high way. But *Cumanus*, sending for those in the villages next adjoyning, to make enquiry of these theeves, commanded them to be bound and brought unto him, because they had not taken the theeves: in one of which villages a certain souldier finding the book of the holy Scripture, cut it in pieces and burnt it. Hereupon the Jews gathered themselves together from all places, as though their religion were now violated: and drawn by the force of their superstition as with an engine, all of them at one call went to *Cæsarea* to *Cumanus*, there beseeching him, that the souldier, who had blasphemed God and their law, might not escape unpunished. But *Cumanus* perceived, the Jews would not be appeased without some satisfaction: wherefore he condemned the souldier to death, and sent him to execution before their faces; which done, they all departed.

At last there arose a tumult between the Galileans and Samaritanes; for at a village called Geman, situate in the great field of Samaria, a certain Galilean, of the number of the Jews that came to the feast, was slain: for which fact many Galileans ranne to fight with the Samaritanes: and the nobilitie of the countrey went unto *Cumanus*, requesting him, before any more harm were done, to go into Galilee, and punish the authors of this evill. But *Cumanus*, being busied in greater affairs, sent them away without granting their request. When this murder was known in Jerusalem, all the multitude left the solemnitie of the day, and went into Samaria without any guide, refusing to be restrained by the Nobilitie. Of this their tumult and sedition the sonne of *Dineus*, called *Eleazar*, and one *Alexander*, were Captains; who with violence entring the borders of the countrey of Acrebatena, killed man, woman and childe, sparing no age, and burning the towns. When *Cumanus* heard this, he took a cornet of horsemen, called the Sebastians, to come and help them that were thus oppressed, and so took and killed many of them who took part with *Eleazar*. Now the Nobles of Jerusalem came out to the rest of that multitude, which so wasted Samaria, clothed in sackcloth and ashes upon their heads, beseeching them not to seek revenge upon the Samaritanes, as thereby to move the Romanes to destroy Jerusalem, and to be mercifull to their countrey, the Temple, their wives and children, and and not at once hazard all, and overthrow their whole countrey and Nation in revenging the death of one Galilean. The Jews hereby were pacified, and departed. At the same time many conspired together to rob and steale (as most commonly people by long peace grow insolent) so that they robd in every part of the countrey, and they that were most strong and able, offered violence to those that were weaker. Then the Princes of Samaria went to Tyre, beseeching *Numidius Quadratus*, being Governour of Syria, to revenge them of those that so robbed and spoyled their countrey. There was also the nobilitie of the Jews, and *Ionathas*, the sonne of *Ananus*, who was high Priest, who defended the Jews against the Samaritanes accusations; affirming, the Samaritanes to have been cause of that tumult in killing the Galilean: and after, that *Cumanus* was cause of the rest of their calamities, who refused to punish the murderers. *Quadratus* for that time sent away both parties, promising them that when he came into their countries, he would diligently enquire of the matter: and coming from thence to *Cæsarea*, he crucified all those whom *Cumanus* took alive. And departing from thence to Lydda, he heard the Samaritanes complaints, and sent for eighteen men whom he understood for certain to have been in that broil, and beheaded them, and sent the two high Priests, *Ionathas* and *Ananias*, and his sonne *Ananus*, with some of the Nobility of the Jews to *Cæsar*, and also the chief of the Samaritanes. He likewise commanded *Cumanus* and *Celer* the Tribune to go to Rome, and yeeld account unto *Claudius* for that which they had done in that countrey.

This done, he went from Lydda to Jerusalem: and finding there the multitude celebrating the

The year of the world, 4021. after Christs nativity, 49.

A filthy fact, and speech of a souldier against the Jews on a festivall day. *Cumanus* fraeth the peoples rage. Some tenne thousand men thronged to death.

A souldier cuts the book of the holy Scripture in pieces and burneth it.

The year of the world, 4024. after the nativity of Christ, 52.

The souldier executed, that burned the Bible. A Galilean slain in Samaria.

*Eleazar* and *Alexander* two Princes of the Jews, exercise much cruelty.

Conspiracy in robbery.

*Quadratus*, Governour of Syria, heareth the Samaritanes and Jews. *Quadratus* giveth sentence betwixt the Jews and Samaritanes.



The year of the  
World, 4014.  
after Christs  
Nativity, 52.

Claudius sen-  
tence against  
some Samarit-  
anes, Cuma-  
nus and Ce-  
ler.  
Claudius  
dies, and Ne-  
ro succeeded  
him.

The year of the  
World, 4015.  
after Christs  
Nativity, 53.

Nero killeth  
his brother,  
his mother  
and wife.

the feast of unleavened bread, without any tumults or disorders he returned to Antiochia. **C**  
**C**æsar at Rome hearing the allegations of *Cumanus*, and the Samaritanes (*Agrippa* was also there earnestly defending the cause of the Jews, as also *Cumanus* was assisted by many potentates) he pronounced sentence against the Samaritanes, and commanded three of their chief Nobility to be put to death, and banished *Cumanus*, and sent *Celer* the Tribune bound unto Jerusalem, that the Jews might draw him about the Citie, and then cut off his head. This done, he sent *Felix* brother to *Pallas* to rule Judæa, Samaria and Galilæa. And he preferred *Agrippa* from Chalcis to a greater kingdome, making him King of that Province whereof *Philip* had been Ruler, to wit, Trachon, Batanæa and Gaulanitis, adding thereunto *Lysanias* kingdome, and the Tetrarchy whereof *Varus* was Governour: And having reigned thirteen years, eight moneths, and thirty dayes, *Claudius* departed this life, leaving *Nero* to succeed him, whom by the perswasions of his wife *Agrippina* he adopted to the Empire, having a lawfull begotten sonne of his own, named *Britannicus*, by his former wife *Messalina*, and a daughter called *Octavia*, whom he married to *Nero*, he had also another daughter by *Agrippina* named *Antonia*. How *Nero* abused his wealth and felicitie, and how he slew his brother, mother and his wife, and afterward raged against all his kindred, and how in a mad vain he became a player upon a stage, because it requireth a long narration, I wil speak nothing thereof.

## CHAP. XII.

Of the tumult in Iudæa under *FELIX*.

The year of the  
World, 4018.  
after Christs  
Nativity, 56.

Ant. lib. 20.  
cap. 11.  
*Felix* surpris-  
eth Eleazar,  
the Captain of  
the theeves and  
many others,  
& sends them  
bound to  
Rome.  
Another sort  
of theeves  
who at noon  
dayes went  
about the city  
to myrther  
men.  
Jonathan the  
high Priest  
with many o-  
thers slain.  
Ant. lib. 20.  
cap. 12.



Herefore I will begin to recount what *Nero* did against the Jews. He made *Aristobulus*, *Herods* sonne, King of the lesser Armenia, and joyned unto *Agrippas* kingdome four cities, and the ground belonging unto them: two of them, Abila and Julias, were in the countrey of Peræa; the other, Tarichæa and Tiberias, were in Galilee: and he made *Felix* Governour over the rest of Judæa. This *Felix* took *Eleazar*, Captain of the theeves, after he had robbed and spoiled the countrey twenty yeeres, and many more with him, and sent them bound to *Cæsar*: and he crucified a great number of them, who either were theeves, and his confederates, or else such as assisted him. The countrey was no sooner cleansed from these, but presently another sort of theeves arose in Jerusalem, called *Sicarii*, with short swords, who at high noon in the midst of the Citie killed many in everie place: and especially at the celebrating of holy feasts they mixt themselves with the multitude, having short swords under their coats, and therewithall killed those to whom they bare any grudge; and when men fell down dead, they among the rest complained of this wickednesse. By this deceitfull means they were a long time unsuspected and unknown. And first of all, they killed *Jonathan* the high Priest, and after him every day some were slain; and the Citie was put in a fear worse then death it self: for each man every moment expected death, as though it had been amidst open warres: likewise every one cast a diligent eye upon those that came neer him; also no man trusted his familiar friends: and yet were they murdered, whilest they were looking about them to escape danger. So cunningly did these theeves cover and conceal their actions. Moreover, there arose another sort of mischievous people, who did not so much harm with their hands as the first, but with their impious counsel more, and did no lesse trouble the quiet estate of the Citie then did the theeves. These people being vagabonds and juglers, desiring alteration under pretence of religion, made the people as it were mad: for they went into the wilderness, affirming, that there God would shew them tokens of their libertie. *Felix*, perceiving that their action tended to rebellion, sent an army of horse and foot against these people, and killed a great many of them.

An Egyptian  
Prophet ga-  
thereth wel-  
nigh 30000.  
men.

*Felix* over-  
throweth the  
Egyptian.  
The theeves  
and Magicians  
work much  
mischief to  
many men.

But a certain Egyptian, a false prophet, caused a farre greater massacre among the Jews then that was: for being a Magician, he came into the countrey; and calling himself a prophet, he gathered unto him almost thirty thousand Jews, who were by his Magick arts seduced: and leading them from the wilderness to mount Oliver, he determined from thence to go to Jerusalem, and to drive back the forces of the Romanes, and to use his autoritie over the people. He had for his guard those that came to follow him. *Felix*, foreseeing his intent, met him with his legions of armed Romanes: whom the other Jews assisting, & fighting against him, the Egyptian with a few fled, and many that were with him were taken and committed to prison, and the rest of the multitude dispersed themselves every one in his countrey. These being thus repressed, the other part (as it hapneth in a sick body) began to rise: for some of the Magicians, & the theeves being gathered together, they brought many unto misery, and as it were exhorted them to liberty, threatening present death to those that obeyed



**A** obeyed the Romanes; so that they forc't them who were contented with their subjection to the Romanes, to disobey them. These people being disperst all over the countrey, robbed and sacked Noblemens and rich mens houses: Moreover, kild them, and fired the villages, so that all Judæa was in extreame feare of them, and every day their crueltie increased.

The year of the world, 4020. after Christs Nativity, 50.

Ant. lib. 10. cap. 13.

At this time arose another tumult at Cæsarea, by a sedition raised between the Jews that dwelt there, and the Syrians. The Jews challenged the Citie to be theirs, because it was founded by *Herod*, who was a Jew. But the Syrians denying nor but that the builder of the Citie was a Jew, yet they affirmed that it belonged to the Gentiles: for (said they) it had not been lawfull for the Founder to have placed in it shrines and statues, if he had meant that it should have belonged to the Jews. So that hereupon there arose a great controversie among the Jews and Syrians, inasmuch as the one fought against the other, and every day those that were the hardiest of both parts fought together. For the eldest sort of the Jews could not restrain those of their nation from being seditious: and the Greekes scorned to give place to the Jews. The Jews overcame them in riches and strength of body, and the Græcians overcame the Jews by help of souldiers: for a great company of the Romane army came thither out of Syria, and they were ready to assist the Syrians, because they were as it were of their kindred and consanguinitie. The captains of the souldiers endeavoured to appease the tumult, and took those that were most seditious on both parts, and beat them, and cast them in prison. But the punishment of those that were apprehended, terrified not the rest: nay, they were hereby made more seditious. When *Felix* saw this, by a streight Edict he banisht those who were most seditious, out of the Citie: and those that obeyed not, he sent souldiers and slew them, suffering their goods to be taken by the souldiers. The sedition being still on foot, he sent the Nobilitie on either part to *Nero*, to plead their right and title. *Festus* succeeded *Felix*, who diligently persecuted them that troubled the countrey, and destroyed many thieves.

A fight betwene the Jews and Syrians about Cæsarea.

Sedition and slaughter among the Jews.

The year of the world, 4024. after Christs Nativity, 54.

## CHAP. XIII.

of *ALBINUS* and *FLORUS*, *Præsidents of Judæa*.

**B**UT *Albinus*, who succeeded *Festus*, followed not his steps: for there was no iniquitie so great wherein he was not plunged. Furthermore, he did not onely take away by force mens goods from them under colour of justice, and at his own pleasure exact a greater tribute, but also freed and let loose any one whom either the souldiers of the Citie took, or his predecessors had left in prison, so that their friends would give a piece of money: and they only, who were not able to give money, were imprisoned as most hainous offenders. At this time, they in Jerusalem that desired alteration, began to take courage, and those that were rich among them fee'd *Albinus* with money, to permit them to be seditious, and the common people that could not be in quiet, joynd themselves with *Albinus* favourites: and each of them had a troupe of thieves after him. But *Albinus* himself was over them all as a tyrant, and a prince of thieves; and he used the help of his guard to rob the meaner sort: so they, whose houses were sacked and spoyled, were glad to hold their peace; and they, who yet had escaped, were glad to be very officious towards those who deserved death, for feare they should suffer the like. In generall, no man could trust one another: there were then many tyrants, and from that time the seeds of captivitie, which after befell, began to take roote.

Ant. lib. 20. cap. 15. *Albinus* *Præsident* of Judæa full of all wickednesse.

The seditious bribe *Albinus* to winke at their robberies.

Notwithstanding that *Albinus* was of such behaviour, yet *Gessius Florus*, who succeeded him, so behaved himself, that in comparison of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things secretly and craftily, but *Gessius* committed any iniquitie how great soever, so openly, as though he gloried in his impietie; and behaved himself, not as a ruler of the countrey, but as a hangman sent to execute malefactors; omitting no manner of theft, nor any means whereby he might afflict the people. Where he ought to have shewed pitie, there was he a tyrant; and where he ought to have been ashamed, there he shewed himself shamelesse. No man ever could invent more means to obscure truth, and devise more ways to do harme then he: for it sufficed him not, for his own gaine to abuse men one by one at his pleasure, but he wasted and spoyled whole cities at once, and destroyed the people in great multitude. Nay, he was not ashamed by the publike voice of a cryer, to proclaime it thorow the whole countrey lawfull for any one that would, to rob and steale, so that they would bring him a part of their booty. In brief, his crueltie was such, that the countrey was almost left desolate, people forsaking their own native home, and fleeing into strange lands. And all the time that *Gessius Gallus* was Governour of Syria, no man durst

The year of the world, 4028. after Christs Nativity, 58.

Ant. lib. 20. cap. 16.

*Gessius Florus* succeeded *Albinus*, and proved worse then *Albinus*.

The covertnesse of *Florus* spyleth whole cities.



The year of the  
world, 4028.  
after Christi  
Nativity, 66.

Cestius Gallus  
appeareth the  
people, and re-  
quireth a miti-  
gation of Flo-  
rus severitie.

The begin-  
ning of the  
warre of the  
Jews the 12.  
yeer of Neros  
reign.

Ant. lib. 20.  
cap. 17.  
The causes of  
the warre of  
the Jews.

The year of the  
world, 4030.  
after Christi  
Nativity, 68.

Florus perjury  
and deceit to-  
ward the Jews.

The conflict  
of the Jews  
with the Ca-  
sareans.

Florus impris-  
oneth 12. of  
the chiefest  
Jews in Ca-  
sarea.

Another cause  
of warre raised  
by Florus.

ghe to him to make any complaint against *Florus*. But when at the feast of unleavened bread *Gallus* came to Jerusalem, there met him a multitude of the Jews above 300000, all beseeching him to help and succour their afflicted countrey, and banish *Florus*, who was the very plague of their nation. Yet *Florus* was so impudent, that being with *Gallus*, and hearing these cries against him, he was no whit moved thereat, but laughed at it. *Cestius* for that time appeased the people, promising that hereafter he would make *Florus* more gentle unto them, and so returned to Antiochia. *Florus* conducted him to Casarea to stop his mouth with lies, devising with himself how to make the Jews rebell, and that he thought was the safest means to cloake his villanies: for if they continued in peace and obedience, he feared, that some of them would accuse him before *Cesar*: marry, if he could make them revolt, then he hoped that their great fault would shadow his impieties. Wherefore to bring about his purpose, he every day oppressed them with new calamities, forcing them hereby to rebell against the Romanes. At this time the Gentiles of Casarea got the victory over the Jews, and brought letters to testifie that decree before *Nero*. This was the beginning of the wars of the Jews, in the twelfth yeer of *Nero* his Empire, and the seventeenth of *Agrippas* reign, in the moneth of May.

### CHAP. XIII.

OF FLORUS his crueltie against the Jews of Casarea and Jerusalem.

**F**LORUS had no just cause for any of these calamities which he inflicted upon the Jews. The Jews dwelling at Casarea, had a Synagogue neer a piece of ground that belonged to a Gentile dwelling in Casarea. The Jews often sought to compound with him for that piece of ground, offering him farre more then it was worth: but the Landlord of the soile did not only contemne their request, but also to their great grief in that place built Tavernes; so that he left them a very streight and narrow passage to go to their Synagogue. Some young men among the Jews, being very zealous, resisted the workmen, and would not suffer them to build. *Florus*, hearing this, commanded the Jews to let the workmen go forward in their work. The Jews not knowing what to doe, especially one *Iohn*, a Publican, offered *Florus* eight talents to hinder the building: he promised for that money to fulfill their request: and now having it, he presently departed from Casarea, and went to Sebaste without performing any thing, giving as it were occasion of sedition, and as though he had received money of the Nobilitie of the Jews to permit them to fight a certain time. The next day, which was the Jews Sabbath, when they were all assembled to goe to the Synagogue, one of Casarea, a seditious person, took a great earthen vessell, and set it even at the entry into the Synagogue, and upon it did offer birds. This fact so moved the Jews, that they would not be pacified, because it was done in contempt of their religion, and thereby the place was profaned. One part of the Jews that was most modest and wisest, counseld the Jews to complaine to them that were in authoritie: but those who for heat of youth were prone to sedition, began contumeliously to revile their adversaries. For the most seditious of the people of Casarea were also prepared to fight with them, and had caused that to be done before the Synagogue, only to pick a quarrell, and so they fought together. *Iucundus*, Generall of the horsemen, that was left to keep all in quiet, presently came with souldiers, and commanded that vessell to be taken away, and so endeavoured to appease the tumult: but not being able to do it through the violence of them of Casarea; the Jews took the books of their laws, and retired themselves to a place called *Narbata*, belonging to them, which was distant from Casarea threescore furlongs. Twelve of the chief of them, together with *Iohn* the Publican, went unto *Florus*, being at Sebaste, to complain of the injury done unto them, requesting him to assist them, and modestly put him in minde of the eight talents they gave him. But he presently commanded them to be bound and imprisoned, because they had presumed to take and carry their law from Casarea. Hereat those of Jerusalem were greatly moved, yet they shewed it not. *Florus*, as upon set purpose giving occasion of rebellion, sent for seventene talents out of the sacred treasury, pretending that it was to be employed in *Cesar*'s affaires. At this the people was much troubled, calling and crying upon the name of *Cesar*, praying that he would deliver them from *Florus* his tyranny. Some of them being seditious, began to curse *Florus* bitterly, and took a basket, and carried it about, and begged an almes for *Florus*, which they did in derision, as who should say, he were as miserable as beggers that have nothing. *Florus* for all this, left not his avarice, but was more earnest to rob the inhabitants of their goods. So that when he should



**A** should have gone to Casarea to have quieted the sedition, and removed the cause of tumults, as also he had received money so to do, taking an army of horse and foot, he came to Jerusalem, that with the help of the Roman souldiers he might effect his pleasure, and terrifie the whole Citie.

The year of the world, 4030. after Christs Nativity, 68.

The people to pacifie his wrath, went out in courteous sort to meet the army, shewing themselves ready to give them the best entertainment they could, and to receive *Florus* with all honour and reverence. *Florus* understanding of them, sent before him one *Capito* a Centurion, with fiftie horsemen, commanding them to depart, and not to mock him with a pretence of honour, whom they had so hainously abused. And that if they were as good as their words, they should flout and reproach him to his face; and not onely in words, but in deeds shew, that they desired libertie. Herewithall the multitude being terrified, and also that the horsemen that came with *Capito* assaulted them with violence, every one fled before they saluted *Florus*, or did their accustomed duty unto the army: and going every one unto his house, they past the watchfull night in fear and sorrow. *Florus* for that night lodged in the Kings palace. The next day he caused a tribunall openly to be placed, and the high Priest and all the chief of the Jews resorted thither and stood before the tribunall. Then *Florus* sitting in the tribunall seat, commanded them to bring forth presently all those, that had used any opprobrious words against him, threatening to be revenged on them except they did it. The Jews made answer, that the people intended nothing but peace and quietnesse, requesting that they that had offended in words, might obtain pardon. For it was no marvell in so great a multitude, if there were some rash and foolish young men: and that it was unpössible to discern all that offended, seeing every one was now penitent for that which was done, and at least for fear would deny it; and that if he were carefull to conserve and maintain the quietnesse of the nation, and preserve the citie still to obey the Romanes, he then must rather pardon a few seditious for so many good mens sake; then to revenge himself of a few wicked persons, to hurt and molest so many that thought no harm. Hereat *Florus* wrath was increased, and presently he commanded the souldiers to sack the market place (which was the higher part of the City) where things were sold, and put all they met or found unto the sword. The souldiers, who were desirous of gain, having now authority from their Ruler, did not onely sack the place they were sent unto, but also all houses, and murdered the inhabitants. All streets and gates were filled with them that sought to flie, and the dead bodies of them that did light into the souldiers hands: no sort of spoyling was omitted. They also apprehended many of the Nobilitie, and brought them to *Florus*: and he causing them to be whipt, afterward hanged them up. And there were slain that day, of men, women and children (for they spared not infants) six hundreth and thirtie. Which did not afflict the Jews so much, as to see the sudden crueltie and tyrannie of the Romanes; *Florus* then doing that none before durst ever presume to do: for he caused Knights before the tribunall seat to be whipped, and after hanged them up, who though they were Jews born, yet received they that dignitie from the Romanes.

Another occasion of the warre.

*Florus* scorneth the gratulation of the Jews.

*Florus* in his tribunall requirerh them to be yielded unto him, who had spoken ill of him.

The outrage of *Florus* souldiers.

*Florus* souldiers kill 630. Jews in one day.

## CHAP. XV.

Of another oppression of the Citizens of Jerusalem, by *FLORUS* his means.



**A**T the same time King *Agrippa* was gone to Alexandria, to entertain *Alexander*, whom *Nero* sent to be Ruler over Egypt; his sister *Bernice* in the mean while remained in Jerusalem, who seeing the cruelty of the souldiers, was much grieved: and often sent the Lieutenants of her horsemen and her own guard unto *Florus*, requesting him to abstain from the slaughter of the citizens. But he neither regarding the multitude of them that were slain, nor the dignitie of her that intreated, but onely his private gain, and what he could gather by oppression and rapine, denied her request: so that the rage of the souldiers extended it self also against the Queen. For they did not onely before her face beat and kill all that came in their way, but they had also killed her, had she not fled into the palace, where she watcht all night, keeping a trusty guard about her, fearing that the souldiers would break in upon her. She came to Jerusalem to fulfill her vow to God: for it is the custome, that if any be afflicted with grievous sicknesse, or be in any other distresse, they must abide in prayer thirty dayes before they offer sacrifice, and abstain from wine, and shave their hair; which custome Queen *Bernice* then observing, stood also barefoot before *Florus* his tribunall seat, to entreat him: whom he not onely contemned, but also put her in danger of her life. This was done the 16. day of May. The day after, the multitude gathered together in the upper part of the citie in the market place, and with

*Bernice* requirerh *Florus* to pacifie his displeasure against the Jews.

The fury of the souldiers against *Bernice*.

The people exclaim against *Florus*.



The year of the  
world, 4030.  
after Christs  
nativity, 68.

Florus renew-  
eth the dis-  
contents of  
the people.  
Florus subtil-  
ty & treason.

The exhorta-  
tion of the  
Priests and  
Princes to the  
people.

The event  
sheweth Flo-  
rus intent and  
counsell.  
The slaughter  
of the Jews.

The seditious  
for feare left  
Florus should  
seize their  
spoyle, flye to  
the Temple.  
Florus taketh  
the spoyle,  
and entred  
the Temple.  
Florus seeing  
the Jews in-  
expugnable in  
the Temple.  
succaeth his  
violence, and  
leaving a  
band behinde  
him, goeth to  
Cæsarea.

great cries murmured that so many were slain, & especially used contumelious words against *Florus*: which the Nobility and high Priests (fearing their deaths) apprehended, beseeching them to abstain from such words as had already caused that calamitie in the city, and not to provoke *Florus* unto greater indignation. And so the multitude was pacified for their sakes who entreated, and hoped that hereafter *Florus* would desist from such cruelty. *Florus*, when he saw the multitude quieted, was sorry: and that he might again provoke them, he assembled together the Nobility and high Priests, telling them that it would be an argument that the people did not seek alteration any more, if they would go in courteous wise and meet the souldiers which were coming from Cæsarea, whereof were two legions. Having thus assembled the Jews together to go meet the souldiers, he also sent and commanded the Centurions not to salute the Jews, who came to meet them: and if therefore the Jews were offended, and gave any hard speeches, they should fall upon them with their weapons. The high Priests assembling the Jews together in the Temple, besought them to go, and solemnly to meet and entertain the souldiers, for fear of a greater inconvenience. Notwithstanding their counsell, those that were seditious, refused to do as they were requested: and others for grief of them that were slain, took part with the seditious.

Then all the Priests and Levites brought forth the holy vessels and ornaments of the Temple, and with Harps songs, and muscull instruments came before the multitude, beseeching them to endeavour, that the honour and pomp of the Temple might still remain, and not to incite the Romanes through contumelious words to sack the Temple. There might you see the chief of the high Priests with ashes upon their heads, and clothes rent, so that their naked breasts were perceived, and calling every Nobleman by his name, and speaking to all the multitude, requested them not for a small offence, to betray their whole country to them, who still gaped after the destruction thereof. For what commodity should the Romanes reap by the Jews salutation, and what amendment of their miseries could they expect, if they did not go to meet them? Contrariwise, if they would go to them in solemn sort, then they took from *Florus* all occasion of persecution, and saved their country from ruin, and themselves from further calamities. Adding that it was a great shame that such a multitude should be led away with a few seditious persons, and that it was more fit that so many should force those few seditious people to obey them, and joyn with them in opinion.

With these perswasions they did mollifie the malice of the Jews, and also perswade many of the seditious people, some with threats, and some with reverence of themselves to be pacified. And so they going before, all the people followed, and went out to meet the Roman souldiers. And coming neer them they saluted them: who answering nothing again, those of the Jews that were seditious, began to rail against *Florus*, by whose consent this was done: and presently the souldiers apprehending them, did beat them with clubs, and the rest flying, the Roman horsemen pursued them, and trode upon them with their horses. Many were slain, by the Romanes, and more were killed in the throng, one of them tumbling upon another. There was a great throng in the gates of the Citie: for every one hastning and striving to get in, hindred themselves and others. Many died most miserably in that throng, and some were stifled, and some prest to death being trodden upon, so that their neighbors coming to bury them, could not know them. The souldiers also cruelly assaulted them, killing all that they could come unto, and forced the people to go in by the entrance called Bezetha, who desired to recover the Temple and the Castle called Antonia.

*Florus* taking the souldiers with him, pursued them thither, striving to get the Castle, yet did he not prevail: for the people made resistance, and threw down stones from the house top, and killed many of the Romanes: who being overcome with darts cast from aloft, and could not resist the people, who on every side came against them, retired themselves unto the rest of the army at the Kings palace. Those that were seditious, fearing that *Florus* would again assault them, and by the Castle Antonia make an entrance into the Temple, they got upon the galleries that reached from the porch of the Temple unto Antonia, and beat them down, hereby to repress the covetousnesse of *Florus*, who greedily gaped after the sacred treasure, and strived to enter by Antonia into the Temple to take them: but seeing the porches beaten down, he offered no more violence. And calling together the high Priests and Nobilitie, he said that he was content to depart out of the Citie, but he would leave them as great a garrison as they would request. Whereunto they answered, that nothing should be altdred, if he would leave one company to keep all quiet: so he left not that, which a while before did fight against the people, because that the people would not easily brook them, for that which they had suffered at their hands. So *Florus* as he requested, changing the garrison with the rest of the army departed to Cæsarea.



## A CHAP. XVI.

Of POLITIANUS the Tribune, and how AGRIPPA made a speech unto the Jews, exhorting them to obey the Romanes.

The year of the world, 4030. after Christs Nativity, 68.

Cestius Gallus, President of Syria consulted with the Princes what were best to be done. Politianus is sent to Jerusalem, and meets with Agrippa.

The multitude of the people go out to meet Agrippa and Politianus.

Politianus assembles the people, and incites them to peace, and after returns to Cestius. The Jews require the king, that there might be some Embassadors sent to Rome, to complain of Florus to Nero.

Agrippas Oration to the Jews. He sheweth that they are not to be feared, but to be loved, and that they should be content with their lot, and not seek to be lords.

Agrippa strive to make the common sort flexible & attentive.



FLORUS yet devised another way to stirre the Jews to rebellion: for he reported unto Cestius that the Jews were revolted, impudently belying them to have committed that which indeed they endured at his hands. The nobles of Jerusalem and Bernice certified Cestius of all that Florus had done: he receiving letters from both parties, deliberated with his nobles what to do. Some counselled Ce-

sius to go into Judæa with an army, and punish the Jews, if they were revolted; and if they were not, then to confirme them in their obedience. Yet it pleased him better to send some about him thither before, to bring him true news of their estate, and what had hapned. So he sent Politianus the tribune, who in his way met with Agrippa about Jamnia as he returned from Alexandria, and told him all, for what, and from whom he was sent. Where also were present the Priests and the chief of the Jews, to welcome Agrippa and having saluted him as courteously as they could, they presently bewayled the misery which had befallen their nation, and the crueltie of Florus. Which although Agrippa disallowed, yet made as if he were angry with the Jews whom he greatly pitied, purposing hereby to bridle their affections; that they, perswaded that they had had no injury, might abstain from revenge. So that all the better sort, who for their lands and livings desired quietnesse, well perceived that the Kings reprehension was not of malice, but for their good.

The people of Jerusalem went out to meet them threescore furlongs off, and received Agrippa and Politianus very courteously, yet the women lamented the death of their husbands slaine, and with their teares moved the whole multitude to sorrow, who besought Agrippa to have compassion on their nation; entreating also Politianus to go into the Citie, and behold what Florus had done: And so they shewed him the market place desart, and the houses destroyed, and by the means of Agrippa perswaded Politianus to go round about the city as far as Siloa, onely with one man, and behold with his eyes what Florus had done, and that they were obedient to the Romanes in all things, and onely were enemies unto Florus who had used them so cruelly. Politianus having gone about the whole Citie, ascended into

the Temple, well perceiving many arguments of the Jews fidelitie towards the Romanes: and calling the people there together, he praised their loyalty, and exhorted them still to continue in like obedience, and worshipped God and his rites, as farre as the law permitted him: and so he returned unto Cestius. The multitude of the Jews came to Agrippa and the high Priests, requesting them to send Embassadors against Florus unto Nero, and not to give an argument of rebellion by not complaining of such murders: for Florus would make him beleeve that they had rebelled, except they went unto him to shew that Florus gave first occasion; and it was certaine that the multitude would not be quieted, if any one hindered that Embassage. Hereupon Agrippa thought that it would be an hatefull matter to send Embassadors to Rome to accuse Florus and on the other part he perceived, that it was to no

purpose to contradict the Jews, who were ready now to rebell: wherefore calling the people together he made a speech unto them, and seated his sister Bernice in an eminent place in the house of the Asmonæans. The porch wherein he called them together, was in such a place that it overlookt all the higher part of the city, for there was onely a bridge between it and the temple, which joyned the Temple and it together, and there spake he unto the Jews in maner following: If I had perceived that you were bent to fight against the Romanes, or that the better part of the people were not inclined to peace, neither would I have come unto you, nor have presumed to have counselled you in any thing. For it is in vaine to give counsell of such things as are expedient, where all the auditors are already determined to follow that, which is contrary to the counsell given them. But for that some are ignorant

what misery warres induce, because by reason of their young yeers they have not known it, others are moved with a rash and unadvised desire of their liberty, others are drawne by avarice and hope of gaine in that hurlyburly, I thought it good to assemble you all together, and declare unto you what meanes is to be used to restraine such people, and that the good may the better know how to resist and overcome the practices of the wicked. But let no man frowne if he heare that which displeaseth him, and I will tell you nothing but that which seemeth expedient for you. For they that are so bent to rebellion, that they will not be recalled, may for all my words continue in the same minde still. And I will speak nothing at all, except you will all keep silence. I know that many do seek to aggravate the injuries that are done by the rulers of the countrey, and do highly commend and extoll liberty: yet before I



The year of the  
world, 4030.  
After Christ's  
nativity, 68.

It behoveth  
to honour the  
Magistrate, &  
not to pro-  
voke him by  
injury.

Agrippa ex-  
cuseth Caesar  
and the Ro-  
manes.

Depulsion of  
the Jews li-  
bertie which  
they so re-  
memently seek  
for.

The example  
of the Atheni-  
ans, & others,  
who obey the  
Romane Em-  
pire.  
The Lacede-  
monians.  
The Macedo-  
nians.

The compa-  
rison of the  
Romanes force  
with the Jews  
weaknesse.  
The Romanes  
have brought  
the whole  
world under  
their govern-  
ment, & have  
fought ano-  
ther world be-  
yond the  
Ocean sea.

begin to declare unto you who you are, and against whom ye purpose to beare armes, I will first divide and separate such causes as you think inseparable. For if you seek onely to revenge your selves upon those that have injured you, why do you then so extoll liberty? or if you think it not tolerable to obey any other, why then, these complaints against your rulers are superfluous. For although they were never so milde, still would subjection be intolerable.

Call all things to minde, and consider what a small cause of warre is given you. And first of all weigh with your selves the crimes and offences of your Rulers: for you ought to shew your selves humble, and dutifull to them that are in authority, and not exasperate, and provoke them to wrath by reproachfull speeches. For in reviling them for small offences, you do incite them against you whom you so revile: and that whereas before they did onely do you a little injury, and that secretly, now being moved through bad speeches, they openly set upon you and destroy you. And there is nothing that so restraineth cruelty as patience; so that

oft-times the patience of them who have suffered injury, makes them that did the injury ashamed thereof. Be it so, that they, which are sent into the Provinces and appointed by the Romanes for your Governors, are irksome to you: yet all the Romanes do not oppresse you,

nor Caesar, against whom you would take armes. For they command no cruell Governors to come to you, nor can they who are in the furthest part of the West, easily know what is done in the East; nor heare thereof. And truly it is a thing most against reason to take armes for so small a cause, especially, when they against whom you take armes, know nothing of the mat-  
ter. It is an easie way quickly to have redresse for these matters you now complaine of. For there will not be alwaies the same Governour, and it is credible, that they who succeed this, will be more gentle and courteous. But if you once begin to make war, it is not easie to end it or sustaine it without great calamities. And let them who so thirst after liberty, diligently advise themselves, that they do not bring upon their backs a greater bondage. For slavery is a cruell thing, and it seemeth a lawfull cause to make warre, lest you be brought into it: yet he that is already in bondage and revolteth, is rather a perverse slave, then one who desireth liberty. You should therefore have endeavoured to have resisted the Romanes, when first Pompeius entred into this Land: but then our ancestors and their Kings farre exceeding you in riches, strength of body, and courage, were not able to withstand a small part of the Romane forces; and do you think who are their successours, and farre weaker then they, having succeeded them in subjection, that you are able to resist all the whole power of the Romanes?

The Athenians, who sometime to conserve the liberty of Greece, set their own citie on fire, and pursued that proud Xerxes whom they forced to flie with one ship (which Xerxes made the earth navigable, and the sea firme land, who had such a navy that the seas had not roome for one ship to saile by another, nor all Europe able to receive his army) who also had such a victory over Asia, neere the little Ile of Salamina; yet now are subject unto the Romanes, and that kingly citie is now ruled at the Romanes beck. The Lacedemonians also having gotten such a victory upon the Thermopyles, and under the Generall Agesilaus sacked Asia, acknowledge now the Romanes for their Lords. The Macedonians also who still imagine they see Philip and Alexander promising them the Empire of the whole world; now patiently bear this change, and obey them whom fortune hath made their masters. Many other nations, who for their power and strength have farre more cause then you to seeke their libertie, yet patiently endure to serve the Romanes. But you onely think it a disgrace to obey them, who are Lords of the whole world. And where are the armies and armes that you trust in; or your navy to scowre the Romane seas? Where are your treasures to effect that you intend? Think you that you are to warre against the Egyptians or Arabians? And do you not consider the bounds of the Romane Empire? Do you not consider your own inability? Know ye not that your neighbour nations have often by force taken your Citie? and that the forces of the Romanes have passed thorow the whole world unconquered, and as it were searching for some thing greater then the world? Whose dominion towards the East is extended beyond Euphrates, and towards the North beyond Ister, and towards the South beyond the wilderness of Lybia, and towards the West beyond Gades; having found another world beyond the Ocean, and with an armie entred Britaine which is England and Scotland, where never any came before. Are you richer then the Frenchmen, stronger then the Germanes, wiser then the Greekes, and are you more in number then the whole world beside? What hope can you have that may incite you against the Romanes? But some of you will say, that bondage is a grievous thing. But how much more then you, should the Greekes thinke so, that were thought to be the noblest nation under heaven, and had such large dominions, and now obey the Romane governours? as also the Macedo-

nians



**A**nians do, who have greater cause then you to seek their liberty? What shall I say of the fifty cities of Asia? do they not all obey one ruler, and the authority of the Consull, without any garrison? What shall I speak of the Eniochians, Colchians, the people of Taurus, the inhabitants of Hellespontus, and Potitus, and about Maotis, who in times past had no ruler of their own nation, whom now three thousand souldiers keep in aw, and forty long Gallies keep now peaceably those seas, never failed on before? What think you, the Bythinians, Cappadocians, and those of Pamphilia, Lydia, and Cilicia, could say for their liberty, who notwithstanding now peaceably pay tribute unto the Romanes? What of the Thracians? whose country is five dayes journey in breadth, and seven in length, farre more hard and stronger then your country, where frost would hinder them that should assault them, yet do they obey two thousand Romanes, who are in garrison. After them the Illyrians, whose country reacheth unto Dalmatia, and Isther, are kept in obedience onely by two legions, with help of whom they also resist the Dacians. The Dalmatians themselves, who having so often attempted their own liberty, being oftentimes conquered, and still as their wealth increased, rebelling, are now in peace under one legion of the Romanes. Nay, if any one have cause to rebell, it is the Frenchmen, whose country is by nature of the place strong, being on the East side compassed with the Alpes, on the North with the River of Rhene, on the South with the Pyrenæan mountains, on the West with the Ocean. Who notwithstanding, having amongst them three hundredth and five nations, who have amongst them as it were the very fountain of felicitie, and with their goods and commodities enrich the whole world: yet do they pay tribute unto the Romanes, and account their happinesse to be builded upon the felicitie of the Romanes, and that neither for want of courage nor nobilitie of blood, who fourscore yeeres long fought for their libertie, admiring the Romanes and fearing them, who still gained more by fortune, then they did by warres: and now obey a thousand and two hundredth souldiers, having almost against everie souldier a Cite.

The year of the world, 4030. after Christs Nativity, 68.

Fifty cities of Asia obey the Romanes.

The defence of France.

The Spaniards subject to the Romanes.

The Germans multitude, vertue and huge stature.

The Britaines subject to the Romanes. The Parthians.

The Carthaginians made subject by Scipios hands. The Romanes govern the Moors.

Neither could the Spaniards, though gold grew in their country, keep themselves from being subject to the Romanes. Nor the Portugales and the warlike Cantabrians, for all the distance of sea and land between them and Rome. The Ocean, whose waves beating against the shoar, terrifieth the inhabitants adjoyning, could not stay them but they past it: and carried an army beyond the pillars of *Hercules*, and passed the tops of the Pyrenæan mountains, which reach unto the clouds, and so made all those people subject unto them: and for all that they were so warlike a nation, and so farre from Rome, they left onely one legion for garrison. Which of you have not heard of the multitude of the Germanes? whose vertue and mighty bodies I think you have often seen. For in every country the Romanes have them for captives: yet they whose country is so large, having hearts farre bigger then their bodies, and souls that contemne death, who are more cruell then brute beasts; yet are they now limited by the river Rhene, and kept in subjection by eight legions of Romanes: and those that were taken were made slaves, and the rest chose rather to save themselves by flight then fight. And you who have such confidence in the walls of Jerusalem, consider the walls of Britaine; whose country though compassed with the Ocean, and almost as great as our whole world, the Romanes sayling into it, have conquered, and four legions keep that Island so populous. What should I say more; when the Parthians, a most warlike people, who lately reigned over so many nations, and abound in so much wealth, are now compelled to send pledges to Rome? Nay, you may see all the Nobility of the East, at Rome, who with peace shadow their captivitie; and almost all the nations under the Sunne trembling and dreading the Romane puissance: and will you onely warre against them? Do you not consider what befell the Carthaginians, who boasting themselves of that great *Hannibal*, sprung from the noble race of the Phœnicians, at last were destroyed by *Scipio*? Neither could the Cyrenæans, who took their beginning from the Lacedæmonians, nor all the race of the Mar-maridians, which extended as farre as the Desarts (which are very scarce of waters) nor the Syrites, nor the Nasamonians, nor the Moors, nor the innumerable multitude of the Numidians, have been able to resist the power of the Romanes; who by force of arms have conquered the third part of the world, the nations whereof can hardly be numbred, which from the Sea Atlantick and *Hercules* pillars unto the Red sea, containeth an infinite company of Æthiopians, and innumerable habitations of them: who besides that they pay so much fruits and corn unto the Romanes, as for eight moneths in every yeer will keep and sustain all the people of Rome, do also pay tribute; and moreover assist them any way they can; and never murmur at it, as you do; and there is onely one legion left to keep them in obedience. But what should I need to tell you of forraign examples, to signifie unto you the power of the Ro-



The year of the world, 4030. after Christs nativity, 68.

Alexandria acknowledgeth the power of the Romanes.

Gods favour towards the Romanes.

The last argument that proveth the Jews destitute of Gods and mans help, and unapt to make warre. Whilest the ship is yet in the port, it is good to prevent the future tempest.

Agrippas prophecy of the Jews future misery.

Agrippa protesteth that he had omitted no counsell that he thought expedient for the Jews.

manes, seeing you may well perceive it by that they did in Ægypt, hard by: which reaching unto Æthiopia and rich Arabia, and bordering upon India, having under it seven hundredth and fifty millions of people, besides the inhabitants of Alexandria (which is easie to be counted, by the tribute which is paid of every person by the Poul) living in their country; yet disdain not to live under the dominion of the Romanes, notwithstanding, that they have a great enticement to rebell, to wit, Alexandria, which is both populous and very rich, in length thirtie furlongs, in breadth ten, and paies more tribute in a moneth, then you do in a whole yeer; and, besides their money, finde all Rome with corn four moneths in the yeer; and it is on every side compassed about either with a waste wildernesse, by which none can passe, or the fierce sea, which is boundlesse; or with great and strong rivers, or muddy and durty quagmires, and marsh-grounds: all which little availed them to withstand the force of the Romanes. For two legions onely placed in the City, keep all the great countrey Ægypt, and the Nobility of Macedon in awe.

What associates will you have from some countrey not inhabited, to aid you against the Romanes? For all those that at this day dwell in any place of the world, that is inhabited, obey the Romanes. Except peradventure some of you hope for help from beyond Euphrates, thinking that your countrey men of Adiabena will help you: but they will not entangle themselves in these dangerous warres, for an unreasonable cause; or if they would consent to so dishonest a deed, the Parthians will not suffer them. For they are carefull to maintain their league with the Romanes, and would think it violated, if any under their dominions should warre against them. It remaineth then, that you must onely trust that God will help you; but God doth assist the Romanes: for it is impossible that such an Empire should continue without the help of God. Consider that this contempt of religion, although you were to warre against farre weaker then your selves, yet were it hard to be dispensed withall; and it may so come to passe, that that whereby you hope to make God your partaker, thereby you may make him your enemy: for if you observe the custome of Sabbaths, and in them do nothing, it will not be hard to conquer you. For so your ancestors have made experience by Pompeius, who ever deferred all his enterprizes untill that day, wherein his enemies were idle, and made no resistance. Now if in warre ye transgresse your countrey laws, I know not then for what you should rebell. For truly all of you at this time are of that minde, that your countrey laws will not be changed. And I pray you how will you request help at Gods hands, if wilfully ye break his laws? All that begin warre, either trust in humane riches, or divine succour: and they that warre, having no probability to hope for any of these, wilfully lead themselves into open captivitie. What letteth you every man with his own hands to butcher his wife and children, and from consuming this goodly countrey with fire? for so you shall gain this, not to abide the shame of a conquest. It is good, O friends, it is good, whilest yet the ship is in the Haven, to foresee and provide for future tempests, and not then begin to fear, when you are amidst the waves and surges of the sea. They who fall into miserie not fore-seen, are worthie to receive compassion: but they that runne into wilfull calamitie, deserve no pitie, but reproach. Unless perhaps ye think that the Romanes will fight with you, as you will condition; and that if they overcome you, they will not use you hardly, nor fire and destroy this sacred Citie, and all the whole nation as they have done others. If ye be overcome, who so escapeth unkilld, can have no place of refuge: for all nations either are already subject unto the Romanes, or fear that they shall be shortly. So that not onely you shall be in danger, but also all cities wherein any Jews remain. For there is no nation nor people in the whole world, among whom some of your countrey are not, who all shall be most cruelly put to death, if you rebell: and for the wicked counsell of a few men, all cities shall flow with blood of the Jews; and no man shall be punished for killing Jews, because of your offence. And if the Romanes do not execute all this outrage after your rebellion, then think how impious a thing it is, to rebell against so milde Governours. Take compassion, if not of your children, and wives, yet at the least of this City, which is the mother Citie of all your nation. Spare these holy wals, and sacred Temple, and keep unto your selves the law and sacred things of the Temple: assure your selves that if the Romanes again overcome you, they will not spare these things, seeing you were no more gratefull unto them, for preserving them before. I protest before God, your holy Temple, and all the Angels of heaven, and our whole countrey, that I have kept back no counsell, which I think profitable for you. Now if you consider of those things which are profitable for you, ye shall live with me in peace: but if you follow your private affections, I will not be partaker of the miseries, and dangers, you thrust your selves into. When he had thus spoken, he wept, his sister Bernice standing by him, and by his tears mitigated a great part of their fury. Then they cried that they



- A** they meant not to bear arms against the Romanes and *Cesar*, but against *Florus*, for the injury he had done them. To this, *Agrippa* answered, But your deeds shew that you fight against the Romanes: for you have not paid your tribute to *Cesar*, and you have burned the porches belonging unto *Antonia*; now if you would hide your rebellion, repair with speed the porches, and pay your tribute: for this fort belongeth not to *Florus*, nor the money. Herewith the people were content: and ascending into the Temple with *Agrippa* and *Bernice*, they began to reedifie the porches, and the Nobility and Captains gathered the tribute in every village, and quickly brought forty talents (for so much money was behinde.) And thus *Agrippa* appeased the beginning of these wars. After this, he began to perswade the people to obey *Florus*, till such time as another were sent to supply his place. Herewith the multitude was so moved, that they contumeliously reviled the King, and threw stones at him, and drave him out of the city. The King seeing that their sedition would not be quieted, complaining of the injurie done unto him, sent the Nobility and all the Potentates to *Florus*, who was at *Cæsarea*, that he might chuse whom he would amongst them to gather the tribute thorow the whole country. And so he departed into his own kingdome.

The year of the world, 4039. after Christs Nativity, 68.

Agrippa the King is by the people driven out of the city with stones.

## CHAP. XVII.

Of the rebellion of the Jews begun against the Romanes.

- C** At this time, some of the chiefeft rebels, assembled together, suddenly assault a Castle called *Maffada*, which at unawares they took, and killed all the Romanes, and in their places put a guard of their own company. In the Temple also, *Eleazar*, sonne of the high Priest *Ananias*, a bold and desperate young man, Captain of the souldiers, perswaded them who offered sacrifices, not to offer any, but those that were given by the Jews. And this was the ground and cause of the wars that ensued. For they rejected *Cæsars* sacrifices, that were wont to be offered for the good of the Romanes. And although the high Priests and people of account requested them not to omit that custome of sacrificing for their Kings and Governours, yet they refused so to doe, trusting greatly to their faction: all the strength of the Citie that desired alteration, were of their mindes, and especially *Eleazar*, who at that time was Generall as is before said. Wherefore all the Potentates, high Priests, and chiefeft of the Pharisees assembled themselves, and perceiving into how great dangers those rebels brought the Citie, they determined to make triall of the courage of the seditious people: wherefore they assembled them together before the brazen gate, which was in the inner part of the Temple toward the East. And first of all, they greatly complained of their rash and unadvised rebellion, and that they fought to stirre up to great warres against their country, inveighing against the cause that moved them thereto, as being without reason: telling them that their ancestors for the most part, adorned the Temple with the gifts of Gentiles; never refusing the offerings of strangers; and not onely not to have refused their offerings (for that were an impious fact) but also placed in the Temple the gift that they sent, which were yet to be seen. And that now onely to provoke the Romanes to warre, and denounce it against them, they began to alter Religion: and beside other dangers also, to make the Citie seeme guilty of impiety, as though it were such a one, wherein none might offer sacrifice but Jews, nor any but they, adore God. If we should make such a law against any private person, he had just cause to accuse us of inhumanity. But now the Romanes were despised, and *Cesar* himselfe accounted prophane: and it was to be feared, that if the Jews disdained to accept of *Cæsars* offerings, *Cesar* would hinder them from offering any: And that the Citie of Jerusalem would presently be accounted as an enemy to the Empire, unlesse they presently accepted *Cæsars* sacrifice; and before such time as they heard these news against whom this outrage was attempted. And having thus spoken, they brought forth the most learned amongst the Priests, to recount from time to time how their ancestors had alwaies accepted of the sacrifices of strangers.

The Jews refuse *Cæsars* sacrifices for the prosperitie of the Romanes.

Against those who refuse forraign sacrifices.

None of the seditious gave eare to those that were in authority. Embassadors sent to *Florus* and *Agrippa*, against the seditious.

was

But none of the rebels gave eare unto any thing that was said, and the Levites came not to serve at the Altar; as now preparing for warre. When the Nobility saw that they could not appease this sedition, and that they themselves should first feeble the Romanes power, they devised all means to pacifie the tumult, and send some as Embassadors unto *Florus*: the chief whereof was *Simon*, the sonne of *Ananias*: other some were sent to *Agrippa*, of which the noblest was *Saulus*, *Antipas* and *Costoburnus*, who were also akinne unto the King, requesting them both to come with an army into the city, and suppress the sedition which



The year of the  
world, 4030.  
after Christs  
Nativity, 68.

War in Jeru-  
salem between  
the seditious  
and those that  
favoured peace.

Xylophoria a  
feast.

The Kings  
souldiers are  
overcome.

The Jews take  
Antonia and  
burn it.

Manahemus  
the chief of the  
rebels gives  
the Kings  
faction and  
friends, licence  
to depart.  
The Romanes  
forsaking the  
Stratopedon,  
flee into the  
Kingsforts.

was raised, before it went further. *Florus* was glad of these tidings, and desiring nothing more then war, gave no answer to the Embassadors. But *Agrippa* willing to spare both parts, as well the good as the rebels, and to preserve the Jews for the Romanes, and the Temple for the Jews, considering it not meet for him to busie himselfe in such affairs, sent 3000. horsemen to aide the people against the rebels. Which horsemen were of *Auranitis*, *Batanea* and *Trachon*, and made *Darius* their Captain, and *Philip*, sonne of *Joachim*, Generall of all the army. These coming into the city, the Nobility, with the high Priests and the rest of the people that desired peace, received this succour in good part; and occupied the higher part of the city; for the rebels kept the lower part, and the Temple: so that they instantly fought with darts and slings, and shooting of arrows; and sometime one rushing upon another, suddenly they skirmished together. The seditious were more valiant, but the Kings souldiers were more skilfull in warres; who chiefly endeavoured to get the Temple, and expell out of it those who prophaned it. And the rebels with *Eleazar* endeavoured, beside that which they had already, to get also into their hands the higher part of the City. Wherefore, during the space of seven daies, there continued a great conflict betwixt them, and either part kept that they had. When the celebration of the feast came, called *Xylophoria*, where in every one carrieth wood to the Temple, to keep a fire continually upon the Altar; the rebels would not suffer their enemies to doe their devotion.

Now many of the thieves, who carried poyniards under their coats, went amongst the weaker multitude, & boldly followed their old practice. The kings souldiers were overcome, and forced to leave the higher part of the city: and the rebels presently coming in, set the Palaces of *Ananias*, *Agrippa*, and *Bernice* on fire, and forthwith went to the place where all charters were kept, purposing there to burn all bonds and obligations of debtors; thereby to defraud the creditors, and so to joyn all the debtors with their faction, and stir up all the poor people against the rich. But the keepers of these publike writings fleeing, the seditious persons set all on fire: and so having destroyed as it were the strength of the city, they addressed themselves against such as resisted their proceedings. Some of the high Priests & nobles hid themselves in vaults, others fleeing with the kings souldiers into the higher Palace of the king, soon lockt up the doors after them; amongst whom was *Ananias* the high Priest, and *Ezechias* his brother, & they who (as is before spoken) were sent Embassadors to *Agrippa*: and so the seditious were satisfied that day with the victory, & firing of the houses aforesaid.

The next day, which was the fifteenth of August, they assaulted the Castle *Antonia*: and besieging it two daies, they took all that guarded it and killed them; and placed in it a Garrison of their own company. This done, they went unto the Kings Palace, whither *Agrippas* souldiers were fled: and dividing their company into foure parts, they began to cast down the wals: none of them that were within durst come out for feare of the multitude, but went up to the rurrets of the Palace, and killed all those that offered to come up, and many of the thieves under the wals, with things that they cast down. This conflict continued day and night; for the rebels thought that those which were within could not hold out for want of victuals: and they within thought that the seditious being wearied would soon give over. In the mean season, one *Manahemus*, the sonne of *Indas* of *Galilee* (that most crafty subtilt sophister, who reviled the Jews in *Cyrenius* time for paying tribute, and would be subject to any but to God) taking with him certain Nobles, went unto *Massada*, where King *Herods* armory was, and breaking into it, he armed the common people and other thieves, and having them for his guard, he returned again to Jerusalem as King: and when he was made Prince of that sedition, he disposed of the battery of the fortresses. But they wanted engines, neither could they openly undermine the wals of the adversaries; who continually cast down darts: wherefore, they began a myne a great way off, till it came under one of the towers which was supported by posts of wood, and they set fire on the wood supporting it, and went their way: so the supporters being consumed with fire, the tower presently fell down, and there appeared a very high wall within. For those within, perceiving their adversaries intent, perhaps by the shaking of that tower, presently builded this wall to keep out the rebels between them and it. The seditious, verily thinking that with the fall of the tower they should be victors, when they saw another wall were amazed. And the Kings souldiers were sent unto *Manahemus*, and others that were chief of the rebels, requesting them to have licence to depart: Which *Manahemus* onely granted to the Kings souldiers, and those of his own country, who presently accepting thereof, departed, and so left the Romanes in great feare. For they were not able to resist so great a multitude, and they thought it a shame to intreat that they might depart, thinking that it were dangerous for them, although it were granted. Wherefore leaving the lower place which was called *Stratopedon*, because it might easily



**A** easily be taken, they fled into the Kings towers, whereof one was called *Hippicos*, the other *Phasalus*, the third *Mariamme*. The rebels that were with *Manahemus* brake presently into the lower part that the Romanes had forsaken, and kild all that they found there, and when they had sackt it, they set it on fire: And this was done the sixth day of September.

The year of the world, 4030. after Christs Nativity, 68.

## CHAP. XVIII.

of the death of *ANANIAS* the high Priest, *MANAHEMUS* and the Romanes souldiers.

**B** The next day following, *Ananias* the high Priest was taken in one of the water Conduits of the Kings Palace, where he hid himselfe, and was there kild with his brother *Ezechias* by these theeves: and the Rebels besieged all the towers round about, and kept diligent watch, lest any of the Romanes should escape. But *Manahemus*, both for his good successe in destroying the strong holds, as also with the death of *Ananias* the high Priest, became proud and cruell: and thinking none so wise as himselfe, in those affairs, became an intolerable tyrant. Now two of *Eleazars* companions rose up and communed together, that it did not become them that rebelled against the Romanes (onely to recover their libertie) that they should be traitors thereof to their own companions, who were of the same condition, and that they should indure a King or Lord over them, who although he be no severe man, yet he was of more abject and base condition then they. If it were so, that it were expedient to have one Ruler over all the rest, they had rather have any one then *Manahemus*: and being thus agreed, they set upon him in the Temple, where he was praying with great pompe, apparelled like a King, and having about him a guard of his friends in armour. Now when *Eleazar* his followers set upon *Manahemus*, the people did also throw stones at him, and so stoned him, hoping that by his death the sedition would be extinguished. The guard of *Manahemus* at first made some resistance, but when they perceived the whole multitude against them, every one shifted for himself as he could, and those that were taken were put to death, and they that escaped were afterward fought for: onely a few of them fled to *Massada*, amongst whom was *Eleazar*, the sonne of *Iairus*, the son of *Manahemus* kinsman, and afterward in *Massada* became a tyrant. But *Manahemus* fled into a place called *Ophias*, where he basely hid himselfe: and being taken, he was drawn out from thence, and after many torments put to death, and with him all the Nobility that had assisted him, as also *Abisalomon*, who was his onely helper. And in this matter (as I have said) the people greatly helped, hoping hereby to have some end of that sedition. But the Rebels did not kill *Manahemus*, to the end to extinguish sedition, but to the intent to rob and spoile more freely.

The death of *Ananias* the high Priest, and of *Ezechias* as his brother.

*Eleazar* his followers assault *Manahem* in the Temple.

*Manahem* with the *Princes* slain.

The Romanes unable any longer to resist, yeeld themselves.

The people with many intreaties besought them to let the Romanes alone, whom they did besiege, but they were so much the more earnest against them: till they being no longer able to make resistance, with the consent of *Metilius* their Captain, and some other of more authority, sent unto *Eleazar*, requesting him to give them licence to depart with their lives, and leave their munition to the Jews. Who accepting their petition, sent unto them *Gorion*, the sonne of *Nicodemus*, and *Ananias* the Saducee, and *Iudas* the sonne of *Ionathas*, to confirme the promise of their lives. Which done, *Metilius* led away the souldiers: and whilest the Romanes had their weapons, none of the Rebels durst attempt any of their treachery against them: but so soon as every one according to covenant laid down their shields and swords, and so departed mistrusting nothing, *Eleazars* guard set upon them, and kild them, who neither made resistance, nor any entreaty for their lives, onely putting them in minde of their promise and oath. So they were all slain save only *Metilius*, who greatly intreated for his life; and promising that he would become a Jew in religion, and be circumcised, they spared him. Yet was this a small losse to the Romanes, who onely had then but a very few slain of their great and almost infinite army: and this seemed the very beginning of the Jews captivity.

The Romanes against all covenant and law are all slain, save *Metilius*.

Slaughter on the Sabbath Day.

When they saw themselves to have given sufficient cause of wars, and too great, and that the City was now so filled with iniquitie, that the wrath of God did hang over it, though there had been no fear of any harme to them by the Romanes, yet the whole city mourned, and was sorrowfull, and quietly minded, lamenting as though they themselves should answer for the seditious, for that murder which was committed on the Sabbath, when it is not lawfull for the Jews to do any good worke.

CHAP.



## CHAP. XIX.

*Of the great massacre of the Jews at Casarea, and in all Syria.*

The year of the  
world, 4030.  
after Christs  
Nativity, 68.

The Jews  
spoil the vil-  
lages and burn  
the Cities of  
Syria.

All Syria full  
of miserable  
calamities.

Jews against  
Jews.

The Scytho-  
politans kill  
13000 Jews.

Simon daily  
killeth many  
of his country-  
men in Scy-  
thopolis.



At the same houre on the self-same day, it hapned, as it were by Gods providence, that the inhabitants of Casarea did massacre the Jews that dwelt among them; so that at one time above 20000. were slain, and not one Jew left alive in all Casarea. For those that escaped, *Florus* took, and brought them forth bound unto the people. After this massacre done at Casarea, the whole nation of the Jews waxed mad: and dividing themselves into companies, they wasted and destroyed in short time all the borders of Syria, and the cities thereabout, to wit, Philadelphia and Gebonitis, Gerasa, Pella and Scythopolis, and then they made incursion into Gadara, Hippon and Gaulanitis, pulling down some places, and firing other some. And from thence they marched towards Cedasa, a city of the Tyrians, and Ptolemais, Gaba and Casarea: and neither Sebaste, neither Ascalon could resist them, but they also were consumed with fire. Likewise they destroyed Anthedon, with Gaza, and most places adjoyning to these cities were sacked, to wit, the fields and villages, and a mighty slaughter was made of them that were taken in these places. The Syrians made as great a massacre of the Jews as this among them: for all the Jews inhabiting among them were murthered, not onely for an old grudge, but also for the avoiding of imminent danger. And all Syria was troubled in most grievous maner, and every citie was divided into two parts, and either parts safetie consisted in this, to prevent the other in murdering them first: the daies were spent in bloudshed, and the nights in fear, worse then death it self. For though they onely pretended to destroy the Jews, yet were they drawn to suspect other nations, that followed the Jews religion; and because they were as it were neuters, the Syrians thought it not good to destroy them: and again, for their agreeing in religion with the Jews, they were constrained to hold them as enemies. Many of the contrary part, who before seemed modest, were now through avarice incited to meddle in this murther, for every one took the goods of them that were slain, and carried them to other places as conquerours. And he was most renowned that had stolen most, as having also kild most. There might you see in every part of the city the dead bodies of all ages unburied, old men and children, and women lying in most shamefull maner, their secret parts being uncovered. Briefly, all the countrey was filled with exceeding great calamitie, and the fear of misery to come was unspeakable.

And these were the conflicts between the Jews and strangers. But afterwards making incursion upon the borders of Scythopolis, the Jews there dwelling were their enemies. For they conspiring with the citizens of Scythopolis, and preferring their own commodity and securitie before their kinned and consanguinitie, joyned with the Gentiles against the Jews, who for all that, were suspected for their forwardnesse. Finally, the Scythopolites fearing that they would assault the City by night, and excuse their revolting by their great misery, they commanded all the Jews, that if they would shew themselves trusty unto the Gentiles, they with all their children should go into a wood hard by: who forthwith did as they were wil'd, suspecting nothing, and the Scythopolites were quiet for two daies after, and did nothing: But the third night they sent forth scouts to see what they were doing: who finding some of them asleep, and others not resisting, they surprized them in a moment, and killed them all, who were in number thirteen thousand, and afterward took their goods. I think it not amisse to speak of the death of *Simon*, who was the sonne of *Saul*, a man of regard: he was a man of great courage, and strength of body, both which he used to the great hurt of his own nation: for he daily killed many Jews, who dwelt neer unto Scythopolis, and he alone often scattered divers companies, and put whole armies to flight; who had an end worthy of his deeds, and murthering of his countrymen. For when the Scythopolites had compassed the wood about, so that none could escape their hands, they killed the Jews in every part thereof. *Simon* drawing his sword, made no resistance to any of his enemies: for he saw that it was bootlesse to strive against such a multitude. Then pitifully crying out, I receive, O Scythopolites, a worthy reward for that which I have done, who to shew my fidelitie towards you, have kild so many of mine own countrymen: and it is a just plague that a strange nation should be false to us, who impiously forsook our own brethren. I will doe therefore as a prophane person, killing my selfe with my own hands, and this death will be a sufficient punishment for my offences, and a full argument of my magnanimitie, that none of my enemies may boast of my death, nor insult over me. When he had thus said, he beheld all his family



**A** family with compassion and rage mixt together had a wife and children, and aged parents. And first taking his father by the haire of the head, stood upon him, and thrust him thorow; after him he killed his mother, who was willing to die; after them his wife and children, every one of them as it were offering their bodies to the sword, desirous to prevent the enemies. When he had slain all his kindred, himself remaining alive, he stretcht forth his arme that they might see what he would doe, and thrust his sword into his own body up to the hilts. A young man, who for his magnanimity and strength of bodie, was worthy to be pitied, had yet a just and deserved end for trusting forraign nations.

The year of the world, 4030. after Christs Nativité, 68.

Simon kills his parents, his wife and children, and last himself.

## CHAP. XX.

*Of another grievous slaughter of the Jews.*

**A**fter this so great a massacre of the Jews in Scythopolis, other cities also did rise against them, where they inhabited, and 2000. and 500. were slain at Ascalon, and 2000. at Ptolemais, and the Tyrians kild divers, and kept many in prison: Likewise, they of Gadara and Hippon slew the most valiant, and those of least courage they cast into prison. Also all other cities, who either feared or hated the Jews, rose up against them. Onely they of Antiochia, Sidonia and Apamia, spared them that dwelt with them, and neither kild nor imprisoned any of them: perhaps they stood in no fear of them if they should have risen, because their city was so populous: yet I think they spared them onely for pity sake, because they saw they were quiet, and not seditious. The inhabitants also of Gerasa did no harme to the Jews amongst them: but when they desired to depart, they conducted them safely to the end of their borders. In the kingdome also of Agrippa much crueltie was shewed against the Jews: for he being gone to *Cestius Gallus* at Antiochia, left the rule of his countrey to one of his friends named *Varus*, kinsman to king *Sobemus*; and there came unto him 70. of the chief Nobility of the country *Batanæa*, requesting a garrison to repress those that should attempt rebellion amongst them. *Varus* sent certain of the Kings souldiers armed, and kild them all as they were coming to him. But he did this impiety without *Agrippa*'s consent, onely for avarice: and as it were emboldned by this fact, he ruined the whole Realme, still continuing such cruelty and impiety against his nation, till such time as *Agrippa* understood thereof, who, for *Sobemus* sake, durst not put him to death, but dispossessed him of his place. In the mean while the Rebels took the fort called *Cyprus*, which is situate above *Jericho*, and after they had kild the garrison, they destroyed the fortress. At the same time a multitude of Jews laid siege before the castle of *Macheron*, and perswaded the souldiers left in garrison, to yeeld the Castle: who, fearing that if they denied they should be compelled thereto, delivered it unto them; upon condition, that they might quietly depart: and they of *Macherunt* placed a strong guard within it.

Another slaughter of the Jews. The cities in arms against the Jews.

*Varus* kills 70. Jews in their journey.

The Romanes yeeld up their castle in *Macherunt* to the Jews.

## CHAP. XXI.

*How the Jews were slain at Alexandria.*

**T**he Citizens of Alexandria had alwaies a quarrell against the Jews that lived with them, since the time that that famous *Alexander* used their helpe against the Egyptians, and therefore permitted them to inhabit in Alexandria, and to have the same priviledges that the rest of the Citizens had. And this honour was also continued with them unto the time of the successors and heirs of *Alexander*: who also gave them a certain place in the City to dwell in, that there they might live more commodiously. The Gentiles having nothing to doe among them, permitted them also to call themselves Macedonians. And afterward, when Egypt was brought under the rule of the Romanes, neither *Cesar*, nor any one else, did diminish the Jews dignitie in that place which *Alexander* had given them. So that now there were daily conflicts between them and the Greeks: and although the Judges on both parts still punished them that were in fault, yet the sedition more and more encreased; and when all Cities else were filled with troubles, there the tumult was more vehement. For when the Alexandrians had called together the people to determine of an Embassage to *Nero*, certain Jews mingled themselves amongst the Greeks, and so went into the Amphitheater: who being espyed by their adversaries, the Greeks cried out, that the Jews were enemies, and came as spies, and so laid violent hands upon them. Some of them fled, onely three of them were taken by the Greeks, whom they drew to a place to burn them alive. All the Jews of the City came to succour them; and first they threw stones at them, and then taking fire-brands, they ran in a rage into the Amphitheater,

Sedition in Alexandria between the Greeks and Jews.



The year of the  
world, 4020.  
after Christs  
Nativity, 68.

Tiberius A-  
lexander ex-  
horteth the se-  
ditions Jews  
to keep peace.

A cruell victo-  
rie, wherein  
50000. Jews  
are slain.

theater, and threatned to burn all the people there assembled: which they had done, if *Tiberius Alexander* Governor of the city had not appeased their fury, who did not at first use force of arms against them, but sent their nobility to perswade them to cease, and not to incite the Romane army against them. But the seditious Jews refused this admonition, and mocked *Tiberius*: who seeing that they would not otherwise be appeased, sent two legions of armed Romanes against them which were in the City, and with them 5000. other souldiers, who by chance came out of Lybia to this massacre of the Jews: and *Tiberius* gave them charge not onely to kill them, but also to fire their houses, & take their goods. The souldiers presently went into the place called Delta (for there the Jews were gathered together) and did as they were commanded, and not without bloody victory. For the Jews, gathering themselves together, put those amongst them that were best armed in the forefront, who held out for a long time; but when they began to flee, they were massacred like beasts, and some of them were killed in the field, some were burned in their houses, the Romanes first taking what they found, neither sparing infants nor old men, but killing all ages. So that all that place flowed with blood, for there were slain 50000. Jews: and all the rest had been extinguished, had not *Alexander* (moved to compassion by their intreaties) commanded the souldiers to leave off; who being obedient unto him, presently departed: but the people of Alexandria were hardly withdrawn from that massacre, because of the hatred which they had conceived against the Jews: and with much adoe were withheld from tyrannizing over the dead bodies. And this befell the Jews of Alexandria.

#### CHAP. XXII.

Of the massacre of the Jews by *CESTIUS GALLUS*.

Huge compa-  
nies of the  
Romanes.



*Cestius Gallus* now thought it time to bestirre himself, forasmuch as the Jews were now hated every where: and taking with him the twelve whole legions out of Antiochia, 2000. chosen footmen, and foure companies of horsemen out of every one of the other legions; and with them the Kings forces that came to help him, to wit, 2000. horsemen of Antiochia, 3000. foot all bowmen, and 3000. footmen sent by *Agrippa*, a thousand horse, and 4000. which *Sohemus* brought, whereof the third part were horse, the rest foot, and for the most part bowmen; he went towards Ptolemais: and many joynd themselves to them out of every City, who, though they were not so skilfull in warre as the Romanes, yet their hatred was more then theirs. *Agrippa* himself was there with *Cestius*, being ruler of those he brought. There *Cestius* taking a part of the army, went to Zabulon (which is the strongest Citie of Galilee, called also Andron, and parts the borders of the Jews from Ptolemais) and when he found it desolate (for the inhabitants thereof fled into the mountains) who left it full of all riches, giving licence to the souldiers to sack it, he afterwards set it on fire, although he admired the beauty thereof (for it was built like Tyre and Sidon, and Berytrum) and after spoiled all the territories about it. Likewise, when he had burnt all the villages thereabout, he returned to Ptolemais. The Syrians, and especially those of Beryth, staid still behinde to get booties: which when the Jews understood, and that *Cestius* was departed, they took courage, and came and set upon them, and kild of them 2000. In the mean while *Cestius* departed from Ptolemais, and went to Caesarea, and sent part of his army to Joppe, commanding them to keep the town, if they could get it: and if the townsmen made any resistance, that then they should stay till he came with the rest of the army. Some of them went by sea, some by land, by which means they did easily take Joppe: so that the people thereof had neither time to flee, nor to prepare themselves to fight; and setting on them, they killed all men with their families: and thus sacking the town, they set it on fire, and there were slain 8000. and 40. In like maner he sent part of his horsemen to Nabatena in the Toparchy neer Samaria, who spoiled the countrey, kild a great number of the inhabitants, rob'd and burnt the villages, and carried away a great booty with them.

Zabulon, a  
strong City of  
Galilee, spoil-  
ed and burnt.

The Jews kill  
2000. Syrians.

The Romanes  
take Joppe,  
and burn it,  
and kill 8000.  
and 400.

Sephoris and  
other cities of  
Galilee doe  
friendly en-  
ertain the  
Romanes.

#### CHAP. XXIII.

Of *CESTIUS* his battell against Ierusalem.

HE sent also *Casennius Gallus*, Generall of the twelfth legion, into Galilee, and gave him as great an army as he thought sufficient to conquer that nation, whom the strongest Citie of Galilee called Sephoris courteously entertained, and other cities followed their ex-  
ample.



- A** example. They that were seditious and gave themselves to robbing, fled into the mountain which is situate in the midst of Galilee against Sephoris, called Afamon: these *Gallus* incoun-  
 tred with his army; who, so long as they kept the higher part of the mountain, easily resisted  
 the Romanes, and killed above 200. of them: but when they saw the Romanes had occu-  
 pied a higher place then that wherein they kept, they easily were overcome: for not being  
 armed, they could not stand out, and if they should have fled, they could not have escaped  
 the horsemen, so that onely a few hid themselves in difficult places, and above 2000. of them  
 were slain. *Gallus* perceiving all Galilee in peace, and not minded to revolt, returned with  
 his companies unto Caesarea, and *Cestius* with his whole army went to Antipatris: where un-  
 derstanding that a great company of Jews were gathered together in the tower called Aphe-  
**B** cy, he sent some before to skirmish with them: but the Jews would not abide battell, and the  
 souldiers burned their tents, and the villages adjoining. *Cestius* went from thence to Lyd-  
 da, and found the citie desolate, for all the people were gone unto Jerusalem, because of the  
 feast of Tabernacles: and when he had killed fiftie persons whom he found there, he fired  
 the town, and went no further: and going by Bethoron, he pitched his tent in Gabaus, which  
 is fifty furlongs distant from Jerusalem. When the Jews saw themselves in danger, they left  
 the solemnitie, and prepared themselves for warre: and having a great multitude, they went  
 to fight, observing no order, altogether with indiscreet cries, not regarding the Sabbath,  
 which they hold in great estimation: and the same fury, that made them leave their devo-  
 tion, made them also victorious in that battell; for they assaulted the Romanes with such a  
 courage, that they brake their battell array: and killing all that resisted, they pressed into the  
 midst thereof: and if a fresh supply both of horse and foot had not come in time, all *Cestius*  
**C** army had been in great danger. So that there were slain five hundredth and fifty Roman  
 souldiers, and four hundredth of them were foot, and the rest were horsemen, but of the  
 Jews but two and twenty. The most valiant in this combate were *Monobazus* and *Cenedaus*,  
 kinsmen to King *Monobazus* of Adiabena, and next to them *Parades Niger*, and *Silas* a Ba-  
 bylonian, who fled unto the Jews from King Agrippa, whom he had lately served: and so the  
 Jews being repulsed, returned into Jerusalem; and *Simon* the sonne of *Giora* invaded the Ro-  
 manes, as they were returning towards Bethoron, and slew many of the rereward, and took  
 many carts, and much baggage withall, which he brought into the city. *Cestius* staid three  
**D** daies in the field, and the Jews kept the high places, espying which way he went, purposing  
 not to be quiet if the Romanes departed.

The year of the  
world, 4030  
after Christs  
nativity, 68.

Two thousand  
seditious slain  
in Galilee by  
the Romanes.  
Antipatris  
(spoiled and  
burned)  
Lydda burnt.

*Cestius* plant-  
eth his army  
fifty furlongs  
from Jerusa-  
lem.  
The assault  
and victory of  
the Jews a-  
gainst the  
Romanes.

The courage  
of the Jews  
against the  
Romanes.

## CHAP. XXIV.

Of the siege of Jerusalem by *Cestius*, and of the massacre.

- A** *Grippa* perceiving the Romanes to be in great danger, for that all the mountains  
 were covered with infinite numbers of the Jews, he purposed to trie, if through  
 few words he could perswade them to desist from war; or if any refused, to receive  
 those that were willing. Wherefore he sent unto them *Borcaus* and *Phabus*, whom  
**E** they well knew, assuring and promising them pardon from *Cestius*, and from the Romanes,  
 of all that they had already done, if they would now lay down their arms, and joyn with  
 them. But the rebels fearing that all the multitude, in hope of safety, would joyn with *A-*  
*grippa*, determined to kill the Legats, and slew *Phabus* before he spake any word, and  
*Borcaus* being wounded, escaped. But the people were angry hereat, and with stones and  
 clubs drave them into the town that were the authors of this fact. *Cestius* perceiving them  
 at ods amongst themselves, thought that he had now a fit opportunitie to assault them, and  
 so came upon them with his whole army: and putting them to flight he pursued them unto  
 Jerusalem. And when he had pitched his Tents in the place called Scopus, he departed  
 seven furlongs from the city, and did nothing against the city for three daies space; perhaps  
**F** hoping that they within would relent: and then sending a great many souldiers into the vil-  
 lages adjoining to fetch corn, the fourth day, which was the thirtieth of October, he came  
 against the city with his army in battell array. The people of the Jews were kept in awe by  
 the rebels, who terrified by the Roman discipline, forsook the outmost parts of the city,  
 and fled into the innermost part of the Temple. *Cestius* passing Betheza, burned Cænopolis  
 and the new market place; and coming unto the higher part of the city, he pitched his  
 tent neer the Kings Palace: and if at that time he had violently issued in at the wals, he had  
 taken the city and ended the wars. But *Tyrannus Priscus* Generall of the footmen, and many  
 other rulers and captains of the horsemen, being hired with money by *Florus*, hindred that  
 his purpose, whereby the warres were so prolonged, and a thousand calamities befell the

The Rebels  
kill one of the  
Kings Embas-  
sadours: ano-  
ther of them  
escaped being  
wounded.  
*Cestius* draw-  
eth forth his  
whole army  
against the  
Jews.



The year of the  
world, 4030.  
after Christs  
nativity, 68.

Divers Jews  
call for Cestius  
as if they in-  
tended to open  
their gates un-  
to him.

The Romanes  
cover them-  
selves with  
their shields,  
and undermine  
the wals and  
burn the  
Templegates.

Cestius sudden  
departure  
maketh the  
theeves more  
confident.

The Jews  
pursue their  
enemies, and  
bring them in-  
to a desperate  
estate.

The mourning  
and lamenta-  
tion of the  
Romanes, and  
the Jews ex-  
hortation.

Cestius fra-  
gagem.

Jews. In the mean time many of the chiefeft among the Jews, and *Ananus* the sonne of *Iona-  
thas*, called *Cestius*, as though they would have opened him the gates: but he was angry and  
scarce trusted them, till at last they delaid the time so long, that the rebels perceived this  
treason, and cast *Ananus* down the wall, and with stones drave his complices into their hou-  
ses. Which done, they retired themselves into the towers, from whence they beat back  
those that scaled the wals. The Romanes for five daies space assaulted the walles on every  
side, but all in vain; and the sixth day, *Cestius* with many chosen souldiers and Bowmen as-  
saulted the Temple on the North side. The Jews valiantly made resistance out of the por-  
ches, and often repulsed the Romanes approaching the wals: yet at last they, with the mul-  
titude of their adversaries darts, were forced to give back. Then the Romans that went be-  
fore, having their shields upon their heads, leaned against the wall, and they in the second  
place held their shields against theirs in the first, and so in order untill the last, thereby mak-  
ing as it were a covering as the Romanes call it, or defence, that all their shot and darts  
could do them no harme; so that the souldiers did safely undermine the wals, and attempted  
to fire the gates of the Temple.

Now the feditious people were hereat greatly amazed, and many fled out of the City, as  
though it would presently be taken. And the good were hereby encouraged, as much as the  
rebels were dismaied, and came unto the gates to open unto *Cestius*, who had well deserved  
at their hands. And truly if he had but a little longer continued the siege, he had taken the  
city. But I think that God being angry with the wicked, would not suffer the wars to be end-  
ed at that time: for *Cestius* neither regarding the good-will of the people, nor the despera-  
tion of the rebels, removed his army from thence; and having received no losse, very unad-  
visedly departed from the City: at whose unlooked for flight, the rebels took heart; and  
making after him, they killed the horsemen and footmen that came last. And then *Cestius*  
went to the Tents which he had fortified in Scopion. The next day he went further into the  
countrie; whereby he more encouraged the rebels, who following him, killed many of his  
rereward. Afterward, either end of the army being well strengthened, the Jews assaulted them  
that were behinde, and the last durst not cast any darts against them, who wounded them on  
their backs, thinking that an infinite multitude had followed them; and they were not able  
to resist them that assaulted them on each side, being as it were heaveie, and not daring to  
break their order; on the contrary, seeing the Jews so active and apt to skip to and fro: so  
that the Romanes endured much harme at the hands of their enemies, and did them none;  
and thus were they beaten all the way along, and many of them killed, amongst whom was  
*Priscus* Captain of the sixth legion, and *Longinus* the tribune, and *Aemilius Incundus* Captain  
of a troupe of horsemen. And so with much adoe, they came unto Gabio; where they first  
pitcht their tents, casting away much of their baggage, which might any way hinder them.  
*Cestius* staid there two daies, doubtfull what to doe: the third day he perceived his enemies  
to be increased, and all places about to be filled with Jews: whereby he saw that his slow haste  
was to his disadvantage, and the number of his enemies would still increase, if he made any  
longer abode there. Wherefore that he might flye speedily, he caused the souldiers to cast a-  
way all those things that might any way be a hindrance unto them; and killed their Mules  
and Asses, and cartell, saving onely those that bare munition; fearing that if he should not  
destroy them, the Jews might make use of them against him, and so he led the army toward  
Bethoron. The Jews in large passages little molested his army: but when they were to passe  
a streight, then they killed them of the rereward, and thrust other some down into the val-  
ley, and all the army of the Jews were spred upon the eminent places, whereby the army was  
to passe, expecting to welcome them with their arrows. Where the footmen amazed, and  
bethinking how to help themselves, the horsemen were brought into great danger: for they  
could not keep their ranks for darts and arrows, neither could they go to hurt their enemies,  
the ascent unto the top of the mountains was so steep: and they were compassed on each  
side with rocks and deep valleies, so that if any went out of the way, he fell down and was  
killed, in so much as there was no way to flye nor to resist. Now not knowing what to doe,  
they began to weep, and crie out as men in desperation: and the Jews answered them with  
an encouraging one another to play the men; being glad of their enemies adversitie, and  
cruelly bent against them: and all the army of *Cestius* had there perished, had not the night  
come on and helped them, which by her darknesse gave leasure to the Romanes to flye into  
Bethoron. In the mean while, the Jews kept all the places thereabouts besieged, and guarded  
the passages. *Cestius* seeing it not possible to march openly, thought it best to flye; and chose  
almost 400. of his strongest souldiers, and set them in very eminent places, commanding them  
that when they were aloft, they should cry as they did before, that the Jews might think that  
the



**A** the whole army was there, and so he with the rest of his army marched quietly 30. furlongs. In the morning the Jews perceiving the Romanes to be fled, assaulted the 400. whereby they were deceived, and presently killing them with darts, forthwith they followed *Cestius*: who having fled a great way in the night, made more haste the next day, so that the souldiers for fear left their arms and instruments to beat down the wals, and slings, and much other munition; which the Jews taking, after used against them. And thus they followed the Romans unto Antipatris: and seeing they could not overtake them, they returned, bringing with them the warlike instruments, and rising those that were slain, and taking whatsoever the Romanes had left behinde; and so singing songs of victory, they returned unto Jerusalem, having lost very few of their company, and slain 5000. and 300. and 80. of the footmen of the Romanes, and their helpers; and 900. and 80. horsemen. And this was done upon the eighth day of October, and in the twelfth year of the reign of *Nero*.

The year of the world, 4030. after Christs nativity, 68.

## CHAP. XXV.

*Of the crueltie of those of Damascus against the Jews, and of JOSEPHS affairs in Galilee.*

**C** Ncontinently after *Cestius* adverse fortune, many of the chiefeft amongst the Jews daily fled and forsook the City, as a ship presently ready to sink. *Costobarus* and *Saul* two brethren, and *Philip* the son of *Ioachim* Generall of *Agrippas* army, fled out of the Citie and yelded themselves unto *Cestius*. As for *Antipas*, who was also besieged with them in the Kings Palace, he would not flie with the rest, and so was killed by the Rebels. But *Cestius* sent *Saul* & the rest of his company into *Achaia* unto *Nero*, to let him understand the cause of their flight, and to shew how *Florus* had caused all these wars: for so he hoped that *Nero* would bend his wrath against *Florus*, and quit him from danger. Then the people of Damascus understanding the death of the Romanes, devised how to destroy the Jews which inhabited amongst them: and they thought it was easie to be accomplished, for that the Jews were already assembled in the common baths, for fear of some such matter: yet they mistrusted their women, who all, except a few, were Jews in religion. Wherefore they took great heed to conceale their intent from them: and so assaulting the Jews altogether in a narrow place, and having nothing to defend them, they put them all to the sword, who were in number ten thousand. The Rebels that so pursued *Cestius*, returned into Jerusalem, and ceased not to joyn all unto them that favoured the Romanes, either by force or by flattery: and assembling themselves in the Temple, they determined to choose a greater number of Captains. Wherefore *Ioseph* the son of *Gorion*, and *Ananias* the high Priest were appointed rulers of the city, & especially to see the wals thereof repaired. *Eleazar* the son of *Simon* was put in no authoritie, notwithstanding that he had in his custodie all preys and spoiles taken from the Romanes, and *Cestius* his money, and a great part of the publike treasure, because they perceived him through authoritie to wax proud, and his attendants become stately. Yet in time *Eleazar* by money and craft, perswaded the people to obey him in all things. And they requested other Captains to be sent into *Idumaea*, who were *Iesus* the son of *Sapphas*, and *Eleazar* the sonne of the new high Priest: and they commanded *Niger* who was born beyond Jordan, to obey these Captains, who was therefore called *Peraides*, and was then Governour of *Idumaea*. And they neglected not to do the like by other regions: for *Ioseph* the son of *Simon* was sent to Jericho and *Manasses* beyond the river, and *John* the Essene to *Tamna*, every one to rule the government of his country as a Toparchy. *Lydda*, *Joppe*, and *Ammaus*, were annexed to *John* the Essene, and *John* the son of *Ananias* was appointed Governour of *Gophnitis* and *Acrabatena*. And *Ioseph* the son of *Matthias* was made Ruler over both Galilees, unto which was joyned *Gamala* the strongest City in that coast.

The year of the world, 4031. after Christs Nativity, 69.

Divers of the noblest Jews forsake the city, as if they had been in a ship ready to sinke.

The Damascus scenes kill 10000. Jews in one houre.

*Ioseph* the son of *Gorion* and *Ananias* the high Priest appointed to govern the Citie.

*Ioseph* the Historiographer Governour of both Galilees.

*Ioseph* makes 70. Elders Rulers in Galilee, and appointeth severn in every city to determine the causes of lesse weight.

**F** As for other Governours, every one discharged his place according to his wisdom and dexteritie. When *Ioseph* came to Galilee, which was committed to his protection, his first care was to get the good will of the inhabitants, knowing that it might much profit him, although in other matters he had offended. Then considering that he should have most mightie and assured friends, if he made them partakers of his authoritie; and likewise get the love of the common people, if he did esteeme of those things which they should think well of; He chose severny of the most ancientest wise men amongst them; and made them rulers over all Galilee, and elected seven Judges over the lesser towns to judge inferiour matters: for he reserved all great affairs and criminall causes to his own hearing. Moreover, having ordained



The year of the  
world, 4031.  
after Christs  
nativity, 69.

Joseph fortifi-  
eth the conve-  
nient cities  
with wals.

Joseph in-  
structeth the  
Galileans in  
warre.  
Joseph teach-  
eth the Gali-  
leans how  
they should  
obey in the  
warres.

Every one of  
the cities of  
Galilee send  
the halfe of  
their multitude  
to warfare, the  
rest they keep  
to provide  
them victuals.

dained a forme of justice that those seventie should follow, he took counsell how to work G their outward securitie: And being assured that the Romanes would come into Galilee, he compassed those places with strong wals that were fit for his purpose, to wit, Jotapata, Bersabea, Selamis, Perekcho, Japha, and Sigoph, with the mountain Itaburium, Tarichea, and Tiberias. Moreover, he fortified the caves neer the lake Genesar, which is in lower Galilee, and in high Galilee Petra, which is also called Achaberon and Seph, Jamnith, and Mero; in Gaulanitis also Seleucia, and Soganes, and Gamala: he onely permitted them of Sephoris to build their own wals, because he perceived them to be rich and prone to war of themselves. Like- wife Iohn the son of Leuias, at Iosephs command, built the wall of Giscala himself alone: but in all other places that were fortified, Ioseph put to his helping hand, and told how they should be done. He levied also an army of an hundred thousand, who were all young men, whom he armed with old armour, which he gathered from all parts of the countrey: and consider- ing that the Romane army was invincible, for that they were all obedient unto their rulers, and expert in war, he could not instruct them in martiall discipline, other occasions forcing him to the contrary: but calling to minde that the multitude of rulers made obedience, he ordained many captains, and constituted divers sorts of souldiers, as the Romanes used to do; making some governors of ten, other some over a hundred, and others over a thousand; and appointed likewise rulers over them. He taught them also how to give the sign of warre, and how to sound the trumpet both to call them to combate, and to retire: how to march in length, and cast in a ring, and alwaies to succour them that were most in danger: and to be short, he taught them whatsoever might either encourage them, or make them active: but especially he exercised them in feats of arms, imitating in particular the order of the Ro- manes, often telling them that they were to fight with men, who for strength of body and courage passed all nations of the world. Also he told them that hereby he should perceive whether they would be obedient in war, if now they abstained from such things as were usual to souldiers, to wit, robbing and spoiling their countrey men, and crafty and deceitfull dealing, nor think the spoile of those with whom they conversed, to be their own gain: for those wars had alwaies best successe, where the souldiers carried good consciences; and they that were bad, should not onely have men, but God also for their enemy. And after this maner he daily exhorted them, and now he had appointed how many were to fight. For 60000. footmen, and 200. and 50. horsemen, and beside these 4000. and 500. whom he hired, were alwaies in readinesse, and 600. chosen men to guard his own person. And the hirelings onely excepted, the rest of the souldiers were provided for by the cities: for every city before mentioned, sent one halfe of their men for souldiers; and the other halfe they kept to provide victuals for them, that one part being employed in war, the other might do such busi- nesse as the city required.

#### CHAP. XXVI.

of JOSEPHS danger and escape, and of the malice of JOHN of Giscala.

Iohn a nota-  
ble dissembler,  
and a thifty  
murtherer  
under hope  
of gain.



Hilest Ioseph thus ordered the estate of Galilee, there arose a traitor born in Gi- scala, the son of Leuias, whose name was Iohn, a most subtil & deceitfull treacher, who by vile means was now become the richest man in that countrey, being be- fore very poore; whereby for a while he was hindred from putting his villanies in practice: who could lie at his pleasure and easily give credit unto lies, who thought deceit to be a vertue, which he used even towards his dearest friends; and a great counterfeiter of humanity: yet for the hope of gain became a cruell murtherer. He alwaies aimed at high matters, with an aspiring minde, and at first nourished his hope with small vil- lanies. For first he was a thiefe after his own maner, and lived in woods and solitarie places; at last he got him a company of audacious people like to himself, at first small, but afterward he greatly increased it. He also had a great care to chooseth no idle persons, but such as were strong of body, valiant of minde, and skilfull in martiall affairs: of these he gathered foure hundred, the most of them out of Tyre, and the villages thereabout: and with them he wasted all Galilee, and put many in minde of the miserable wars to come. This man a long time before desired to be Governour of the army: and aspired to greater matters, onely the want of money hindred him: and perceiving that Ioseph took delight in his industry, he per- swaded him to suffer him to build the wals of that place where he was born, which was now desolate; and to accomplish this, he gathered great sums of money of the richer sort. Then he devised another shift: for having perswaded the Jews that were disperfed over all Syria, that



- A** that they should use no oyle, save onely that which was made by their own nation, he caused divers vessels of oyle to be brought unto the confines of Galilee, and buying foure barrels for a piece of Tyrian money (which amounted unto foure Attique groates) he sold them again unto the Syrian Jews, the halfe of one barrell for as much as all foure cost him. And for that Galilee abounded with oyles, and especially at that time, he conveighed it to such places where there was great want, and none was brought but by himself. By this means he gathered an infinite masse of money, which presently he turned to his prejudice who had given him licence so to get it. And thinking that if he could depose *Ioseph*, that then he might come to be ruler over Galilee, he commanded his followers to robbe and spoile more then they did before, and so to trouble the countrey, that he might either kill the Governour, if he sought to redresse it, at unawares; or if he let all alone, to accuse him of cowardice to the people for so doing. Moreover, he had already given out speeches, that *Ioseph* went about to betray Galilee to the Romanes, and devised many things to this effect to work *Ioseph*'s overthrow. It hapned that at that time, some of the village of *Dabarita*, who watched in the field, set upon *Protoph*, who was factor for *Agrippa*, and his sister *Bernice*, and spoiled them of all carriage, wherein was much costly apparrell, and many silver cups, and six hundred pieces of gold. And for that they could not doe this secretly, they brought all the whole bootie to *Ioseph* at *Tarichea*: who reproving them for offering violence unto the Kings servants, commanded the things to be kept at the house of *Aeneas*, who was one of the richest men in the town, who should restore them to the owner when time served: wherein thinking to doe himselfe great good, he wrought himselfe much danger. For the thieves being offended that they received no part thereof, and seeing that *Ioseph* would restore to *Agrippa* and his sister *Bernice* that which they had laboured to get, they went round about the villages in the night, and spread this false report in every place, that *Ioseph* was a traitor to his countrey, and with the same rumour filled the cities thereabout. So that early in the next morning, 100000. armed men came against *Ioseph*. Finally, the multitude assembling themselves together in the Theater at *Tarichea*, the greatest part cried out in their choler and fury, that the traitor might be deposed, other some that he might be burned, and *Iohn* himselfe incited many, and with him one *Iesus* the sonne of *Sapphias*, who at that time was Governour of *Tiberias*. All the friends of *Ioseph* and his guard being terrified with such a multitude fled, foure onely excepted. But *Ioseph* in the mean while was asleep: and had he slept a little longer, they had set his house on fire. Whereupon he awoke, and the foure that remained with him, counselled him to flie: but he not dismaied in that he was left alone, nor for that so great a multitude came against him, went boldly towards them with his garment all torn and ashes upon his head, holding his hands behind him, and his sword upon his neck. Whereat they that bare him good will, especially the people of *Tarichea*, were moved to compassion: but the countrey people and they whom he overlaid with taxes and tributes, cursed him, and bad him bring forth the publike treasure, and confesse his treason: for because of the attire and habit he came it; they thought he would not have denied any thing whereof he was accused, and that he came so to move them to compassion, and so to obtain pardon for his offence. This his humilitie stood him in good stead, for hereby those that before were enraged against him, now began one to fall out with another in his behalfe, when he promised to confesse the whole matter: and then obtaining licence to speak, he said: I was never minded to send back that money to *Agrippa*, nor to keep it unto my private use. For (God forbid) that I should ever hold him for my friend, who is your open enemy, or that I should so seek mine own profit, that I should thereby damnifie you all. But (O ye men of *Tarichea*) for as much as I perceived that your Citie especially had greatest need to be fortified, and that you were not able to build the walles, and for that I feared the people of *Tiberias*, and others adjoining, who still gaped after this prey and wealth that was taken from *Agrippa*; I determined to get those spoiles for you to reedifie your walles. If ye mislike this, I will bring out the treasure, and give it to be divided amongst you: but if you like thereof, then it appeareth how you molest him who is your benefactor.
- F**

The year of the world, 4031.  
after Christs  
Nativity, 69.

*Iohn* employed the money he got, against him by whose means he gained it.

*Agrippa* preached and robbed.

An hundred thousand armed men come out against *Ioseph*. All *Ioseph*'s friends and guard save foure fly from him.

*Ioseph*'s oration to the sedicious.

This speech of his well pleased the people of *Tarichea*, and displeased them of *Tiberias*; so that they breathed out threatnings against him. Thus they both left *Ioseph*, and fought one against another. He now having many partakers (for the people of *Tarichea* were almost forty thousand) spake more boldly unto the multitude, and rebuked their temerity; affirming that it was necessary to strengthen *Tarichea* with that present money, and that he would also provide to strengthen other cities, and that they should not want money, if they would agree and conspire together against them, from whom they should take it; and not to offer



The year of the  
world, 4031.  
After Christs  
nativity, 69.

Another strageme  
of Josephs against  
the Jews.

Johns envy  
and treason  
against Joseph.

John perswa-  
deth the Tibe-  
rians to revolt  
from Joseph.

John sendeth  
certain armed  
men to kill  
Joseph.

Joseph flees in  
a little boat by  
the lake.

John fleeth  
into his coun-  
try Giscala.  
The Galileans  
flock to Jo-  
seph against  
John.

Johns treason  
against Joseph.

violence unto him who would endeavour to get it. So the rest of the multitude being deceived, though they were angry, yet departed; and 2000. armed men offered to set upon him: but he being already retired into his house, they stood without, threatening him. Wherefore Joseph used another device likewise to repress these: and getting up into the top of the house, he beckned unto them with his hand to keep silence; and then said, that he was ignorant what they requested at his hands: for he could not heare one for another, because their voices were confounded through the multitude; but if they would send some into the house to talk friendly with him, he would doe whatsoever they requested. The nobles and magistrates hearing this, presently went into the house: whom, when he had led into the innermost part of the house, having shut the doores, he caused to be beaten, so long till that all their bowels appeared: the doores in the meantime being made fast, the people staid before the house, thinking that the cause of their long tarrying was, to alledge reasons to and fro; and presently Joseph opening the doores, put them forth amongst the people all bloody as they were: whereat they were so terrified, that leaving their weapons behinde them they ran away. Hereat John took occasion to encrease his envie; and having ill successe in this policy, he still attempted other plots to bring Joseph in danger: and counterfeiting himselfe sick, he requested Joseph to permit him to go to Tiberias, and use the hot baths for to recover his health. But Joseph not having yet perceived his treason, wrote letters in his behalfe to the governour of the town, willing him to be Johns oast, and to let him want nothing that he needed: which he had in good sort. And two daies after his arrivall there, he went about the businesse, which he came to effect, and enticed some with money, others with flatteries, to revolt from Joseph. Silas whom Joseph had made Governour of the City understanding this, he presently by letters gave notice thereof to Joseph: who receiving them in the night, went to Tiberias, and was there early in the morning, and the rest of the multitude came out to meet him: but John notwithstanding he judged that he came against him, yet still he counterfeited himself sick in bed, and sent a man of his acquaintance to excuse his absence for not coming to meet Joseph. Then Joseph assembled the Tiberians together in a place to speak unto them, concerning that which was written unto him: and John sent armed men thither with commandement to kill Joseph. The people perceiving them to draw their swords, cried out: and Joseph at their cry looking about him, and perceiving their swords even almost at his throat, he leapt down a little hill upon the shore, which was six cubits high, upon which he stood to speak unto the people: and going into a boat with two of his guard which he found there, he went into the midst of the lake; and presently his guard taking their weapons assaulted the traitors. Joseph fearing that a great conflict would ensue, and so the whole citie for a few mens fault be destroyed, sent to his souldiers, charging them onely to work their own safety and no more, and to kill none, nor reprove any for that wicked fact: who forthwith obeying his command, ceased from fight.

But they that inhabited about the City, and heard of the treason, and by whom it was attempted, armed themselves and came against John: but he before they came, fled to Giscala, where he was born. In the mean while, all Galilee came and joynd with Joseph, and there were many thousands of armed men gathered together, affirming that they came against John, and to fire that citie which had received him. Joseph thanked them for their good will, saying that he had rather conquer his enemies by policy, then by fire and sword; and therefore requested them to be content. He also published an edict, wherein he declared that all those that had rebelled with John, and did not forsake him within 5. daies next following, should lose all their livings, and their mansions should be sacked, and their houses and family set on fire. Hereupon three thousand presently forsook John, and came and cast down their weapons before Josephs feete, prostrating themselves before him: so that there onely remained with John but one thousand of fugitive Syrians. By whom John being assisted, again went secretly to work, having so ill successe by plain dealing: and so privily sent messengers to Jerusalem, who told that Joseph had gathered a great army, and that except he were quickly prevented, he would come and usurpe the dominion over that mother City. But the people understanding before of Johns hatred, did not regard it: yet divers rich men and magistrates who envied Joseph, secretly sent money unto John, to hire souldiers that were strangers, that he might war against Joseph; and determined amongst them, to displace him: and thinking that their decree was not sufficient to effect it, they sent moreover five hundredth and foure thousand armed men, and foure of their principall nobility amongst them, to wit, loazar the Lawyer, and Ananias the Sadducee, & Simon and Judas the sons of Ionathas, all very eloquent and learned men, to withdraw the peoples mindes from Joseph; giving them charge, that if he of his own accord came unto them, that then they should permit him to

speake



**A** speak for himself: but if he refused so to do, that then they should hold him as an enemy. *Iosephs* friends at Jerusalem gave him intelligence, that an army came against him, but for what cause they knew not, for that it was kept secret. And hereupon before he could prevent it, four Cities did revolt from him, to wit, Sephoris, Gamala, Giscala and Tiberias, the which he soon after easily recovered, without any force of arms: and having taken the four Captains and counsellors of his enemies, he sent them unto Jerusalem against whom the people being incensed, would have killed them; and those that brought them, had they not fled betime.

The year of the world, 4031, after Christ's Nativity, 69.

Four cities of Galilee submit themselves to Ioseph's enemies.

## CHAP. XXVIL.

*Tiberias and Sephoris were recovered by Ioseph.*

**N**OW *Iohn*, for fear of *Ioseph*, kept himself within the walls of Giscala: and a few dayes after Tiberias revolted again, the inhabitants calling in *Agrippa*, who came not at the day appointed, and yet a few Roman soldiers shewing themselves, they revolted from *Ioseph*. *Ioseph* understanding this at Tarichea, having sent his soldiers to fetch corn, thought it not good to go alone against the Rebels, neither did he think it best to delay the time any longer, fearing that whilest he delayed, King *Agrippa* would come and possesse the town: for the next day, because it was the Sabbath, he could do nothing. Wherefore he thought to overcome the Rebels by policie, and so he commanded the gates of Tarichea to be kept shut, that his intent might not be revealed unto them of Tiberias. Then taking all the boats that were in the lake, in number two hundred and thirtie, and in every one of them four saylers, he hastily sayled to Tiberias: and when he came neer the Citie, yet so farre off that the inhabitants thereof could not easily descry him, he left all the boats upon the water emptie, and taking onely seven of his guard with him, unarmed, he went neer unto the City, that they might see him. When the rebels perceived him, and thought that the boats had been full of armed men, they cast down their weapons, and held up their hands to him, beseeching him to spare the citie. *Ioseph*, after many threatening and bitter speeches, first, for that having undertaken warres against the Romanes, they with civill warres consumed their own forces: secondly, for that they had sought his life,

Tiberias is recovered by Ioseph, and saved by a stratagem.

**D** who had wrought their safetie, and that they were not ashamed to shut the gates against him, who had builded the city wals: yet (said he) if any would come and talk with him, and confirm a league of their fidelity unto him, he would not refuse them. So ten of the chiefeft among them came unto him, whom he carried away in a fischer boat farre from the citie, and sent for fiftie Senators, as though he requested their promise also. And devising new causes, he still under pretence of agreement sent first for one, and then for another, as he thought good, till he had loaded all the boats: which done, he commanded all the boatmen with all speed possible to go to Tarichea, and put them in prison, so that he carried away all the counsell, which were in number six hundred and two thousand people, all whom he brought to Tarichea in boats. But they which remained in the Citie, cried with one voice, that one *Clitus* was cause of that revolt, and therefore besought *Ioseph* to punish him for all. *Ioseph* told them that he would put none of them to death, but commanded one of his guard called *Levia*, to come and cut off *Clitus* his hands: but he fearing to trust himself amongst all his enemies, refused to do execution. *Clitus* perceiving that *Ioseph* was angry, and ready to come out of his own boat to do it himself, besought him to grant him one of his hands: which *Ioseph* did, upon condition, that he should cut off the other himself. So *Clitus* drawing out his sword with his right hand, cut off his left, being afraid of *Ioseph*; and after this, he returned to Tiberias to bring it again under his subjection: and within a few dayes after, he took Giscala and Sephoris, which were revolted, having given the spoils thereof to his soldiers, but yet afterward he restored all that was taken away, unto the people, and so he did to the inhabitants of Tiberias and Sephoris: and by this means got the good will of them all.

Ioseph with seven souldiers cometh to Tiberias, and terrifieth his enemies.

Ioseph by a subtil policy toucheth out the chiefeft of Tiberias, and carrieth them away in boats to Tarichea.

Clitus the author of the sedition, drawing his sword with his right hand, cut off his left.

## CHAP. XXVIII.

*How the people of Jerusalem prepared themselves to warre, and of the tyranny of*

*SIMON GIORA.*

**V**Ntill this time, there were broils in Galilee: and now ceasing from civill dissension, they prepared themselves against the Romanes. And the Potentates of Jerusalem, and *Ananus* the high Priest, with all speed renewed and repaired the wals, and made

The troubled estate of Jerusalem.

all



The year of the  
world, 4031.  
after Christ  
Nativity, 69.

Simon the son  
of Giora com-  
mitteth great  
rapines and  
murthers in  
Acrabatenā  
and Idumæa.

all sorts of instruments for warre, arrows and other weapons; so that all the City was busied herein, and trained their men in warlike discipline. All places were filled with tumults; but the graver fort were very penfive, and many as it were foreseeing the calamitie that after ensued, burst out into tears: they that desired peace, received no comfort in any thing: all things were done at their beck, who were cause of all this warre. And the estate of the Citie even then before the Romanes came, was like a Citie to be destroyed. Now *Ananus* omitted that which was necessary for warre, and laboured to reconcile the seditious faction of them that were called Zelous: but how he was overcome and what his end was, we will declare hereafter. Now one *Simon* the sonne of *Giora* in the Toparchie of Acrabatenā, having gathered together a multitude of seditious people, robbed and spoiled all; and not onely brake into rich mens houses, but also did beat them grievously, openly exercising his tyranny. But when *Ananus* and the rest sent an army against him, he fled unto his fellow theeves of Massada, and there he stayed till *Ananus* and the rest of his enemies were slain: and then he wasted Idumæa with the rest, so that the governours of that place were faine to put a garrison in every village: so great was the number of them that were slain by these theeves. And thus stood the affairs of the Jews.

## THE THIRD BOOK OF THE VVARRES OF THE JEWS: WRITTEN BY FLAVIUS JOSEPHUS.

The contents of the chapters of the third book.

- 1 Of the coming of Vespasian Generall of the Romanes into Iudæa, and of the two massacres of the Jews, and how the Sephorites yeelded themselves to Vespasian.
- 2 The description of Galilee, Samaria, and Iudæa.
- 3 Of the help sent unto them of Sephoris, and of the military discipline amongst the Romanes.
- 4 How Placidus assaulted Iotapata.
- 5 How Vespasian invaded Galilee, and at his onely presence how the Galileans fled.
- 6 How Gabara was taken.
- 7 How Iotapata was besieged, and of the situation and battery thereof.
- 8 Of the siege of Iotapata by Vespasian, and of Josephs diligence, and of the excursions of the Jews against the Romanes.
- 9 How Vespasian did beat the walls of Iotapata, with a Ramme and other warlike engines.
- 10 How Iotapata was again assaulted.
- 11 How Trajan and Titus took Iapha.
- 12 How Cerialis overcame the Samaritanes.
- 13 How Iotapata was taken.
- 14 How Joseph being taken saved his own life.
- 15 How Ioppe was taken again.
- 16 How Tiberias was yeelded.
- 17 How Tarichea was besieged.
- 18 Of the lake called Genesar, and the fountains of Iordan.
- 19 How Tarichea was delivered.

CHAP.



A

## CHAP. I.

of VESPASIANs coming into Iudæa, and of the massacre of  
the Jews.

The year of the  
world, 4031.  
after Christs  
Natiuitie, 66.

Nero is ama-  
zed and afraid  
at the valiant  
acts of the  
Jews,

Nero sends  
Vespasian to  
govern in Sy-  
ria and direct  
his warres,

Vespasian and  
Titus gather  
great forces  
against the  
Jews.

The Jews be-  
siege Afcalon.

Antonie fight-  
eth with the  
Jews.

The Romanes  
overcome the  
Jews, and  
make a great  
slaughter of  
them.

Ten thousand  
Jews slaine,  
little



After that Nero understood of his euill successe against the Jews, he was seized with feare and astonishment; yet he dissembled it as much as necessity would permit him. In the meane while he set a good face on the matter, and made as though he were of more courage, saying, that that which hapned, was rather by the fault of his Generall, then by the valour of their aduersaries: thinking that it behoued him, who was Emperour, not to shew himself moved with a little bad news; and the greatness of his Empire shewed he had a minde which yeelded to no misfortune. Yet it appeared by the vexation of his spirit that he was much moved, and in great care unto whom he should commit the charge of the East, which rebelled; who both would conquer the Jews, and chastise the inhabitants about them, that bare the same minde as they did. At last, he found Vespasian, whom he thought onely meet for that purpose; a man who from his infancy had been trained up in warres, even untill he was gray-headed, who had appeased the people of the West, and helped them being troubled by the Germanes, and recovered it for the Romanes: as also he did Britany, which was unknowne before; and for that cause made his father Claudius triumph without taking any paines for it. Nero considered all these, and his prudence grounded in old age with his experience, who also had sonnes in the flower of their age to be pledges for his fidelitie, and that represented their fathers wisdome, God, as it should seeme, even then disposing something of the whole Common-wealth, Nero sent him to governe the armies in Syria, greatly encouraging him with faire speeches and promises, as at that time need required.

Thus he departed out of Achaia, where he was with Nero: and he commanded Titus his sonne to leade the fifth and tenth legions from Alexandria, and he himself crossing over to Hellespont, went after by land into Syria, where he assembled all the Romane forces, and all the help of the Kings adjoyning that were confederates. But the Jews after Cestius unfortunate successe became proud of their victory, and could not containe themselves; but like men tossed at Fortunes pleasure, they still gave more occasion of warre: and gathering all their warlike forces together, they went to Afcalon, which is an old Citie seven hundreth and twenty furlongs distant from Ierusalem, which the Jews alwaies hated, for which cause also they first assaulted it. The Governours in this expedition, were three men excellent above the rest for strength and wisdome, to wit, Niger of Peræa, Silas the Babylonian, and John the Essean. Now the citie of Afcalon had very strong walls, but few men to defend it; for it had onely one company of footmen, and one band of horsemen, whom Antonius governed. The Jews made such hast, as though they had dwelt hard by. Antonius perswading himself that they would assault him, caused his horsemen to issue forth of the citie: and neither fearing the multitude nor the malice of his aduersaries, he valiantly aboad the first assault of the enemies, and beat them back that attempted to assault the wall. So the Jews who were unskilfull, having to do with them that were expert; and they being on foot fighting against horsemen, without order, against those that were in good order; being lightly armed, against their aduersaries who were well provided, were easily repulsed.

Finally, they were more led by rage and wrath, then by good counsell; and they against whom they fought were obedient, and would do nothing without the commandment of their Leader. For their first ranks being broken, they were forced by the horsemen to turne their backs; and turning themselves to their own company, who turned toward the wall, became as it were enemies to themselves. So that every one seeking to avoid the horsemen, they were all disperfed about the field, which was in every place for the advantage of the horsemen. This greatly helped the Romanes to kill so many Jews: for they that fled were easily overtaken by the Romanes, and killed; and others compassing diuers of the Jews about, slew them with darts: so that the Jews were in as great desperation for all their huge multitude, as if they had been alone. The Jews indeavouring to overcome their misfortunes, were ashamed to flie, and so fled not hastily, hoping that fortune would change. But the Romanes not wearied in that which they did with great dexterity, continued the fight the most part of the day: so that there were slain of the Jews ten thousand, and two of their Leaders, John and Silas. The rest, many being wounded, followed their Generall Niger, who fled into a little



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

Eight thou-  
sand Jews  
slain at Asca-  
lon.

Vespasian with  
his whole ar-  
mie cometh to  
Ptolemais.  
The Sepho-  
rites do cour-  
teously enter-  
tain the Ro-  
manes.

little town of Idumæa, named Salis: many of the Romanes also were wounded in that fight. **G**  
But the Jews were not daunted with this misfortune, but the grief thereof much increased their courage: neither were they dismayed with the former losse of so many men within so short time; but rather calling to mind their great victory they had before, were drawn to undergo yet another mishap. Shortly after, before the mens wounds were healed, they gathered together all their forces, and went againe to Ascalon in greater number and fury, but with the same successe and skill in warlike affaires which they had before. For *Antonius* having warning which way they meant to come, placed an ambush in the way, and the horsemen setting upon them at unawarres, they killed above eight thousand of them, before they could prepare themselves to fight: and all the rest fled, and *Niger* with them, shewing as he fled many arguments of a valiant minde: and for that the enemies pursued them, they fled into the safest tower of a town call Bezedel. *Antonius* knowing it to be in vaine to stay about the tower that was invincible, yet loth to let the Generall of their adversaries to escape, set fire on the walls; and so departing, triumphed, thinking that *Niger* had been burned. But he leapt into a deepe vault in the Castle, and so escaped, and three daies after he shewed himself unto his souldiers, who fought for him weeping, that they might have his body, for they thought him dead: whom against all expectation seeing alive, they were very glad, as though by Gods providence he escaped to be still their Leader.

*Vespasian* came to Antiochia, which is the mother citie of Syria, and brought his armie with him, which for greatnesse & happy successe, doubtles was the third in the whole world, and finding that King *Agrippa* did expect his coming, he hasted with all his forces from thence to Ptolemais. At this place there came unto him the Citizens of Sephoris a Citie of Galilee, who had no thought at all of rebellion: these both provident for their own safetie, and well knowing the forces of the Romanes, before *Vespasian* came, submitted themselves unto *Cestius Gallus*, and received from him a garrison of souldiers; and now also courteously entertaining *Vespasian*, offered their help against their countrey men. To whom *Vespasian* at their request gave a guard of horse and foot, so great as he thought was able to resist the force of their enemies, if the Jews should attempt any thing against them. For he thought it would be a great help unto him in his warre to come, to have Sephoris the greatest Citie of Galilee situate in a strong place on his side, which otherwise might be a safeguard to the whole nation.

## CHAP. II.

### The description of Galilee, and Samaria, and Iudea.

The description  
and situati-  
on of the  
higher Galilee.



Here are two places named Galilee, the one is called high Galilee, and the other low Galilee: and they are both compassed with Phoenicia and Syria. On the West Ptolemais with the limits of his territorie doth part his borders, and the mount Carmell, which in time past belonged unto Galilee, but now unto the Tyrians. Vnto which adjoyneth Gabaa, which signifieth the horsemens Citie: so called for because King *Herods* horsemen were sent thither to inhabit. On the South part it joyneth to the Samaritanes and Scythopolitanes unto Jordan. On the East part it bordereth upon Hippene, and Gadaris, and Gaulanitis, which are the borders of King *Agrippa* his countrey. On the North it bordereth upon Tyria. The length of lower Galilee reacheth from Tiberias unto Zabulon; neer which is Ptolemais by the sea coast. In breadth it reacheth from the village Xaloth, situate in a great field, unto Bersabe, where also begins the breadth of high Galilee, and reacheth unto the village called Baca, bordering upon the Tyrians; and the length thereof is from a village neer Jordan named Thella, unto Meroth. And being of such bignesse, and environed with so many nations, yet did they always resist forrain forces. For the Galileans are from their childhood warlike, and never are daunted by fear or penurie: for their countrey is most fruitfull, set with all maner of trees, and very fertile, notwithstanding the inhabitants take small pains in tilling the ground. All parts thereof are tilled by the inhabitants, and there is no waste part.

The length  
and breadth of  
the lower Gal-  
ilee.

The fertilitie  
of Galilee.

The descrip-  
tion of the  
countrey be-  
yond the flood.

There are many cities, and in every place there are villages populous and rich: so that the least village there, hath in it above fifteen thousand inhabitants. And although Galilee be lesse in compasse then the region beyond the river, yet it is more populous, fertile and richer then the same: for it is all tilled, and all beareth fruit. But that beyond the water, though it be bigger, yet it is not all inhabited, for there are many desarts and barren places, and one beareth wilde fruits. Peræa hath a good soil and large field, beset with divers trees, especial-ly olives, vines, and palm-trees: and it is abundantly watred with brooks running from the



**A** the mountains, and springs that continually come down, when in the Dog dayes they are almost drie. The length of this place is from Macherunt to Pella: the breadth from Philadelphia to Jordan. This town Pella before mentioned, lieth on the North part, and Jordan on the West, and the countrey of the Moabites bordereth on the South, and on the East Arabia, Silbonitis, Philadelphia and Gerasis. Samaria is seated between Judæa and Galilee, beginning at a town situate in a place called Ginæa, and endeth in the Toparchy of Acrabarena, nothing differing in nature from Judæa. For both of them are full of mountains and fields, and good for tillage; full of trees abounding both with wilde apples and others: for they are of their nature dry, but have rain enough, and have passing sweet waters, and abundance of good grasse, and great store of milch beasts, and which is a great argument of wealth, both places are very populous. The confines of these countreys is Anauth, a village otherwise called Borceos, which lieth on the North part of Judæa. The South part of Judæa, if you measure the length, is extended unto the village of the Arabians, called Jardan: the breadth reacheth from Jordan unto Joppe: in the midst thereof is situate Jerusalem, so that some call that City the navell of the countrey. Judæa also bordereth on the sea-coast, even unto Ptolemais. It is divided into eleven portions: the first is Jerusalem, head and chief of all, being above all the rest, as the head is above the body: and the rest are Toparchies. Gophna is the second, after that Acrabarena, then Thamna, afterward Lydda, also Ammaus, and Pella, and Idumæa, and Engadda, and Herodiin, and Jericho: besides these Jamnia and Joppe command the places adjoyning. Moreover, there is Gamala and Gaulanitis, and Batanea and Trachonitis, which are portions belonging to King Agrippa his kingdome. This countrey beginneth at mount Libanus, and the fountains of Jordan, and reacheth in breadth unto the lake near Tiberias. And in length it reacheth from Julias to Arphas, and the inhabitants are partly Jews, and partly Syrians.

The year of the world, 4030. after Christs Nativité, 68.

The description of the Region of Samaria.

The description of Jory, whose middle part is Jerusalem.

The division of Judæa.

## CHAP. III.

*How aid was sent unto the people of Sephoris: and of the military discipline of the Romanes.*

**D** Have already spoken of Judæa as briefly as might be, and with what countreys it is environed. Now *Vespasian* sent help unto the inhabitants of Sephoris, to wit, one thousand horsemen, and six thousand foot, *Placidus* the Tribune being their Governour: the horsemen divided themselves into two companies, lodged in a great Plain, and the footmen were in garrison in the citie for to defend it, but the horse men stayed without. These horsemen made excursions on every side, and greatly molested *Ioseph*, who was quietly bent, and also spoiled all that was without the cities, and alwayes repulsed the inhabitants, if at any time they took courage to revenge themselves. Notwithstanding, *Ioseph* assaulted the city Sephoris, hoping to take it: which he before such time as it revolted unto the Romanes, had compassed with so strong walls, that the Romanes themselves could not have taken it; so his hope was frustrate: for neither by force nor fair means would the Sephorites yeeld unto him. Hereat the Romanes being angry, troubled the countrey more then before; who now neither night nor day ceased from destroying it, but robbed and spoiled all they found, and all men able to bear arms they slew, and made the rest their slaves: Thus all Galilee was filled with fire and sword, and no man escaped that calamity, onely they saved themselves, that fled into the cities that *Ioseph* had walled.

*Vespasian* sendeth help to the Sephorites, but filleth Galilee with sword and fire.

**E** *Titus* came to Alexandria being winter, sooner then he was expected: and so received there the souldiers that he was sent for: and having a prosperous journey, he quickly came to Ptolemais; and finding his father there with two of the chiefest legions, to wit, the fifth and tenth, he also adjoynd that fifteenth legion that he brought with him. And there followed them eighteen companies, five out of Cæsarea, one troupe of horsemen, and five companies of horsemen out of Syria: ten of these companies of foot had in every one of them a thousand men, the rest onely six hundred and thirteen, and in every troupe of horsemen were an hundred and twenty. The Kings also brought great aid: for *Antiochus*, *Agrippa* and *Sohemus*, brought each of them two thousand Bowmen, and a thousand horsemen: and *Malchus* King of Arabia, brought five thousand foot, and one thousand horse, and the most of his footmen were Archers; so that the whole army together with the Kings aid, amounted unto the number of threescore thousand horse and foot together; besides them that followed the camp, who were a great multitude, and not inferiour unto the souldiers in warlike discipline: so that one may admire the Romanes, who so train up their servants in time of peace, that they are very fit for warres. So that whosoever well beholdeth their military discipline, he shall

*Titus* bringeth a mightie army into Judæa.



The year of this  
world, 4031.  
after Christs  
Nativity, 69.

The diligence  
and labour of  
the Romanes  
in providing  
things needful  
for the  
warres,

The industry  
of the Ro-  
manes.  
The order of  
the Romanes  
in their camp.

The reverence  
& obedience  
of the Roman  
souldiers to  
their capitaines

How the Ro-  
manes forsake  
their campe.

The armour  
of the Roman  
footmen.  
The furniture  
of the Roman  
horsemen.

The Romanes  
attempt no-  
thing unadvi-  
sedly or rash-  
ly.

shall perceive that they gained not this their goodly Empire by chance and fortune, but by vertue: for they do not onely then begin to use weapons when they come to fight, but they practise military discipline before they need: and they are not idle in time of peace, but all wayes practise themselves therein without ceasing. Their exercises are like warre it self, and every souldier is every day exercised in every sort of weapons, even as though they were fighting against the enemy, so that hereby they easily indure the burthen and travell of wars. For their disorder doth not make them forget what to do, neither doth feare dismay them, nor continuance of fight and war weary and tire them. So that whosoever they fight against, who are not so well provided in these affaires, as they are, they alwayes overcome them: and one may well call their practices amongst themselves, conflicts without blood-shed; and their wars indeed, conflicts with bloodshed. They are not easily overcome at unawares: for in what enemy-country soever they come, they fight not before they have fortified their camp about, which they do not rashly, neither do they pitch their tents in marsh or high places, after a disorderly manner, for if the place be unequal, they make it plain. And they proportion their camp foure-square: for they have many Smiths, and all kinde of workmen needfull, which do still follow the army, to accomplish such businesse. And in the innermost part of the camp they make Tabernacles, whose out side resembleth a wall, with towers equally distant one from another, and between them engines of warre to cast stones, and such like, that all kinde of shot may be in readinesse. They also build four gates large and wide, both for their cattell easily to come in at, and also for themselves if need require, to enter in or issue out speedily.

Within the camp, there are streets divided into certain spaces: in the midst their rulers, and amongst them all, the Generals tent like a Temple so that it seemeth a city, and a market full of shops made in an instant. There are also seats builded for the Governours to judge of controversies, if any arise between the souldiers and others. All this place and all things belonging thereto are made in an instant, partly by reason of the multitude, partly by the industry of such as worke: and if need require, they compass it with a trench foure cubits deep, and as many broad. Thus the souldiers enclozed with armes, do live quietly in their tents, without disorder, and all things are done with good advice and order, whether they need water, or corne, or wood: for they must all go to dinner at the time appointed, and all sleep at once, and a trumpet giveth notice when to watch and guard, and nothing is done that is not commanded. In the morning, all the souldiers come unto their captains to salute them, the captains to the tribunes, and they all to the Generall, & he giveth them a watch-word, and telleth them what he thinketh good, & how they shall behave themselves towards those that are under them, whereby in fight they may demean themselves, and well know when to assault, and when to retire. When they go forth of the camp, a trumpet soundeth, and no man is idle, but at the first beck taketh away his tabernacle, & maketh all ready for their departure. Then the trumpet soundeth againe, warning them to be ready: and having laden their beasts with their baggage, they expect the sound again, as though they were to run a race, and at their departure they burne their camp, because it is easie to build the like again, and also lest afterwards it may advantage their enemies. When the trumpet hath sounded the third time, which is a signe to set forward, then they hasten those that are slow, lest they forsake their order. And a crier standeth on the right hand of their Generall, asking thrice if they be prepared to fight, and they as often answer that they are, holding up their right hands with a lofty courage: and so they march on easily, every man keeping his rank, as though they were ready to give battell. The footmen have a head-piece, a breast-plate, and a sword on the left side, and on the right side a dagger. The footmen guarding the Generall, have a javelin and a shield: the rest, armed every one with bucklers and pikes. Moreover they carry a saw, a basket, a fardle, a hatchet, also a cord, a sythe, a chaine, and victuals for three daies, so that the footmen are as much laden as the cattell. The horsemen carry at their right side along sword, in the left hand a dart, and a long shield hanging against the horse side, and a quiver with three darts with broad edges, which are as big as a speare: they have also helmets and breast-plates like the footmen. And the Generals horsemen that guard his body, do nothing differ from the rest. That company alwaies leadeth, that the lot falleth unto. And these are the fashions of the Romans concerning their warlike discipline. They never do any thing unadvisedly in battell, but manage all things according to counsell, so that they either do not erre, or if they do, their fault is easily amended. For they think that bad successe after deliberation, is better then good fortune without it, and they think that therein fortune did but flatter them, to work them some great despight, by reason they have not deliberated: but that which is premeditated, although it have evill successe, yet it maketh them



**A** them wary against another time. And none of them accounts that good success, which cometh by chance, and yet every one is comforted in their misfortune, for that they take good advice. By the military exercises they do not onely make the bodies of their souldiers strong, but their mindes also more hardy: and their diligence is the greater by their fear. For their lawes are capitall, not onely for them that forsake their order, but also for them that commit the least enormity or negligence; and their Generals are more severe then their lawes: who onely by rewarding the good, purchase favour, lest they seem cruell in punishing the wicked. Moreover, they are so obedient to their Rulers, that in peace they honour them, and in warre the whole army seemeth one body united together: they so keep order, and are so ready to turne here or there, and so attentive to any command, and also diligent to note signes made unto them, and so quicke to labour with their hands, that they are alwaies apt to do any thing, but slow to endure. Insomuch that they know no place, where they have been overcome, either by number, or courage, or counsell, or by the difficulty of the place, nor by fortune it self: For they think victory more certaine then fortune. Therefore seeing that their deeds are ruled by advice and counsell, and their commandments so well fulfilled by the armie, what marvell is it if their Empire in the East reach unto Euphrates, in the West unto the Ocean, in the South unto Affrick, in the North unto Rhene and Danubius: seeing that one may justly affirme the possession lesse then the possessors. This I have spoken, not to praise the Romanes, but to comfort the conquered, and to terrifie those that desire alteration: and perhaps it may teach them who want good discipline, and are ignorant of the maners and customes of the Romanes in their militarie affairs. But I return to my purpose.

The year of the world, 4031. after Christs Nativité, 69.

The Romanes grow more diligent by fear.

The obedience of the Roman souldier is no small occasion of his victory.

How farre the Romanes government extendeth.

## CHAP. IIIII.

*How PLACIDUS assaulted JOTAPATA.*

**I**N the meane time *Vespasian* living at Ptolemais with his son *Titus*, prepared his armie. But *Placidus* was already entred into Galilee and runne thorow it, where he slew almost all he found who were of the weaker sort of people and cowards: And seeing that those of courage alwaies fled into the Cities that *Ioseph* had fortified, he turned his forces against *Jotapata*, which was the strongest of them, thinking it might easily be taken by a sudden assault, and that he thereby should get great glory, and that by taking it great profits might ensue, in that the people seeing the strongest Citie surprized, they would not flie to any againe. But it fell not out as he expected; for the people of *Jotapata* understanding of his comming, met him neer the towne, and suddenly encountering the Romanes, being a great multitude and well disposed to fight, as those that bare armes for the generall safetie of the countrey, and the lives of their wives and children, they put the Romanes to flight, wounding many, onely seven being slaine: for the Romanes in flying kept their ranks: and being armed round about, they were not dangerously wounded; but the Jews being unarmed, rather trusted to their darts and arrows then to handy blows. There were three Jews slaine, and a few wounded: and so *Placidus* when he saw himself repulsed from the town, he fled.

*Placidus* draweth his forces against *Jotapata*; and being repulsed, flies.

## CHAP. V.

*How VESPASIAN invaded Galilee, and how at the very sight of him the seditious fled.*

**V**ESPASIAN desirous to take Galilee himself, departed from Ptolemais, making such journeys as souldiers ought to keep, which the Romanes are wont to follow. And he commanded those that came to help him, and the bowmen because they were lighter armed, to go before and repress the enemies incursions, and search the wood and Forrest fit for ambushes, whereby they were to passe: after them followed part of the Roman footmen and horsemen: and after them they marched ten by ten out of every hundreth, bearing with them their armour, and the measures of their camp. After them followed men, whose office it was to mend the waies, where they were bad, and cut down the woods that were in the way, lest with bad way the army were tyed. After them he sent his baggage and the baggage of the Rulers under him, and withall horsemen to guard it. And after them he himself followed, leading an army of chosen footmen and horsemen, accompanied with his own guard of horsemen, and he had out of every legion sixscore men for his own guard. After followed they that carried the engines to batter the walls of the cities, & other instruments, and with the Prefects and Tribunes, guarded with their chosen souldiers. After them other Ensignes, and the Eagle, the which

*Vespasian* directeth the Romanes march.



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

The Eagle by  
the Romanes  
is held the  
Ensigne of  
the Empire,  
and a signe of  
victory.

Joseph forsaken  
by his  
friends, flies  
to Tiberias.

the Romanes hold for chiefe of all, because it is the King of all birds, and is most valiant and strong: wherefore they think it a signe of dominion and victory, over all them against whom they beare it. After these sacred Ensignes followed the Trumpets sounding in warlike maner; and after them the army marching six in a rank; and as the custome is, a Centurion went by them to keep order: the servants were all with the footmen and baggage. After the last company who were hyred, followed armed footmen and horsemen in great number. And thus *Vespasian* with his whole army came unto the borders of Galilee: and there pitching his Tents, he stayed the souldiers who were very eager to fight, as it were boasting and shewing his army to terrifie his adversaries, and giving them time to repent, if any one would alter his minde before the warre began, yet did he prepare to besiege the walls and fortresses. The onely sight of him made many rebels flie, and daunted the most of them. For *Joseph*s souldiers who had pitched his Tents a little from Sephoris, when they knew that warre grew on, and that they were presently to fight with the Romanes, they did not onely flie before they fought: but also before they saw their enemies. *Joseph* being left with a very few, knowing he was not able to abide the enemies, and that the Jews were discomfited, and that if he put any trust in them, they would for the most part revolt unto the enemies; for that time abstained from all warre, and thought to get himself out of danger: and so accompanied with them that remained with him, he went to Tiberias.

#### CHAP. VI.

*How Gadara was besieged and taken.*

Joseph is afraid of the  
Romanes, and  
writeth to Jerusalem.

**V**ESPASIAN went unto Gadara, and took it at the first assault: for all able men fit for warre were fled out of the Citie: and entering the Citie, he put all to death. For the Romanes had no mercy, partly for the hatred they conceived against the Jews, and partly in revenge of that which had befallen *Cestius*. And they burned the citie and all townes and villages adjoyning: some of them being already desolate, and the inhabitants of the rest were made slaves. *Joseph* fled into the citie which he made choice of for his safeguard, and filled it with fear. For the people of Tiberias thought he would never have fled, if there had been any hope of withstanding the Romanes: wherein they judged not amisse, for he did foresee what event those wars would have, and that their onely safety consisted in changing their rebellious mindes. He himself, though he hoped to obtain pardon of the Romanes, yet had he far more rather have died, then to have lived pleasantly with them against whom he was sent, and so become a traitor unto his countrey committed to his charge. Wherefore he determined faithfully to write all his estate, and the estate of the countrey unto the Nobility at Jerusalem, and not to extoll the enemies forces too much, lest they should say he was a coward, nor yet putting them in any comfort, lest perhaps they now penitent for that they had done, again by his letters should be incited to go forward in their rebellious course: willing them presently to write an answer, whether they thought it good to enter the league with the Romanes; or if they would make warre, then they should send a sufficient armie against the Romanes: and having written to this effect, he presently sent men away to Jerusalem to bear these letters.

#### CHAP. VII.

*Of the siege of Jotapata.*

Joseph comes  
to Jotapata  
from Tiberias.

Jotapata  
besieged.

**V**ESPASIAN was very desirous to take Jotapata, for that he knew many of his enemies were fled thither, and for that this was the strongest refuge they had. So he sent before footmen and horsemen, to plain the wayes which were full of ragged stones, so that it was hard for footmen to passe, and altogether unpossible for horsemen: who within four dayes effected that which they were commanded, and made a large way for the army to passe: And the fifth day which was the one and twentieth of March, *Joseph* before they came entred into the citie, coming thither from Tiberias to encourage the Jews who were dismayed. A certain run-away told *Vespasian* that *Joseph* was come thither, willing him to hasten thither, for if he could take *Joseph*, he might easily take all Judaea. Hereat *Vespasian* was very glad, and took it as good fortune, that the most prudent and potent of his enemies, should (God at that time so working) put himself as it were in hold; and so presently he sent *Placidus* before with a thousand horsemen, and with him Captain *Ebutius*, a man both strong, valiant and prudent, and commanded them to compass the Citie with a siege, lest



- A** left *Ioseph* should privily escape from thence. The day after he himself followed with the whole army, and about noon came to Jotapata, and leading his army unto the North side of the town, he pitched his tents upon a hill seven foulds distant from the city. Upon purpose placing himself within the view of his enemies, that the very sight of his army might terrifie them: which he also did; for presently every one was in such a fear, that none durst go out of the citie. The Romanes being wearied all that day, would not assault the city: wherefore they invironed the town with two squadrons, and the third that consisted in horsemen, was placed without to intercept all passage, that none of the Jews could passe any whither. Hereby the Jews now in desperation took heart; for in warre nothing is more forcible then necessity. The next day began the battery, and every Jew kept his quarter, and kept themselves in order, and resisted the Romanes before their walls. But when *Vespasian* sent all the bowmen, and those who cast darts and other things to beat them off from the wals, and he himself with footmen assaulted the wals in another place where they might easily be entred: then *Ioseph* fearing the city, accompanied with all the people issued out of the town, and assaulted the Romanes fiercely, and did drive them from the walls, shewing courage and strength: and they themselves suffered as much harm as they did unto their enemies. For as they were encouraged with desperation, so were the Romanes with shame, who were armed with military knowledge and strength, and the Jews onely with anger. And the fight continued all day even untill night; wherein many Romanes were wounded, and onely thirteen slain: and of the Jews there were six hundred wounded, and 17. slain. The next day also they met the Romanes, and resisted them more stoutly then before, taking courage for that they the day before had resisted them, contrary to their expectation: and all the Romanes fought more valiantly, ashamed as it were of themselves, in suffering the Jews to resist them; thinking withall that they themselves were overcome, if they did not quickly suppress their enemies. Wherefore the Romanes for five dayes together ceased not to assault the town, and the Jews strongly rebatted them: and now neither the Jews feared their enemies, nor the Romanes were dismayed with the difficulty of taking the town. Jotapata is almost all situate upon a rock, and compassed about with deep valleys, which descend straight down like a wall: so that one can scarcely see the bottome. There is onely accessse unto it on the North part, where it is seated upon a mountain going overthwart; which *Ioseph* inclosed with a wall, to the end it might be no passage for the enemies: all the rest of the citie is environed with high mountains, so that it cannot be discerned by any before they be hard at it. And Jotapata was thus strengthened.
- D** *Vespasian* determined both to strive against the nature of the place, and hardinesse of the Jews; and therefore called all his Captains together, and consulted with them to begin a hot siege: at last they resolved to rear a mount in that place where the citie was easiest to be entred. He sent his whole army to provide wood to do it, who cut down the mountains neer unto the town: and great store of wood and stone being brought, setting hurdles before them to bear off the darts and arrows, he began to raise a mount; so that they received little or no harm by darts cast from off the wals: others brought earth from places thereabout, and no man was idle. The Jews cast continually great stones and all kinde of darts upon that which defended them; which though they pierced not thorow, yet they made a great noise and terrified the workmen. Which *Vespasian* seeing, caused all engines that did cast stones and darts, which were in number an hundred and threescore, to be placed against the walls, to beat the Jews from thence. And so they cast stones, and darts, and fire, and arrows in great abundance: so that they did not onely beat the Jews from off the walls, but also out of the reach of their shot; for both the Arabian archers and those that used slings and darts, and all the engines continually played upon them. For all this the Jews rested not, but running out in companies as thieves, they took away that which defended the workmen, and then assaulted them having no defence: and when they had beaten them away, destroyed and fired all that the Romanes had wrought for their own defence and safeguard. At last *Vespasian* perceived that these damages hapned for that there was space left between all these works, whereby the enemies had accessse to do them such harms: wherefore he united them together, and so hindred the privy excursions of the Jews. When the mount was almost made and the towers upon it finished, *Ioseph* afraid to do nothing for the safeguard of the town, called all workmen necessary together, and commanded them to make the wall there higher; but they said it was impossible for them to work, for the number of shot in that place. Then *Ioseph* made this device to defend them: he fixed stakes in the ground, and fastned unto them hides of Kine and oxen new slain, by which they were defended from shot, and fire; so that they labouring night and day raised the wall twenty cubits high, erecting also upon it many towers:

The year of the world, 4031. after Christs Nativité, 69.

Nothing is more effectually in warre, or more desperate then necessity.

A fight between the Romanes and the Jews continued a whole day, and broken off by night.

The situation of Jotapata.

*Vespasian* intends to begin a sharp siege.

The Jews break out and beat down the bulwark.

*Ioseph* fixeth stakes in the ground and fastneth unto them raw ox-hides to raise the wall, and beat off the shot.



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

and by this means made it a strong defence. Whereat the Romanes, who before thought themselves sure of the town, were now greatly dismayed both by this device of *Iosephs*, and also by the hardinesse of the Jews.

## CHAP. VIII.

*Of the siege of Iotapata by VESPASIAN, and the diligence that JOSEPH used, and how the Jews made excursions against the Romanes.*



Vespasian re-  
straineth his  
souldiers from  
fight and be-  
siege the  
Citie.

Ioseph deliv-  
ereth his sould-  
iers water  
by measure.

Iosephs stra-  
tagem.

Another poli-  
cy of Iosephs.

The people  
beseeched Jo-  
seph that hee  
would not  
forsake them.

Iosephs pru-  
dence.

His stratagem and the carriage of the Jews greatly moved *Vespasian*: for now they receiving courage in that defence, made assaults upon the Romanes of their own accord, and every day skirmished, running out in companies, and like thieves, taking away whatsoever they lighted upon, and what they could not carry away, they set on fire. At last *Vespasian* would not permit his souldiers to fight any longer: but determined now to besiege it and take it by want of victuals, purposing either to make them come and yeeld themselves for lack of food, or if they held out, to famish them: and that it would be more easie to take it by force, if ceasing awhile from assaulting it, he afterward set upon it, they being in anguish for the danger they were in. Wherefore he commanded all passages to be kept, that none could go out of the city. But they had great store of corn, and of all other things else, except salt and water, whereof they stood in great want: for there is never a fountain in the city, and they have little rain in Summer-time, so that the inhabitants were in great distresse: for now there was hardly any water left in the city. *Ioseph* perceiving there was abundance of all things else, and that the citizens were valiant, as also the siege like to continue long, he gave to every one water in measure: with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they began to faint, as though they had suffered extreme drought. The Romanes perceiving this, being upon a high hill, over against the place whither all the Jews came together to receive water, they with their shot killed many that came thither, inso-much that *Vespasian* hoped that within short time their water would be spent, and they constrained to yeeld. But *Ioseph* to frustrate this hope, commanded a great many garments to be laid in water and hanged upon the walls, so that the water might runne down on every side. When the Romanes saw this, they were much grieved & afraid, for that they wasted so much water in mockery, and before had thought that they had wanted water to drink. And now *Vespasian* scorning to win the City by siege, purposed to assault it again by force. The Jews were very glad of this: and the Citie being in danger, rather wished to be slain then perish through hunger or thirst. *Ioseph* devised also another way to get such necessities as he wanted, out of the country: for there was a valley out of the way, and therefore not regarded by the Romanes: wherefore *Ioseph* sent men into the country to his friends for such things as the city wanted, by this way, commanding them when they came neer the watchmen, to hide and cover themselves with hairy skinner, that the watchmen might think them to be dogs: and this he used a good space, till at last the watchmen perceived it, and so set a guard there to stop the passage. When *Ioseph* perceived the Citie could not hold out long, and fearing his own life, if still he continued there, he treated with the chief of the citie that he might flie. But the people perceiving his intent, flocked about him, and besought him to take pitie upon them, and not forsake them, who had no hope but in him, affirming that for his sake they were all courageous and bold to fight, and if they were taken, yet he would be a comfort unto them, telling him that it did not become him to flie from his enemies, nor to forsake his friends, neither as it were to leap out of a ship shaken with a tempest, into the which he came when the Seas were calm, for so by this means he would soon overthrow the citie; and once gone, no man afterward could or durst resist their enemies; for in him was all their hope.

*Ioseph* kept it to himself that his purpose was to work his own safetie: for he told them the thing which he intended was for their good, affirming that though he stayed still in the citie, yet he could do them little good: and if the citie should chance to be taken, then he and they were like to perish, but if he were abroad and not besieged, he could do them great good: for he would presently assemble all the people of Galilee, and come against the Romanes, and so raise their siege, whereas now in staying with them, he saw not wherein he did them any good, but rather incited the Romanes against them, making them more earnest to take the town then they would be, onely because he was there, that they might take him; but if they knew once that he were fled, they would not then be so earnest in the siege.

*Ioseph*



**A** *Ioseph* herewith could not perswade the people, but they flocked faster about him, and both young and old of all sorts came and prostrated themselves at his feet, weeping, and beseeching him to take such hap as should befall them, whether it were good or bad; not for that they envied his escape, but for that they hoped they should receive no harme if he remained with them.

The year of the world, 4031. after Christs Nativité, 69.

He then bethought himself that if he stayed with them, he fulfilled their request; and if he denied, he feared they would force him. Wherefore being partly moved by compassion, he determined to stay; and being now, as all the citie was, desperate, he told them that now it was time to fight, seeing there was no hope of safety: and that it was a goodly matter to spend their lives renownedly, and do some noble act to leave a remembrance unto their posteritie of their valour: and went about it. And so issuing out of the citie with the most va-

*Ioseph* stays in Jotapata. Whereas there is no hope of help, there war is the last remedie.

**B** liant among them, when he had killed the watchmen, at the first encounter he came even unto the Romanes tents, and tore the skins that their tents were made of, and fired others, and their engines: and so he did the second and third day, and for certaine daies and nights afterward never ceased. When *Vespasian* perceived the Romanes greatly endamaged by such incursions, and very loth to flye for shame, and not able to follow them being so loaden with their armour, and that the Jews alwaies did some exploit before they retired themselves into the citie, he gave commandment unto his souldiers to leave their assault, and not to fight against men who desired to die, affirming that no men were stronger then those in desperation, and that if they found none to assaile, their courage would soone be alaid; like unto a flame of fire, when the matter that nourisheth it is consumed. Moreover, the Romanes

The audacious courage of the Jews in their extreme desperation,

**C** must seek victory more warily, for that they fought not for necessitie, but onely to increase their dominions: and after that, oftentimes they beat the Jews by the Arabian archers, and with slings and darts, and other shot which never ceased, and so the Jews by this meanes were repressed. But so soon as they were without the danger of the shot, they more furiously assailed the Romanes, sparing neither body nor minde, but continually fought by turnes, and every one of the citie assisted them that so laboured.

The Jewes with their slings are repulsed by the Arabian archers.

## CHAP. IX.

*How Vespasian did beat the wals of Iotapata with a Ramme, and other warlike Engines.*

**D** *ESPASIAN* thinking himself as it were besieged, both for the long time which he had continued the siege, and also for the divers assaults and privy excursions of the Jews; having now almost raised the Rampires as high as the wals of the City, determined to batter them with a Ramme. A Ramme is a huge beam like the mast of a ship, whose end is armed with a strong massive iron, made in the form of a Rammes head: whereupon it takes his name, because he butteth with his head. It hangeth on another beam with ropes, like the beam of a pair of ballances: the beam it hangeth on lying acrosse, is held up with two props, which being drawn back by force of many men, and then joyntly with all their forces shooved forward, it striketh the wall with the head of iron: And there is no wall nor tower so strong, but though it abide the first stroke of the Engine,

A Ramme.

**E** yet can it not hold out long. The Generall of the Romanes thought good to use this means to take the citie by force, for that the siege was dangerous, by reason that the Jews never rested; so the Romanes with all kinde of shot endeavoured to beat the Jews from off the wals that made any resistance: and the archers and they who used slings, were hard by: and when they saw that none of the Jews durst come upon the wals, they applied the Ramme unto them; and covered it aloft with hurdles and skinnes, both for to defend themselves and the engine, and at the first assault the wals were shaken, so that the citizens cried, as though the town had been already taken. *Ioseph* seeing them still beat one place, and that presently the wall would fall, devised a way to resist the force of the Ramme, and so he filled sacks with chaffe, and let them down off the wall just against that place, where the Ramme strook ordinarily, and so brake the force of the blows, the looseneesse of the chaffe making no resistance; and so drowning or abating the violence of the stroke. By this means the Romanes were hindered: for whithersoever they brought the Ramme, thither did they upon the wals also remove the sacks of chaffe, and brake the force thereof: till at last the Romanes also devised a way to cut these sacks, taking long poles and binding Siches unto the end of them, and so cut these sacks of chaffe. And the Ramme shook the wall, and the wall newly built was not strong enough to resist. Then *Ioseph* and his souldiers sought to help themselves by fire-works, and so they fired all that was made of dry wood in three severall places, and withall the engines, and forts, and mounts of the Romanes, who now had much ado to defend

*Iosephs* device how to break the force of the Ramme.



The year of the  
world, 4031.  
after Christi  
Nativity, 69.

Joseph burns  
the engines, &  
turneth off the  
Romanes.  
Eleazars  
strength and  
courage.

Netiras and  
Philips valour  
against the  
Romanes.

Vespasian  
wounded in  
the sole of the  
foot by an ar-  
row.

The warre re-  
newed against  
the Jews.

The force of  
the Roman  
darr.

themselves: first, because that they were terrified with the valour of the Jews: and secondly, because every one had work enough to defend himself against the fire, which seizing upon dry matter with Brimstone and Pitch wonderfully increased, so that in one hours space it consumed all the works that the Romanes had made with so great labour: There was a Jew the sonne of *Samaus* called *Eleazar*, who deserved eternall memory: this man was born at Saab in Galilee. This *Eleazar* took up a great stone, and cast it down with such force upon the Ramme, that he brake off the head thereof; and nothing fearing leapt down amongst the midst of his enemies, and brought it away into the Citie: at the last being unarmed, and as it were a mark for his enemies to shoot at, he received in his body five arrows; and as though he had not felt them, so soon as he had gotten up the wall where all might see him, he boldly stood still, and so through grief of his wounds having the head of the Ramme in his arms fell down. Next unto him two brethren of Ramath in Galilee shewed themselves valiant, named *Netiras* and *Philip*, who assaulted the tenth legion of the Romanes with such violence, that they brake their ranks, and put all to flight that fought to withstand them: which *Joseph* and those that were with him perceiving, took fire and burnt the engines, works, and defences of the fifth and tenth legions that were fled, and those that followed destroyed all engines, and other matter that was left. In the evening the Romanes erected the Ramme against that part of the Citie which before they had beaten, and so began afresh to shake the wall in the same place that before they had battered: and one of the Jews shot an arrow from the wall, and wounded *Vespasian* in the sole of the foot, yet the wound was not great, for that the force of the arrow was spent before it came to him, having come a great way off.

This fact greatly troubled the Romanes, who seeing *Vespasian* bleed, presently spread these news through the whole army, and almost all of them came running to see their Generall, and especially *Titus* who feared his fathers death: so that the whole army partly for the love of their Generall, and partly for the fear of *Titus* his son, were greatly troubled: but *Vespasian* presently freed the army from all perturbation, and his son *Titus* from fear. For the griefe of the wound being past, he shewed himself to all that were sorrowfull for him, and incited them to fight against the Jews more earnestly then before; and now every one as it were to revenge their Generall, despised all danger, and assaulted the wals, one exhorting another. *Joseph* and his associates, notwithstanding that many of them were killed with shot, darts and arrowes, yet they forsooke not the walles, but with fire and sword, and stones fiercely assaulted them, that being defended with hurdles, battered the walls with the Ramme, but to little purpose: for they were continually killed, being in sight of their enemies, and for that they could not see them, presently were stricken downe, for their fire did make such a light as though it had been day, so that the Romanes easily perceived whither to direct their shot: and for that their engines were not perceived as farre off, the Jews could not defend themselves from the arrowes and stones that were shot against them, by which meanes many of them were slaine, and the tops and corners of the towers beaten down. And there was no man so well guarded, but he was slaine by force of those stones; so that any man may know of what force that engine is, by that which hapned that night. For one that stood near *Joseph* upon the wall was stricken with a stone, and his head carried from his body by violence of that blow three furlongs, as though it had been cast out of a sling: and the next day a woman great with childe was stricken on the belly with one of those stones, and the childe carried forth of her from the place where she was stricken three furlongs; so great was the force of this engine: Therefore the violence of the engines was more terrible; and likewise the noise of darts, arrowes and other shor. And many were slaine on every side, and the bodies of those that were killed, stricken against the wall made a noise: and within the Citie was heard a pitifull lamentation, and weeping amongst the women; and without; a heavy mourning and cry of them, that were wounded to death; and all that part of the wall where the fight was, flowed with blood: so that now the multitude of dead bodies had so filled the ditch before the wall, that the Romanes might easily passe over them into the Citie, and the mountaines about did eccho with the cries of the Citizens: and all that night long nothing wanted, that either might by the eye or eare move terrour. And many stoutly fighting for Jotapata dyed most valiantly, many also were sore wounded: and notwithstanding the wall was continually battered, yet it was almost morning before it fell, being all night long beaten with the Ramme. And then they of Jotapata repaired the breach with their bodies and armour, before the Romanes could set bridges to enter it.



A

## CHAP. X.

*How Iotapata was again assaulted.*

The year of the  
world, 4031.  
after Christs  
nativity, 69.

Vespasian lea-  
deth on his  
army to enter  
the city.

Iosephs subtil  
policy.

The cries of  
women and  
children in  
the battell.

The warre of  
the Romanes  
with the Jews  
upon the  
bridge.

The Jews  
powre scald-  
ing oyle upon  
the Romanes.

- I**N the morning *Vespasian* brought his army to enter the breach, having given them but little rest after their whole nights labour: and desirous to make the Jews that defended the breach, to forsake their place, before such time as he entered, he took the most valiant of his horsemen, and unhorsed them, being armed from the head to the foot, and placed them in three ranks; that they, being so armed, might besiege round that part of the wall that was battered, and so take long pikes in their hands, so that as soon as the bridges were set, they should first enter the breach.
- B** After them he placed the strongest of his footmen: the rest of his horsemen he set round about the city upon the mountain, to the end that none might escape thereabout: after the footmen he commanded archers to follow with their arrows ready in their hands, and them that used slings also, and other engines for shot. And he caused other to scale the wals, where they were not battered, to the intent that the townsmen, busied in resisting them, might leave the breach unmanned; and the rest being wearied and oppressed with the thickesse of the shot, should of force forsake their standing. But *Ioseph*, perceiving his intent, placed old men and children, and those that were already wearied, upon those parts of the wals that were not battered: and himself with the stoutest of the city went to defend the breach, and placed six men before them, whom he chose out, himself being one of them, to sustain the first brunt of their enemies assault: commanding them likewise to stop their ears, to the end that they might not be terrified with the cries of the army. He willed them also to defend themselves with shields against the darts and arrows, and gave back a little, till such time as the archers quivers were emptied: and if so be that the Romanes should offer to make bridges, that then they with their instruments should resist; and that every one should now fight, not to defend his countrey, but as it were to recover it being in a manner already lost; and imagine, that they now did see their aged men slain with their children, and their wives almost taken by their enemies, and now to revenge themselves upon those that hereafter would massacre their whole city: and thus he appointed men in both places. The weaker multitude, women and children, seeing the city compassed about with three ranks of horsemen, and that the Romanes with their swords drawn pressed against the breach, that all the mountains about did shine and glitter with their weapons that were placed there, and certain Arabians to serve the archers with arrows: they cried out as though the city were now taken, so that a man would have judged them already amidst their enemies swords, and not onely in danger to fall into their hands. Wherefore *Ioseph* commanded the women to their houses, lest their cries should effeminate his souldiers minds; willing them likewise to keep silence, and threatened them if they did not: and so he marched to the breach, which place fell to his lot, and gave no heed to them that fought to scale the wals, but onely beheld a farre off the force of the arrows.
- E** When all the trumpeters began to sound, and the aire to be obscured with the multitude of arrows; *Iosephs* companions, remembring the charge given them, stopped their ears, and armed their bodies against the shot of arrows: And so soon as the bridges were set against the wall, presently they ran; and before the Romanes could enter upon them, they got them into their hands, and resisted them that fought to come upon them, shewing great prowesse and strength, and themselves no way inferiour unto the Romanes, though they were in extreame danger, and the Romanes in none: and did not give one foot back, till either they did kill or were killed. But the Jews had not any fresh men to second them that were tired; and the Romanes, still as they were wearied, sent fresh supply, and joyning together their long shields, exhorting one another, they became as it were a wall or defence invincible; and the whole army like one body did bear back the Jews, and so set foot on the wals. Then *Ioseph*, in this desperate case, devised some way to repell this present calamity: wherefore he commanded the Jews to fetch scalding oyle, which they had ready, and powre it upon the Romanes yet seething, who also cast the pans upon them. This device brake the ranks of the Romanes, so that with great pain and grief they fell from the wall, and tumbled down: for the scalding oyle easily got between their flesh and armour, and scorched them like fire being easily heated, and long continuing hot by reason of the fatnesse; and the Romans being loaden with helmets and breest-plates, could not flee; so that some leapt down off the bridge, and others for grief died; others would faine have retired themselves, but could not, because their enemies followed them so hard. But neither the Romanes wanted vertue and

valour



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

The Romanes  
retire without  
obtaining  
their purpose.

Vespasian ere-  
cteth higher  
platforms and  
towers.

The Citizens  
of Jotapata  
valiantly fu-  
slain the siege.

valour in aduerse fortune, nor the Jews prudence and good advice. For the Romanes, notwithstanding they were in intolerable pain, being scalded with hot oyle, yet did they freshly assault them that hurt them, and every one did thrust him forward that was before him, as it were desirous to shew their courage. Then the Jews used another device to make them retire: for they powred fenugreek boyled upon the bridge, so that they slid down: and neither they that would have fled, nor they who did strive to assault the Jews, could stand upon their feet, it was so slippery; and many falling down upon the bridge, were by their own company trodden to death; others did slide down upon the Rampier, and alwaies as they fell, the Jews strook them: and seeing that the Romanes were retired from the place, so that now they were not forced to handy blows, they had leisure to shoot arrows and darts against them. When *Vespasian* saw that his men in that fight indured much misery, towards evening he caused them to retire, many being slain, and more wounded, and 6. men of Jotapata were slain, and above 300. wounded: this fight was upon the 20. day of June. But after that *Vespasian* had comforted his souldiers for that which had hapned, and perceiving that they were angry, and desired to fight to revenge themselves, so that they needed no exhortation; he raised the Rampier higher, and erected three towers 50. foot high, covering them aloft with iron, that so by reason of their weight they might stand stedfast, and not be consumed by fire: and these he placed upon the Rampiers; and in them Archers, and men that cast darts and such like: who not being perceived of them that were upon the wall, by reason of the highnesse of the towers, and the covering thereof, easily wounded them who were placed thereon. So the Jews, when they could not avoid the arrows, nor be revenged upon them whom they could not see, nor yet fire the towers being covered with plates of iron, forsook the wals; yet alwaies encountered with them who sought to enter. And the people of Jotapata thus resisted, notwithstanding that many every day were slain, and that they did their enemies no harme without great danger to themselves.

#### CHAP. XI.

How Japha was taken by *TRAIANUS* and *TITUS*.

The taking in  
of Japha by  
Trajane.

The Jews shut  
up by the Ro-  
manes, be-  
tween two  
wals are slain.

12000. Jews  
slain.

Titus with his  
forces comes  
to Japha.

A sharp skir-  
mish within  
the town, be-  
tween the  
Galileans and  
the Romanes.

At this time *Vespasian* understood that Japha, a City neer Jotapata, minded to rebell, encouraged so to do, for that they understood how they of Jotapata had held out contrary to all expectation: wherefore he sent thither *Trajanus*, Governour of the tenth legion, and with him 2000. footmen, and a thousand horse: who perceiving the town able to resist, and the inhabitants prepared for to fight, and come out to meet him (for the town being for the situation strong enough, it was also compassed with a double wall) seeing this, he fought with them, and after a while put them to flight, and the Romanes following them, brake in with them at the first gate: which the Citizens perceiving, shut the second gate, not suffering their own Citizens to enter in, for fear that the enemies also should rush in with them, as they had done into the first gate. Truly, God gave that victory unto the Romanes, whose will it was that all the warlike men of the Citie should have their own gates shut upon them, and so fall into their enemies hands, who were most greedy to destroy them. For many came to the gates, and called those that kept them by their names, pitifully intreating that they might come in: which whilest they did, they were butchered like sheep, being enclosed between two wals: their own Citizens having shut one gate upon them, and the Romanes the other: and many thus enclosed perished with their fellows swords, and an infinite number by the rage of the Romanes, having no courage to resist and revenge themselves. For the treason of their own Citizens, and the terrour of their enemies together, utterly discouraged them, and so they died all in number 12000. not cursing the Romanes, but the Jews their own countreymen. *Trajanus*, thinking that the city was now destitute of fighting men, or if any were within, that they durst not resist being thus terrified, reserved the taking of the city for the Generall, and sent messengers unto him, requesting him to send his sonne *Titus* to make an end of the victory. *Vespasian*, fearing that yet there would be some resistance, sent *Titus* with 500. horsemen, and 1000. foot: who hastening thither, placed *Trajanus* on the left side of the town, and himself on the right: so the Romans on every side scaled the wals, and the Galileans having a while resisted, presently left them. Then *Titus* and his followers leaping down, presently got into the city, and began a vehement fight with them that were assembled therein, some valiantly issuing out of the narrow streets, and assaulting them, and the women casting such things as they could get, upon the Romanes from the tops of their houses, and thus they held battell six hours. When their fighting men were all slain, then the old men and children, and all the other company



A company both in the streets and in their houses were soon dispatcht, so that none of them were left alive, save onely infants, who with the women were led captives. The number of them that were slain, both in the city and in the first conflict, amounted to 15000. and the number of those that were led into captivity, were 1000. 100. and 30. And this massacre of the Galileans hapned the 25. day of June.

The year of the world, 4031. after Christs nativity, 69.

## CHAP. XII.

How CAEREALIS conquered the Samaritanes.

**T**He Samaritanes also were partakers of this calamitie, who assembled themselves together in mount Garizin, which they account a sacred place. But both their assembly and their courage did portend their warres: and not warned by their neighbours harmes, nor with any advice or judgement considering their own infirmitie, and the Romanes power, began to be tumultuous. *Vespasian* foreseeing this, thought it good to prevent them: and although all the region of Samaria had garrisons in it, yet for all the great multitude assembled, it was thought that the garrisons were able to keep them under. Wherefore he sent thither *Carealis*, the Tribune of the fift legion, with 600. horsemen, and 3000. footmen. *Carealis* thought it not the best way to goe unto the mountain, and fight with the whole multitude, because a great many of their enemies were upon it: wherefore he commanded his souldiers to beleaguer the mountain about, at the foot thereof, and to keep them there all the whole day. There hapned at that time a vehement heat, and the Samaritanes wanted water: for it was then Summer, and the people had not provided themselves of victuals, so that many in one day onely for want of drink died of thirst, the rest preferred death before the misery they indured, and so fled to the Romanes: of whom *Carealis* learned that those that yet remained on the mount, were even dismayed by the misery they endured. Wherefore he ascended the mountain, and compassing about the enemies with his army, he first exhorted them to yeeld, willing them to save themselves, promising them all their lives, if they would cast down their weapons: but nothing prevailing with them, he set upon them, and kild them all, in number 11000. and 600. and this was done the 27. day of June. And these were the miseries that befell the Samaritanes.

The assembly of the Samaritanes on the mountain Garizin.

Want of water in the mountain Garizin.

11000. & 600. Samaritanes slain.

## CHAP. XIII.

How Jotapata was taken.

**T**He Citizens of Jotapata indured this hard siege contrary to all expectation, and in the seven and fortieth day, the Romanes mounts were raised higher then their wals: on the same day one of the City fled unto *Vespasian*, and told him in what case the city stood, and how few citizens were left, and that with daily watchings and fighting they were farre spent, whereby they were not able to resist any more, and that they might be taken by policy if they were followed: for in the last part of the night, being weary, they ceased from their labour, and slept untill the morning: wherefore he perswaded *Vespasian* to assault them at that time. But *Vespasian* knowing how faithfull the Jews were one unto another, and how they contemned all punishment, gave little credit to this run-away: for a little before, one of Jotapata being taken, could not by any torments be compelled to confesse, or disclose the estate of the city, whom the fire nothing moved, and so at last he was crucified, laughing and scorning death: yet a probable conjecture which he had, perswaded him to give credit somewhat to this traitors words: and for that he knew no great harme could befall him, if he so assaulted the city as the traitor willed, he commanded the man to be kept, and made all his army in readinesse to assault the town. So at the houre appointed, he made towards the wall with silence; *Titus* being the first, accompanied with one *Domitius Sabinus* a tribune, and a few of the 15. legion: who killing the watchmen, entred into the city, and after them *Sextus Carealis* and *Placidus*, with their companies; so the Castle was taken, and the enemies were in the midst of the town, and it was faire day-light, and yet the townsmen knew nothing, being now fast asleep after their great labours and watchings: and they that did watch could see nothing, there was so thick a mist by chance that morning, and the rest never wakened till death was at their doore; and that they perceived their calamity and destruction. The Romanes mindefull of all that had befallen them in the time

A fugitive certifieth the weak estate of the Citizens of Jotapata, and how few they were.

The Romanes enter the city whilest the Jews are asleep.

of



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

The Romanes  
are touched  
with no mercy  
nor compassi-  
on.

The sight of  
the Jews with  
the Romanes  
in the tower.  
Antonius slain  
by a Jew tho-  
row treason.

40000 Jews  
perish during  
the siege, and  
in the former  
battell.

of the siege, did neither spare nor pity any one: but driving the people out of the higher part of the city into the lower part thereof, they massacred them all, where they that would, could not fight for the narrowness of the place: so being cumbered for want of roome, and sliding down the banks for haste, their enemies still pursuing them, they were easily slain. Many of *Iosephs* guard seeing this that they could not fight, gathered themselves together in a corner of the city, and slew themselves, that the Romans might not kill them. But some of the watchmen, who first perceived the city to be taken, fled into a tower, and resisted a while (this tower was situate on the North side of the city) and at last being invironed with their enemies, towards evening yeelded, and offered themselves to be slain. And the Romanes might have boasted that that victory had been without blood-shed on their part, had not *Antonius* a Centurion been slain treacherously. For one of them who fled into the caves (as many did) requested *Antonius* to give him his hand, in token that he might come out safe and without danger: which he doing unadvisedly, straightway the Jew with a spear smote him in the flank, whereof he presently died. The Romanes that day slew all the people that they found, and the daies following they searcht all the secret places, and drew those out of the caves and dens that had fled thither, and slew all but women and infants: so that they took away 10000. and 200. captives: and the number of them who were slain during the siege, and at such time as the city was taken, amounted to 40000. And *Vespasian* commanded the city to be destroyed, and the castles to be burnt, and so *Jotapata* was taken the 13. year of *Nero's* reign, on the first of July.

#### CHAP. XIV.

How *JOSEPH* was taken, and how he redeemed his life with  
deeds and words.

**B**

UT especially above all others, the Romanes made diligent search for *Ioseph*, both for the hatred they bare him, and also because *Vespasian* greatly desired to get him, for that he being taken, the greatest part of the wars were then ended; so they sought him, among the dead, and amongst those that were hid: but he (fortune favouring him) when the city was taken, escaped from the midst of his enemies, and leapt into a deep Well, which had a large cave on the one side, the which they above could not perceive; where he found forty principall men who had provision for many daies. The enemies being in every place, he in the day time lay hid, and in the night he went forth to see if he could escape: and perceiving that all places about were diligently watcht for to take him, he returned again into the cave, and lay there two daies: the third day a certain woman that had been with them in the cave was taken, and so he was descri'd. Then *Vespasian* sent two Tribunes to him to promise him safety, and bring him before him; the Tribunes names were *Paulinus*, and *Gallicanus*: But *Ioseph* would not accept their offer, fearing that because he had been the author of all the evils that the Romanes had endured, that therefore they sought him out to punish him: till *Vespasian* sent unto *Ioseph*, *Nicanor*, the third Tribune, one of *Iosephs* acquaintance. *Nicanor* recounted unto him how milde the Romanes were towards them whom they had conquered, and that the Roman Captaines rather admired him for his vertue, then hated him. Moreover, that his Generall intended not to punish him (which if he pleased, he might do whether he yeelde himself or no) but to save him, who was so valiant a man: adding also, that if *Vespasian* meant ill, he would never have employed his friend in such a message, to use friendship (so noble a vertue) to so evill a purpose as to work treason: and that he, though *Vespasian* had been so minded, would never have consented to have betrayed his friend. *Ioseph*, after *Nicanors* words, began to studie, as doubtfull what best to do. Whereat the souldiers being angry, began to cast fire into the cave: but *Vespasian* hindred them, being desirous to take *Ioseph* alive. *Nicanor* ceased not to intreat him: and he perceiving how his enemies began to wax angry, and calling to minde the dreames he had in the night, wherein God foretold him of all the Jews calamities, and what should betide the Roman Princes (for he could interpret dreames, and whatsoever God obscurely shewed, being instructed in the holy books of the Prophets, & himself a Priest as his parents were.) So at that time being as it were filled with the Spirit of God, and recording the dreames and horrible visions which he saw in his sleep, he prayed secretly to God after this maner; O Creator (quoth he) seeing that it pleaseth thee to ruinate the nation of the Jews, and that all good fortune is gone unto the Romanes, and that thou hast chosen my soule to foretell future events, I yeeld unto the Romanes to save my life, protesting that I mean not to goe to them to play the traytor unto my countrey, but as thy minister; and

*Ioseph* leapt  
into a deep  
trench, and  
lyeth hidden  
in a cave.

*Vespasian* by  
Tribunes  
sendeth *Ioseph*  
assurance.  
*Nicanor* the  
Tribune  
known to  
*Ioseph*.

*Iosephs* dream  
of the slaugh-  
ter of the Jews.

*Ioseph*, filled  
with the Spirit  
of God, secret-  
ly prayeth.  
*Ioseph* con-  
sents to *Ni-  
canor*.

G

H

I

K

L

M



**A** having thus spoken, he yeelded himselfe unto *Nicanor*. But they, who fled into the cave where *Ioseph* was, perceiving that *Ioseph* yeelded unto the Romanes, flocked all about him, and cried out, How are our country laws violated? Where are those promises of God made to the Jews? where are those gallant mindes that contemn and despise death? Art thou *O Ioseph* desirous to live, and see thy selfe to become a vile bondslave? How soon hast thou forgotten thy self? How many hast thou perswaded to embrace death for their libertie sake? Truly thou hast but a shadow of valour and prudence in thee, if thou dost hope that they will save thy life against whom thou hast so behaved thy self: or if they would save thee, to desire life at their hands. But seeing the Romanes offer hath made thee forget thy self; yet we, to preserve the honour and credit of our country, will lend thee our arms and swords, and so if thou be willing to die, die like the Generall of the Jews: which if thou refuse to do, thou shalt whether thou wilt or no die like a traitor to thy country. When they had thus said, they all threatned to kill him with their swords, if he did yeeld to the Romanes. *Ioseph* feared their violence, and perswaded himself, if he died before he had put them in minde of Gods Commandements, that then he should die a traitor to God: wherefore he began to make a Philosophicall discourse unto them concerning this present estate, what was to be done.

The year of the world, 4021. after Christs nativity, 69.

The Jews violence and ex- postulation against *Ioseph*.

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*Iosephs* oration to his countrymen.

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It is a goodly matter to die for libertie, but yet to die fighting.

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The similitude of a sayler.

It is against the common course of nature for a man to kill himself, yea and a hainous sinne against God.

“

The soule is immortall, and a portion of God placed in our bodies.

“

The soule is immortall, and a portion of God placed in our bodies.

“

The soule is immortall, and a portion of God placed in our bodies.

“

God revengeth him on the author of injuries.

The custome of the ancient Jews, and how they dealt with those that slew themselves.

“

*Iosephs* peroration.

Wherefore (O my friends, quoth he) are we become murderers of our selves? Wherefore do we make war between things so united, as are the soule and the body? Will any man say that my minde is changed? Why, the Romanes know that it is a thing most honourable to die in warres, not any way, but according to the law of arms, to wit, by the conquerers hand. If **C** I intreat the Romanes to spare my life, then am I worthy to perish with mine own sword and hand: but if they think good to spare their enemies, should not we think it good likewise to spare our own selves? Truly it is meer folly to do that to our own selves, for the which we fight against them. I confesse it is a commendable thing to die for ones libertie; but yet to die in fight, and by their hands who took away that libertie: but now neither do they warre against us, nor kill us. He is not onely to be judged a coward, who refuseth to die when need requireth, but also he who will die when no need ureth. Moreover, what with-holdeth us from offering our selves to the Romanes? Truly, fear of death. Shall we therefore make that certain our selves, which we fear at the Romans hands? But some will say, How if not? then we are made captives: consider what libertie we now have. You will say it is the part of **D** him that is valiant to kill himself: nay truly, it is the part of a very coward. For I think him to be a timorous seaman, who perceiving a tempest coming, before it fall, sinketh the ship wherein he is. Moreover, it is against the law of nature, and the nature of all creatures to kill themselves, and thereby we should commit a hainous crime against God. There is no living creature that of his own seeking would willingly die: for every one feeleth in himself the strong and forcible law of Nature, whereby they desire to live: and for this cause we judge them for our enemies, that seek to take it from us; and punish them that do take it indeed. And do you think it is not a greater contempt of God for a man to despise his gift? For we of him receive our first being, and from him let us expect our ending. The body is mortall, framed of corruptible matter; but our souls are immortall, and there is a little part of God, **E** placed in our bodies. If any one abuse that which another man putteth him in trust with, presently we think him a perfidious and wicked man: and shall we think that if we cast away out of our bodies that which God hath put us in trust withall, and placed in the same, that he shall not know of it, whom we have so abused? We hold those slaves worthy to be punished that run away from bad masters: and shall not we then be held for impious, who flee from so good a master as God is? Do ye not know that they, who according to the law of nature depart out of this life, and render that to God which they received of him, when he who gave it requires it, shall leave behinde them a perpetuall name to their posteritie and family? And that unto those soules who are obedient to their Creator when he calls them, he gives a holy and sacred mansion in heaven, and from thence after a revolution of the heavens, departing, are **F** again commanded to dwell in chaste bodies? And that they who have wrought their own death, go unto dark hell? & that God punisheth this their offence upon their all posteritie? Hence it is that God is displeased therewith, and it is forbidden by our most wise Lawmaker. For if any amongst us kill themselves, it is decreed that till the sunne go down they shall be unburied, yet we hold it lawfull to bury our enemies. Other nations cause their right hands to be cut off, who have kild themselves; judging that as the soule thereby was made a stranger to the bodie, even so by that fact was the hand made a stranger unto it. Wherefore, O companions, think on that which is decent, and not to adde to our humane misery impiety against God who created us. If we desire to be saved, let us save our selves: for it is no dif-

grace ration.



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

Joseph is in  
great danger  
to be slain.

Another poli-  
cy of Joseph.

Josephs fel-  
lows die by  
lots, & Joseph  
and another  
are reserved.

Joseph resort-  
eth to Vespasian  
with Nicanor.

An example  
of Titus grace  
and mercy to-  
wards Joseph.

Joseph hath  
private confe-  
rence with  
Vespasian.  
Joseph fore-  
telleth Vespasian  
of his fu-  
ture honours.

Josephs truth  
in all things.

grace to receive our lives at their hands who are witnesses of so many valiant deeds of ours. If we desire to die, let us die by their hands who have overcome us. I will not go into my enemies campe to be a traitor against myself. For I bear not their minde who forsake their own company to flee to their enemies: for they flee unto them to save their lives, but I go unto them to work mine own death, even the death of myself. And I would to God that the Romanes would break promise with me; for if they kill me after they have promised to save my life, I shall willingly die, and with great courage, having their breach of promise and perjury for a comfort of the last victory.

Joseph spake much to this effect, to dissuade his companions from killing themselves. But they stopping their ears with desperation, wherewith they had armed themselves to die, came furiously towards him with their swords drawn, upbraiding him that he was a coward, and every one was ready to strike him. Then Joseph calling one by his name, & looking upon another with a countenance like a Governor, holding anothers hand, and intreating the rest (distracted in such danger) at last escaped from being killed at that instant: for still as one came neer him to strike him, he turned his face upon him like some cruell beast, and some of them who remembered how he had been their Captain in their extremitie, with reverence of his personage trembled, so that their swords fell out of their hands: and many lifting up their arms to strike him, of their own accord let their weapons fall. Joseph, notwithstanding his desperate estate, yet was he not void of counsell, but assisted by Gods providence, he hazarded his life, and spake unto them as followeth: Seeing (quoth he) that ye are all determined to die, let us cast lots who shall kill one another; and he, to whom the lot falleth, shall be kild by him who next ensueth, and so the lot shall be cast upon every one of us, so that none of us shall be forced to kill our selves. For it were injustice, that when some of us be slain, the rest should repent themselves, and so escape. They all liked well of this, and alwaies he upon whom the lot fell, was slain by him that followed, as though they were now to die with their Captain: for death was more acceptable, because they thought Joseph should die with them. Now it hapned by the providence of God, that Joseph remained alive onely with one other, and then perswaded him who was left alive, to live and not seek death, for fear the lot should fall upon himself: and for that if he survived, he should be polluted with the murther and slaughter of his own nation. Thus Joseph, delivered both from the wars of the Romanes, and also of his own nation, went with Nicanor unto Vespasian.

All the Romanes came about him to see him: and pressing about their Generall, they made a great noise, some rejoycing that he was taken, others crying out to punish him, others striving to come neer to behold him better: and they who were a far off, cried out to kill their enemy: but those who were neer him and beheld him, remembering his prowess, were astonished to see that change. And there was no Captain nor Ruler, but although before they were all moved against him, yet now beholding him, they all began to pity him: and especially Titus, who being of a gentle disposition, admired Josephs valour, his constancy in adversity, and his age, and thereby was moved to take compassion upon him, remembering what a manner of man he had been during the wars, and what he now was being fallen into his enemies hands: calling also to minde the force and power of fortune, and how small a stay the chance of wars had, and that no humane affairs had any stay or hold in them, wherefore he drew many mens mindes to pity him, so that Titus was the chief author of Josephs life: yet Vespasian caused him to be carefully kept, as though he meant to send him to Caesar. Which Joseph hearing, requested that he might speak a word or two with him alone. Then all but his sonne Titus departing and two of his friends, Thou O Vespasian (quoth he) thinkest onely that thou hast Joseph for thy captive, but I am a messenger unto thee of great matters from God, otherwise I knew my countrey laws, and how it behoved the Generals of our nation to die, and not to be taken alive by their enemies. Wilt thou send me to Nero? Wherefore? As though Nero should live still, and thou not succeed him? Thou, O Vespasian art Caesar, and the Emperour of Rome, and Titus also thy son; and keep me in bonds with thee, for thou art not onely my Lord, but Lord of all the world, and sea, and land, and all mankind. And if I now faine these things in this estate that I am, of mine own mind against God, let me be reserved unto a greater punishment. After he had thus spoken, Vespasian gave small credit to his words, and onely thought that Joseph fained these things of himself to save his life: yet by little and little he began to give credit unto him, because God put it in his minde to hope for the Empire: and foretelling his reign by many signes and tokens, he also found Joseph to tell the truth in other matters. For one of Vespasians friends answered, that it was marvell that he knowing that, could not prophecy of the event of the wars against Iotapata; & what was like to



**A** to befall himself, that he might have avoided those evils. *Ioseph* answered, that he foretold the citizens of Jotapata, that after seven and fourty dayes they should be destroyed, and that the Romanes should keep him alive in hold. *Vespasian* secretly enquired of these matters, and finding by the relation of the captives that it was true, he began to give more credit to that which *Ioseph* had told him concerning himself. So he commanded *Ioseph* to be kept prisoner, yet did he give him apparrell and divers other things in most kinde maner: and *Titus* did greatly honour him. The fourth day of July *Vespasian* returned unto Ptolemais, and from thence he came into the sea-coast unto Casarea, which is the greatest Citie of Judæa, whose inhabitants are for the most part Greeks: so the inhabitants received the army and the Generall with all friendship possible, both for that they loved the Romanes, as especially also for that they hated them who were destroyed; so that many intreated *Vespasian* to put *Ioseph* to death. But *Vespasian*, judging this a rash petition, would make no answer unto it: and he left two legions to winter at Casarea; because he saw it was a fit place, and sent the tenth and fifth unto Scythopolis, because he would not over-charge Casarea with the whole army. This place is warme in winter, and exceeding hot in summer, by reason it is situate on a Plain by the sea-coast.

The year of the world, 4032, after Christs Nativité, 69.

*Ioseph* is kept bound, yet rewarded by *Vespasian*. Casarea a great city by the sea-side, inhabited for the most part by Greeks.

Scythopolis.

## CHAP. XV.

How Joppe was taken again.

**C** **I**N the mean time, a great multitude being gathered together, who either were seditious persons, or thieves, or such as had escaped out of the ruinated cities, began to reedifie Joppe for their refuge, which *Cestius* beforetime had destroyed: and seeing that they could not rob nor spoile the countrey which was already wasted, and left desolate by wars, they purposed to become Pirates: and so building ships for that purpose, they robbed the Phoenicians, Syrians and Egyptians, not suffering any to passe those seas without danger. *Vespasian* understanding their intent, sent horsemen and footmen thither: who finding the Citie not guarded, got into it in the night time: which the inhabitants perceiving were so afraid, that they durst not make any resistance to expell the Romanes, but they all retired themselves unto their ships, and there staid all night, a slight-shot from the shoare. Joppe is naturally no road for ships (for it is situated upon a turbulent shoare) and on every side hath very high and eminent rocks, which trouble the seas, and make huge waves: in this place (if we may beleieve the fable) one may see the signes of *Andromedæ*s chains. When the North winde blows, it striketh the waves against the rocks, and so causeth a dangerous sea, that it were far more safe to be in the midst of the seas, then at that shoare when the same winde bloweth. The inhabitants of Joppe rode there all night, and by break of day the North winde began to blow fiercely, and drave some of the ships one against another, and others against the rocks: and many striving against wind and weather, and seeking to get into the midst of the sea for fear of the rockie shoare, and their enemies there, were drowned; and they that escaped, neither had any place of refuge, nor hope of safety; for the tempest did drive them from the sea, and the Romanes from the city, so that the ayre was filled with cries of the people expecting to be drowned, and with the noyse and sound of the ships beating one against another. So some of the inhabitants of Joppe were swallowed by the waves, others suffered shipwrack, some killed themselves rather then to be drowned: many with the waves were stricken against the rocks, so that the sea was bloody, and all the shoare was covered with dead bodies: and whosoever escaped the sea and got to shoare, the Romane souldiers there ready standing, killed them. There were foure thousand and two hundred dead bodies cast upon the shoare. So the Romanes having without any fight taken the city, they destroyed it: and thus was Joppe taken, and twice destroyed by the Romanes in a short time. *Vespasian* builded there a Castle, and placed in it some few horsemen and footmen, to the end that none of the Jews should come thither again to play the Pirates, and that the footmen might keep the Castle, and in the mean time the horsemen might go forth, and spoile all the towns and villages, and territories belonging to Joppe: which also they did. When the news of the destruction of Jotapata was brought unto Jerusalem, many gave small credit to it, partly for the greatnesse of that calamity, partly for that no one man could say, that he had seen the destruction of the city: for none escaped that massacre to bring news, but onely report thereof was spread abroad; but at the last it was verified to be true by those that dwelt neer unto that place, and then they beleieved it. Many things also which were false, were reported as true. It was likewise bruted, that *Ioseph* was slain

Joppe the seat of the seditious and thieves.

Of *Andromedæ*s day, read lib. 4. Ovid. Metamorph. lib. 18.

A huge tempest drowned those of Joppe in the Sea.

Foure thousand and two hundred bodies cast out: *Vespasian* taketh Joppe and encampeth in the Castle.

Fame itself declareth the destruction of Jotapata.



The year of the  
world, 4031.  
after Christi  
Nativity, 69.

Joseph is said  
to be slain in  
Jerusalem.  
The hatred,  
malice and  
wrath in Jeru-  
salem against  
Joseph.

slain in the destruction of the city, for whose death all Jerusalem sorrowed, and every one mourned for their lost kindred; all bewailed the supposed death of the Generall, and some of their sons, others of their brethren and kinsfolks, and others of their acquaintance. They all mourned for *Ioseph* thirty daies, and hired many musicians to sing funerall songs for him. At last, truth discovered it selfe, and the true news of the destruction of *Jotapata* with the accidents there: also how *Ioseph* was not slain, but lived with the Romanes, and that the Romanes honoured him with more then a captive could expect. Then the Jews began as much to hate him now living, as before they mourned for him when they supposed him dead. And some said he was a coward, others that he was a traitor unto his countrey, and the whole city breathed out reproachfull speeches against him. These heavy tydings encreased their rage, and this their adversitie (which unto wise men had been a warning to provide lest the like befell them) made them more outrageous; so that alwaies the end of one mischief was the beginning of another. To be short, now they were more incensed against the Romanes then before, as it were that they might also be revenged of *Ioseph*. And this was the estate of the citizens of Jerusalem.

### CHAP. XVI.

*How Tiberias was yielded.*

Vespasian  
cometh unto  
Agrippas king-  
dome and  
recreateeth  
himselfe there,  
and feasteth  
twenty daies.

Valerianus  
peaceably  
speakes to the  
townes-men.

The seditious  
fally out, and  
put the Ro-  
mans to flight.

The citizens  
of Tiberias  
prostrate  
themselves  
before Vespasian, and ob-  
tain pardon.

**V**espasian was desirous to see the kingdome of *Agrippa* (for the King had intreated him to go thither, partly to feast him and his whole army, partly to repress some troubles arising in his Kingdome, in the time of his absence) and so departed from *Caesarea* upon the sea-coast, and went unto *Caesarea Philippi*, where he staid, and refreshed his souldiers 20. daies; and himself also feasted, giving God thanks for his prosperous successe in the wars. This done, he had intelligence that *Tiberias* and *Tarichea* were revolted (both which cities belonged unto *Agrippa* his kingdome) and fully determining utterly to destroy the Jews which inhabited thereabouts, he thought it good to lead his army against these two places, especially that he might reward *Agrippa* for his good entertainment, by surrendering these cities unto him. Wherefore he sent his son *Titus* to *Caesarea* to bring the souldiers there unto *Scythopolis*, which was the greatest of all the ten cities, which also is neer unto *Tiberias*; whither himself being come, he expected his sons coming: and departing from thence with three legions, he pitched his tent in a place called *Enabris*, where the seditious people of *Tiberias* might behold his army; this place was thirty furlongs from *Tiberias*: from thence he sent *Valerianus* the *Decadarch* to entreat a peace with them, and sent fifty horsemen to accompany him: for he understood that the people desired peace, and against their will were forced to war, by some of the seditious amongst them. *Valerianus* coming neer the City wals, lighted from his horse; commanding all his company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable maner: but before he spake any one word, the boldest and strongest of the seditious persons came out armed against him, having one *Iesus* the sonne of *Tobias*, who had been a Captain of theeves, for their Governour and leader. *Valerianus* not presuming to fight without authoritie from his Generall, although he had been certain of the victory; again considering that it was great danger for so few to fight against a whole multitude, and withall terrified with the boldnesse of the Jews, contrary to his expectation, he fled on foot accompanied onely with five other, leaving his horse and the rest behinde him, whom *Iesus* and his followers took, and brought into the Citie, rejoycing as though they had taken them in fight, and not by treason. But the Senators and chief of the City, fearing what might ensue of this fact, went unto the Romanes, and together with King *Agrippa* came unto *Vespasian*, and prostrated themselves at his feet, beseeching him not to despise them, and not to think that the whole City were partakers with those few wicked persons, that so had merited his displeasure; requesting him to spare the people who alwaies had honoured the Romanes, but rather that he should punish the authors of that revolt and misdemeanour: who also had withheld the whole Citie, even untill now, to yeeld it self unto the Romanes, *Vespasian* moved by their entreaties, pardoned the City, though he was incited against them all for taking of *Valerianus* his horse; in that he perceived *Agrippa* was sorrowfull, for feare that the City should be destroyed; and so by them *Vespasian* promised the townes-men pardon. Then *Iesus* and his associates thinking it not safe for them to abide there, fled unto *Tarichea*. The next day, *Vespasian* sent before him *Trajanus* with certain horsemen into the Castle, to see if all the multitude desired peace: and finding the people to beare peaceable mindes, he with his whole army came unto the City. And the inhabitants opening the gates of their City, went to meet him



A him with great joy, all crying out that he was the authour of their welfare and benefactor, and wishing him all prosperitie and felicity. The gates of the City were narrow, so that the army could not quickly enter in: wherefore *Vespasian* commanded a part of the wall on the South side to be pulled down, and so entered in: yet did he not sack the Citie, nor ruine the wals, for *Agrippa's* sake, who promised that from thenceforth the citizens would be quiet. And so he pacified the Citie greatly troubled with sedition.

The year of the world, 4031. after Christs Nativité, 69.

The Tiberians entertain *Vespasian* with acclamations.

## CHAP. XVII.

*How Tarichea was besieged.*

**B** *VESPASIAN* departed from Tiberias, and pitched his tents betwixt it and Tarichea, and encamped himselfe: foreseeing that there he should have some trouble and long abode: for all rebels that desired warre came thither, trusting both to the strength of the city, and the lake adjoyning unto it called Geneser. For this citie was situate like Tiberias, under the mountains: and *Ioseph* had enclosed it with a wall on every side, where it was not compassed by the lake. But the wall though it were strong, yet was it not so strong as that of Tiberias: for *Ioseph* builded that in the beginning of the rebellion, having men and money at will; but that of Tarichea was built onely by the remainder of his liberalitie. The Taricheans had great store of ships in the lake adjoyning, to the end that if they were overcome by land, they might flee by water: and therefore they had prepared their ships for battell by water if need should be. Whilest the Romanes entrenched themselves, *Iesus* & his followers not dismayed either with the multitude or militarie discipline of his enemies, issued out of the city, and slew the workmen, and destroyed a part of the work: and perceiving the Romanes armed and assembled together against him, he fled again unto his company without any losse or harme received. But the Romanes pursued them so fast, that they forced them to take their ships: and so being gone as farre from the shore, as that yet they might easily reach them with the shot of an arrow, they cast anchor and disposed their ships in warlike maner, and fought against the Romanes who were on shore. *Vespasian* understood that a great multitude of them were gathered together in a place neer unto the city: wherefore he sent his sonne *Titus* against them with 600. horsemen, who finding the number of his enemies to be infinite, certified his father, that he needed more forces: and perceiving many of those horsemen of good courage, before any more aide came, and yet that some of them were afraid of the Jews; he stood in a high place where all might heare him, and said, O ye Romanes, I will first put you in minde who you are and of what nation, that so you considering what your selves are, may also consider who they are with whom we are to fight; never yet was there any enemy in any part of the world that could escape our hands. The Jews themselves though already overcome, yet doe they endure and manfully bear out their misery: if therefore they constantly endure warres, and fight valiantly being in adversitie; what should we do who are in prosperitie? I rejoyce to see you shew good countenance, yet I fear lest so huge a multitude of our enemies discourage some of you: let every one therefore once again consider, who himselfe is, and with whom he is to fight: and that although the Jews be bold and valiant enough, yet they observe no warlike order, and are unarmed, and so are more fitly tearmed a multitude then an army. I need not speak of your knowledge and skill in warres: nay for this onely cause are we trained up in warlike discipline in the time of peace, to the end that our number should answer to the number of our enemies when we are to joyn battell: for what fruit shall we shew of this our perpetuall warlike order and discipline, if we dare onely fight with a rude multitude that are no more in number then our selves? I think that you being armed are to fight with unarmed, and being horsemen are to fight with footmen, and being guided by the advice of a Captain, with them who have no head nor ruler: and that these things considered, do supply in us the want of more men, and the contrary in our enemies doth as it were much diminish their number. Victory doth not onely consist in the multitude of men, be they never so warlike, but also in a few, if they be valiant: for as they are few, so are they easily guided, and may easily come to help one another, not being pestered; whereas huge multitudes do more hinder one another then do good, and do themselves more harme then their enemies. So the Jews are led with desperation, rage and fury, which indeed in prosperous successe are of some force, but in a desperate fortune they are quickly daunted: but we are led by vertue and obedience and fortitude, which both are of force in prosperitie, and also are good in adversitie. Moreover, we have greater occasion to fight then the Jews have: for they fight onely for their countrey and libertie, but we fight for renown and Empire;

*Vespasian* besiegeth Tarichea.

The Romanes drive the Jews to their ships.

*Titus* Orator to his certified soldiers. Jews are not to be feared.

Victory consisteth not in the multitude; but in the courage of a few that fight valiantly.

The Romanes have greater cause of warre then the Jews.



that we have already gained the Empire of the whole world, it might not be thought that our enemies the Jews were adversaries able to match us. Consider moreover, that ye need not fear any great danger, for we have many to help us, and that hard by: let us therefore achieve the victory before any more succour come unto us; so shall our credit be greater, and our victory more famous. I verily think that now triall is made of me, my father, and you; to discern if he be my father, I his sonne, and you my souldiers: for he is wont to be victorious, and shall I return unto him being conquered? and are you not ashamed to be dismaied, seeing that I your Captain will offer my self and undergo the greatest perils? My self will bear the brunt of the enemies, and first encounter with them, and let none of you depart from me: perswade your selves that God will assist my force, and boldly presume that we can do much more being in the midst of our enemies, then if we should onely fight without and not be amongst them.

The year of the world, 4031.  
after Christs  
Nativity, 69.

It becometh  
souldiers to  
obey their  
Captain.

Vespasian  
sendeth new  
supplies to  
Titus.

The Jews flee  
into the Citie.

A bitter dis-  
sention and  
sedition in the  
citie.

Titus oration  
to the Roman  
souldiers.

Jesus with his  
followers fly-  
eth into the  
fields.

Titus certifies  
his father of  
his exploits  
and victory.

*Titus* having thus spoken, as it were by Gods providence, all his souldiers took heart and courage, so that now they were sorry to see *Trajanus* come with 400. horsemen more before the fight was begun, as though their victory should be lesse renowned, because he came to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000. archers, to take the mountain that was just opposite unto the town, and to beate them that defended the City, off from the wals: and they did as they were commanded. Then *Titus* with all force possible, rushed with his horse upon the enemies: and all followed him with an huge cry, scattering themselves in such order as they occupied as much ground as the Jews, and so appeared more then they were. The Jews though terrified by their discipline, yet they withstood the first assault: but in the end dismaied, and put out of order with their lances, and killed with the horsemen, every one fled as fast as he could into the City. And *Titus* killed some as they fled, others as he met them, and those he overtook, and many one for haste tumbling one upon another; and he prevented all that fled unto the wals, and drave them back again into the field, till at last the multitude prevailed, and so they got into the City. Now at their return into the City, there befell a great dissention: for the inhabitants considering their own estate, and the event of all former warres, and especially of this last fight, misliked of warre, and desired peace: but the strangers that had fled from other places thither, and were in great multitudes, would needs contend therein; and so one part began a mutiny against the other, as though they would presently one have taken arms against the other. *Titus* being not farre from the wall, heard these tumults within the Citie, and cried out unto the Romanes; This is the houre (fellow souldiers) wherein God hath given the Jews into our hands: why doe we deferre the time any longer? why do we not take the victory offered? do you not heare the cries within? they who escaped our hands, are at variance amongst themselves: the city is ours, if we make haste; and making haste, take courage: for nothing worth renown can be achieved without danger: and let us not onely prevent our enemies concord which necessitie will soon effect, but also our own forces before any fresh aide come unto us; that besides the victory we have, being so few over so huge a multitude, we may also divide the spoile of the city among us. No sooner had he thus spoken, but presently he mounted upon his horse, and rode into the lake, and so passed into the City, and all the souldiers followed him. They that defended the wals, were amazed at his boldnesse, so that none made resistance against him as he came: but *Jesus* with his followers leaving his quarter which was his to defend, fled into the fields, others flying towards the lake, fell into their enemies hands, who came that way against him, and so were massacred even as they were getting into their ships: other some were slain as they did swim to overtake the ships that were new lancht from the shore: and there was a great slaughter of men all over the City. For the strangers that fled not, made resistance, and the townes-men did not offer to defend themselves; for they abstained from fight, hoping for pardon in that they were not against those proceedings: till at last *Titus* having slain the wicked, took compassion upon the townes-men and saved their lives, and caused the slaughter to cease. They who fled into the lake, seeing the City even taken, ran away as farre as they could from their enemies. *Titus* sent horsemen to let his father understand what he had done. Whereof he having intelligence, being very glad for his sonnes valour and magnanimitie, and for the achieving of such a victory, whereby a great part of those warres was ended, he commanded the Citie to be guarded presently round about, to the intent that none might escape away alive. And the next day he came down unto the lake, and commanded ships to be built to pursue those that had escaped by it: and having many workmen and great store of matter to build them withall, his command was presently effected.



A

## CHAP. XVIII.

*Of the lake of Genezar, and the fountain of Iordan.*

The year of the  
world, 4031.  
after Christs  
Nativity, 69.



The lake of Genezar taketh his name from the countrey adjoyning unto it, the breadth thereof is fourty furlongs, the length a hundreth. The water of this lake is sweet and good to drink, and is more subtile then ordinarily pure water of marish places are, and it is very cleere neer the shoare, and more temperate to drink, then either that of the river or fountain, but it is alwaies more cold

**B** then one would judge such a lake to be of that largenesse: for the water being fet in the Sun, doth not lose his coldnesse: which the inhabitants have used to doe in summer evenings to allay the naturall coldnesse thereof. There are here many sorts of fishes nothing like to fishes of other places, either in shape or taste. The river Jordan passeth thorow the midst of it. It is thought that Panium is the head and fountain of Jordan, but in truth it hath his originall from Phiala, and from thence passeth under the ground: this place is a hundreth and thirty furlongs from Casarea, towards that way which leads unto Trachon on the right hand. This water is called Phiala, by reason of his roundnesse: for it is as round as a wheele, and the water still keepeth within the brink of Phiala, never increasing nor diminishing; and no man knew that this was the head of Jordan, till *Philip* the Tetrarch of Trachon found it to be so: for he casting straws into Phiala, found them afterward carried unto Panium, which before that time was thought to be the fountain of Jordan. Panium, though it be naturally beautified, yet by *Agrippa* his cost and charges it was much more adorned. Jordan beginneth with a deep river out of this denne, and passeth along the marish places, and durty lake of Semechonitis, & from thence 120. furlongs unto the city of Julia, and in the way divideth the lake Genezar, and passing a great way further into the wildernesse, at last it endeth in the lake called Asphaltites. Upon the lake Genezar there bordereth a countrey of the same name, naturally beautifull and admirable: for there is no kinde of plant which groweth not there, and the inhabitants have replenished it with plants and trees of all sorts, and the temperature of the aire well agreeth with so divers trees; for there are an infinite company of Nut-trees, which of all trees especially require a cold soile: there are also abundance of Palmes, which desire great heat: likewise great store of figs and olives, which require a temperate aire: so that one may justly say, that through the bounty of nature, so different and opposite qualities are here in one united; and at one time, as it were, all difference of seasons of the yeer conjoynd for good purpose. And it doth not onely nourish these fruits, but also conserveth them for ten whole moneths: there grow figs and grapes, which two one may well call the kings of fruits; all other fruits continue all the yeer long. For beside the temperature of the aire, it is also watered by a fertile fountain called Capernaum: many think it to be an arme of Nilus, because it hath fishes like a Corbe bred in a lake neer Alexandria. The length of this countrey along the lake bearing the same name, is thirty furlongs, and the breadth twenty. And this is the name of the lake Genezar, and the countrey about it.

The fountain  
of Iordan.

The descripti-  
on of Gene-  
zar.  
The fertility  
of Genezar.

The length  
and breadth  
of Genezar.

The length  
and breadth  
of Genezar.

## CHAP. XIX.

*How the Taricheans were destroyed.*

**V**espasian having finished his ships; and furnished them with as many men as he thought sufficed against them whom he was to pursue, he embarked upon the lake, and himselfe also went against them. The Taricheans could not possibly make any escape by land, although they would, and were not able to fight hand to hand with the Romans, for their small pyrat boats were not able to withstand their enemies great vessels; and beside that, they were not sufficiently manned, so that they feared to encounter with the Romanes who pressed altogether upon them: yet notwithstanding sometime they came about the Roman ships, and cast stones at the Romanes afar off, and sometime also came neer, and skirmished with them: yet they themselves alwaies had more harme then the Romanes; for their stones which they cast did onely rattle against the Romanes armour, but hurt them not, and they were killed by the Romanes arrows: and if at any time they were so bold as to come neer the Romanes, they were slain before that they could do them any harme, or else drowned with their boats. And as many as attempted to wound the Romans, were slain with Javelins, and other with swords, the Romans leaping into

A fight by sea  
against the  
Taricheans.



The year of the  
world, 4031.  
after Christi  
Nativity, 69.

Vespasian  
victory in the  
lake of Gene-  
zar against the  
Taricheans.  
The end of the  
battell by sea,  
in which there  
died 6500.  
men.  
Vespasian  
consults with  
his chieftains  
about the  
Jews.

The destructi-  
on and sale of  
the Jews.

into their boats; and many were taken with their boats, the ships meeting one another. **G**  
They that were in the water and did lift up their heads to swim, were prevented with arrows,  
or overtaken with Romane boats: and if in desperation they came swimming towards their  
enemies, their hands or heads were presently cut off. And thus some perished one way, some  
another, till at last they fled, and arrived upon the shore, their ships being compassed round  
about. So the Romanes kild many upon the lake, and many upon the land, and one might  
then have seen all the lake stained with blood full of dead bodies, for not one escaped alive.  
A few daies after in that countrey there was a very odious stinch, and a horrible spectacle:  
for the shores were all full of boats that had suffered shipwrack, & dead bodies swollen in the  
water: and those dead bodies taking heat, did putrifie and so corrupt the aire all about, that  
not onely the whole countrey and inhabitants thought it a miserable affliction, but also the  
Romans who were the authors thereof. And this was the end of that warre by water. **H**  
And the number of them that were slain here in the city, was 6500. The fight being ended, *Vespasian*  
sate in a tribunall seate, and separated the strangers from the inhabitants, for that they  
seemed to be the authors of that warre: yet he deliberated with the Captains and Gover-  
nours, whether he should likewise pardon them: but they told him that their lives might  
endamage him; for said they, if thou send those men away and let them live, they cannot  
live peaceably, because they want abiding places; and are able to disturbe and disquiet those  
to whom they shall flie. *Vespasian* for this cause judged them unworthy to live; assuredly  
knowing that if they were let go, they would fight against them who pardoned their lives,  
yet he deliberated what death to put them to. But he thought with himself the inhabitants  
would not patiently abide so many to be massacred, who had fled unto them for succour:  
wherefore he sought to use no violence unto them, because he had promised them securitie.  
But at last he was overcome by the perswasion of his friends, who told him that all things a-  
gainst the Jews were lawfull, and that profit was to be preferred before honesty, seeing both  
could not be had: so licence being granted unto them to depart, they suspecting nothing,  
were commanded to take onely that way that leadeth unto Tiberias: and they fearing no-  
thing, willingly obeyed that which was commanded them, not misdoubting the safetie of  
their goods or money: but the Romanes had placed themselves on every side the way even  
unto Tiberias, to the intent that none might escape, and so shut them all in the city. Present-  
ly after came *Vespasian* and inclosed them all in an Amphitheater, and so killed 1200. of **K**  
them, who were all old men or young, and unable for service: of the rest that were  
all strong young men, he sent 6000. unto *Nero* at Isthmos near Corinth. The rest of the  
multitude he sold, in number 30400. beside others that he gave unto *Agrippa*: for he per-  
mitted him to do what he would with those fort that were of his kingdom: But *Agrippa*  
sold also those that were given him. The rest of them were fugitives and seditious persons  
of Trachon, Gaulanitis, and Hippenis, and many of Gadara, whose contempt of peace just-  
ly procured these wars. They were taken the sixt of the Ides of September.

## THE FOVRTH BOOK OF THE VVARRES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the fourth book.

- 1 How Gamala was besieged.
- 2 How Placidus took Itaburium.
- 3 How Gamala was destroyed.
- 4 How Titus took Gischala.
- 5 Of the beginning of the destruction of Ierusalem.
- 6 Of the coming of the Idumeans into Ierusalem, and of their deeds.
- 7 Of the massacre of the Jews by the Idumeans.

CHAP.



A

## CHAP. I.

## How Gamala was besieged.

The year of the  
world, 4031.  
after Christs  
nativity, 69.



After that Tarichea was conquered, all those that from the time that Jo-  
tapata was surpris'd till this instant, had revolted from the Romanes, did  
now again unite themselves unto them: so that the Romanes had now  
gotten into their hands all Castles and Towns, Giscala onely excepted,  
and Itaburium, a mountain so called. With these two rebelled Gamala,  
a town over against Tarichea, and situate upon the lake, belonging to  
the kingdome of *Agrippa*, and also Sogane and Seleucia: and these two

The victory of  
the Romanes  
against the  
Jews.

Semechonitis  
a lake.  
The mountaine  
of Jordan.  
The situation  
of Gamala.

last were both belonging to Gaulanitis, and Sogane appertained to the higher part called  
Gaulana, and Gamala unto the lower, Seleucia unto the lake Semechonitis, which is thirtie  
furlongs in breadth, and threescore large, whose marshes reach even unto Daphne, which  
countrey is very pleasant of it self, and famous for that it entertaineth the stream called little  
Jordan, and at the foot of the golden mountain doth drive it into the great Jordan. *Agrippa*,  
in the beginning of the rebellion, united Sogane and Seleucia unto himself: but Gamala,  
by reason of the situation apt to resist, did not yeeld unto him, for it is farre stronger then  
Jotapata. For, from an exceeding high mountain, there descendeth a hill very difficult for  
any to passe, rising high in the midst, and then descendeth lower and lower both before and

behinde, so that it representeth the figure of a Camell, which the Hebrews call Gamal, and  
so thereof it took the name, though the inhabitants do not keep the exact signification. Be-  
fore it, and on either side are deep valleys, into the which a man can hardly descend, onely  
it may be taken and assaulted on that side where it joyneth unto the mountain, which also the  
inhabitants have made inaccessible, by cutting out there a deep ditch. In that place the  
City was very well inhabited on the descent of the hill, and towards the South part it stood  
on so steep a hill, that it seemed as if it would have falne every hour, and the South hill served  
the inhabitants in stead of a Castle, being unwall'd: for it was an exceeding high rock, and  
reached down even to the bottom of the valley in the town, and at the walls thereof there  
was a fountain. Although this Citie were of his own nature invincible, yet *Ioseph* compassing

The citie of  
Gamalainex-  
pugnable and  
strong.

it with a wall, and with ditches and mines, made it stronger. Wherefore the inhabitants of  
this place put farre more confidence in their walls then they of Jotapata did; yet were they  
fewer in number, and not so warlike people as they; but for the situation of the Citie, they  
esteemed themselves more then their enemies: for the citie was full of men that fled thither  
by reason of the strength of the place: so that for seven moneths they resisted them that  
were sent by *Agrippa* to besiege them. *Vespasian* departed from Ammaus, and pitched his  
tents before Tiberias, and so went unto Gamala, (Ammaus is interpreted hot waters, for  
there is a fountain of hot water which cureth many diseases) and the Citie was so situate, that  
he could not besiege it round about: wherefore he placed men to keep watch in such places  
as it was passable, and obtained the highest mountain, where his souldiers pitching their

*Vespasian* be-  
sieged Gamal

tents, lastly entrenched themselves. On the East part of the citie in the most eminent place  
there was a castle, where the fifteenth and fifth legions laboured against the town, and the  
tenth legion filled up the ditches and valleys. King *Agrippa* went unto the walls, and spake  
unto them that defended them, willing them to yeeld to the Romanes: but one of them  
with a sling strook him on the right arm, and hurt him, and his familiar friends came about  
him to defend him. Then the Romanes, for anger that the King was hurt, and for fear of  
such mischances to themselves, now became earnest to assault the town, perswading them-  
selves that they would use strangers and their enemies hardly, if it lay in their lot, seeing they  
had so evill intreated one of their own nation, for perswading them unto what was profitable  
for them.

One with a  
sling wound-  
eth *Agrippa*.

Having quickly entrenched themselves by reason of the multitude that laboured in that  
businessse, and by reason that they were accustomed to such like work, they began to place  
the engines against the town walls. *Chares* and *Ioseph* were two of the most potent men in the  
town: they therefore animated and armed their citizens, and brought them unto the walls,  
who trembled for fear. And although they well perceived that the citie could not long hold  
out, seeing they wanted water, and many other things necessarie to withstand a siege; yet  
notwithstanding, they exhorted the townsmen to be valiant, and so brought them unto the  
walls, and a while they resisted, notwithstanding the shot: but at last, they were therewith so  
terrified, that leaving the walls, they fled into the Citie. Then the Romanes did batter the  
walls with Rammes in three severall places, and where the wall fell, there they issued in with

The Romanes  
besiege Gama-  
la, and assault  
it.

trumpets



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

The Romanes  
fall down with  
the ruins of  
the Jews  
houses.

Many Ro-  
manes slain  
and spoiled.

Vespasians  
fortitude and  
warlike valour.

Vespasians  
fight with the  
Jews.

Gallus with  
ten souldiers  
lieth hid in a  
certain house.

Vespasian  
comforteth his  
souldiers.

The incon-  
stancy and in-  
stabilitie of  
Fortune.

trumpets and a great noise, and cries, and fought with the townsmen, who in the first conflict so valiantly resisted them, that they permitted them not to enter any further into the town. At last being overcome both in strength and number, they all fled into the highest part of the city, and from thence they turned again upon the Romanes, who pursued them, and drave them down into the valleys, and killed many, and divers in that straight passage were trodden to death by their fellows. The Romanes, seeing that they neither could flee, nor resist their enemies above their heads, fled into their houses, which adjoynd unto the Plain, and so filled them, that being overcharged, they fell down, and lighted upon other houses beneath them, which did bear them down also, and they likewise others situated beneath them. Many of the Romanes this way perished, for being amazed, and not knowing what to do, they fled into their houses, notwithstanding they did see them shake and totter: and many seeking to escape, were maymed by some part of the ruins that fell upon their bodies, and many were choaked in the dust. The citizens of Gamala rejoyced thereat, thinking that this aid was sent from God: and not regarding their private commodities, they ceased not to compell the Romanes into their houses; and if any were in the narrow freets, them they slew with darts from above out of the high places. Thus the ruins afforded them stones enough, and their slain enemies swords and armor, which they took from them, being now half dead, and used them against themselves: many died, who cast themselves headlong from off the houses being ready to fall, and those that sought to flee could not easily escape, for being ignorant of the wayes, and there being such a dust that one could not see another, one of them killed another: and so with much ado finding passage, they went out of the citie.

*Vespasian*, who was alwayes among the midst of these hurly burlies, was greatly moved to see the buildings fall so upon his souldiers: and forgetting his own safetie, he secretly retired himself with onely a few into the higher part of the citie, where he was left in great danger, having very few about him (for *Titus* his sonne was not there, being before this time sent unto *Mutianus* in Syria) and now he could not flee safely, nor yet had it been for his honour, if he could. Wherefore remembering all that he had done even from his child-hood, and his own vertue, he encouraged his men, and with them joynd arms, and covered themselves with their shields; and so as it were moved with some divine motion, defended themselves from all darts, arrows and stones, which were cast from aloft upon them, and so remained there, not terrified either by the number or might of his enemies, till at last, they wondering at his divine vertue and courage, asswaged their furie. And now perceiving his enemies to assault him but faintly, he retired back, till at such time as he got without the Citie walls.

Many Romanes perished in that fight, and amongst the rest, *Ebutius* a Decadarch, who not onely in that fight shewed himself valiant, but also in many warres before, and had done the Jews much harm. Also in that fight a certain Centurion, named *Gallus*, accompanied with ten souldiers, hid himself in a house, and at supper time he heard the people of that house talk, what the citizens of Gamala were purposed to do against the Romanes (this *Gallus* and they with him were Syrians) and in the night time he slew them all, and after escaped safe unto the Romanes. *Vespasian* perceived all his army sorrowfull for that mischance, and so much the more, for that they never as yet had so bad a breakfast, and especially, for that they had forsaken their Generall, and left him in danger and distresse: wherefore he thought it good to comfort them, nothing speaking concerning himself, lest he should seem to finde fault with some in the beginning of his speech. Wherefore he told them, that it behoved them patiently to abide that which was common to all men, affirming that there was no victory without bloodshed, and that fortune was mutable: and that he had already slain many thousand Jews, and now had payed a small bribe for his happy successe unto adverse fortune. And that as it did not become any but vain-glorious people to boast in their prosperitie, so it behoved none but cowards to fear and tremble in adversitie: For, said he, fortune is very mutable both to the good and bad, and he is a valiant man that is not moved by adversitie: for he, having all his wits about him, can even in the midst of his troubles see where any fault is, and amend it. Yet (quoth he) this hath not befallen us through the weaknesse of our courage, or the valour and prowesse of the Jews, but the difficultie of the place was the cause that they should overcome us, and we be overcome. Wherefore one may well reprehend the too much rashnesse of your spirits: for when you saw your enemies flee into the higher places, you should then have held your hands, and not to have pursued them with so manifest danger to yourselves, as every one might foresee in this pursuit, so you having gained the lower part of the Citie, you might in time have drawn them to a sure



**A** to a sure and safe conflict: but you, being eager of the victory, did not respect your own safety. It is not the manner of the Romanes rashly and unadvisedly to fight, who are wont to do all things orderly and advisedly: for the other is fit for barbarous people, and as you see proper to the Jews. Wherefore, let us call our own vertues to minde, and rather be angry for this that hath hapned (and so incite our selves to revenge) then sorrowfull. And let every valiant souldier with his own hand comfort himself; so shall we both revenge the death of our friends, and be revenged of them by whom they were slain: and I my self (as also now I did) will expose my self to all dangers with you, and go first to fight, and come last from fight. With these and such like speeches he comforted his souldiers.

The year of the world, 4023. after Christs nativity, 69.

The Romanes souldiers do all things with discretion.

**B** The people of Gamala were of great courage, and much emboldened with their prosperous successe, which notwithstanding did not happen through their valour: but presently perceiving that now all hope of pardon was taken away, and that there was no way to escape, they were very sorrowfull, and their hearts relented (for now victuals failed them) yet they omitted not to provide for their own safety wherein they could; for the most valiant among them kept the breach, and the rest, other strong places about the walles which were yet unbattered. The Romanes againe built mounts, and attempted to assault the Citie, and many of the Citizens fled by the vallies where no guard was, and by secret vaults underneath the ground; and they who for feare left they should be taken remained in the Citie, perished for hunger: for all the victuals were reserved for them that fought. And they still continued in this calamitie.

The Romanes once more attempted the assault of Gamala.

## CHAP. II.

*How PLACIDUS took the mountain Itaburium.*

**D** Vring this siege, *Vespasian* made another expedition against them that kept the mountain *Itaburium*, situate between the great field and *Scythopolis*, which is thirtie furlongs high, and inaccessible on the north side. In the very top of this mountain there is a Plain twentie furlongs over, enclosed with a wall; all which wall being of so huge a compasse, *Ioseph* had built in fourtie daies, they received all necessary provision from beneath, for they had onely rain water. Unto this place a huge multitude were gathered, and *Vespasian* sent *Placidus* against them with six hundred horsemen, who could no waies get upon the mountain: wherefore he exhorted many of them to peace; putting them in hope of pardon: likewise many of the Jews came down unto him, as it were to entrap him, and assault him at unawares. *Placidus* for the nonce gave them fair speeches, hoping to get them down into the Plain: so they, as though they would have obeyed him, followed him thither, meaning when they came there, suddenly to assault him: yet *Placidus* his device took place. For when the Jews assaulted him, he fained himself to flee, and the Jews having pursued him a great way from the mountain, he turned againe upon them, and wounded many on the backs as they fled, and killed some, and hindred the rest of the multitude from ascending the mountain: so the rest left *Itaburium*, and fled unto *Jerusalem*, and the inhabitants (now water failing them) yeelded to *Placidus*, and delivered the mountain unto him.

The height of the mountain *Itaburium*.

Fraud paid with fraud.

*Placidus* victory.

## CHAP. III.

*How Gamala was destroyed.*

**N** Ow the most presumptuous among the *Gamaliens* fled and hid themselves, and the weaker sort did perish through famine: yet the most courageous that were left among them, defended the wall til the twentie seven day of October. Upon which day, three souldiers of the fifteenth Legion, towards break of the day, undermined the highest tower in their quarter, and entred into it, those that kept it, neither perceiving them when they came in, nor when they went out, (for it was in the night time.) These souldiers being wary left any noise should be made, removed five of the greatest stones, and perfectly leapt away, and incontinently the tower fell with a hideous noise, and with the fall killed those that kept it, and many that kept watch in those quarters fled, being sore afraid: and they who sought to escape the Romanes, were killed, amongst whom one *Ioseph* was strooken with a dart from a part of the wall that was false down, and there dyed. They who were within the city were terrified with the noise hereof, and ranne up and downe as though all the enemies were already entred into it. And *Chares* *Iosephs* companion, being sick, yeelded up the ghost, fear encreasing his disease, and helping

The Romanes undermine a certain tower, and it falleth with a great noise.



The year of the  
world, 4031.  
after Christs  
Nativity, 69.

Titus with a  
hundred horse  
besides chosen  
footmen, en-  
treth Gamala.

The top of the  
castle of Ga-  
mala stony and  
hard to be  
climbed.

The Romanes  
victory by  
Gods provi-  
dence.

9000 Jews  
slain in Gama-  
la, and onely  
two women  
escape.

to shorten his life. The Romanes, remembering the bad successe at the last assault, did not enter the Citie till the three and twentie day of the foresaid moneth.

Then *Titus*, as it were vexed at the misfortune of the Romanes in his absence, accompanied with 200. horsemen, and certain chosen footmen, entred the City, no man resisting him: and he being passed into the same, the watchmen then first perceiving it, cried, To arms. Those within the Citie fearing that *Titus* was entred, some took their children, some their wives, and fled into the Castle with pittifull cries and weeping: others met *Titus*, and were all put to the sword: and they that could not get into the Castle, not knowing what to do, fell among the Romane watchmen: then the skies were filld with the cries of men dying, and the lower places of the city flowed with blood. *Vespasian* led his whole army against those that fled into the castle, which was of a huge height, and scarcely to be come unto, being all of stone, and full of ditches and deep dens, and compassed with steepy rockes: so the Jews did drive down the Romanes, that offered to come up unto them, partly with darts, partly with stones, which they rouled down upon them; and they were so high, that the Romanes arrows could not reach them. But at last, as it were by Gods providence, who would have it, a whirlwinde arose, which carried the Romanes arrows amongst them in the castle, and the Jews arrows from the Romanes, and the winde was so violent, that it was not possible for them to stand upon those high places; and so not being able to stand, nor to see those that came against them, the Romans ascended & took the castle, some resisting for their defence, others yeelding themselves. The Romanes now called to minde their fellows that perished in the first assault, and so became more cruell. Many despairing of their lives, cast their wives, their children, and themselves headlong down those high places, into the deep vallies underneath. So that the cruelty that the Romanes shewed against the people of Gamala, was not so great as that which they used against themselves: for there were onely four thousand that perisht by the Romanes sword; and the number of them who so cast themselves down, was found to be five thousand; and not one escaped, but two women that were sisters, and daughters to *Philip*, who was son to *Ioachimus*, a worthy man, and Governor over all *Agrippas* army under him; and these two were saved onely, because at such time as the city was taken, they hid themselves: for they spared not infants, but many took them and cast them down from the castle. And thus was Gamala destroyed the 23. day of October, which began to rebell the 21. day of September.

### CHAP. IIII.

#### How *Titus* took Giscala.

The year of the  
world, 4032.  
after Christs  
Nativity, 70.

John a poyso-  
ner and a de-  
ceitfull man,  
inforceth the  
citizens of  
Giscala to re-  
bell.

*Vespasian*  
foreseeth his  
no small trou-  
ble in the siege  
of Jerusalem.

*Titus* his com-  
passion to-  
wards those of  
Giscala.

**N**OW all the cities and strong places of Galilee were taken, Giscala onely excepted: the inhabitants whereof desired peace, for that they were husbandmen, and their riches consisted in the fruits of the earth, but there were many thieves in the city: to which vice also many of the Citizens were addicted. The people were incited to rebell by one *Iohn*, a witch, and a deceitfull person, sonne to one *Leuias*; who was of strange manners, and bold to presume any thing, and wonderfully atchieving all he took in hand, and he was known to all men for one that desired warre to make himself mighty. This man was Ringleader of the seditious persons in Giscala: and for feare of them, the people, who perhaps otherwise would have sent Legates to the Romanes to request peace, were hindred and forced to stay, till the Romanes came to warre against them. Against these people *Vespasian* sent *Titus*, and with him a thousand horsemen; and the tenth legion toward Scythopolis: and he with the rest went to Caesarea, to refresh them after their great labour, at the charge of the townes adjoyning; judging it necessary to comfort their bodies, and encourage their mindes to sustain manfully the warres that were to ensue: for he foresaw that he should have much ado to win Jerusalem, both for that it was wont to be the Kings seat, and also because it was the chief and head City of all the nation. And his care in this point was so much the more encreast, for that he perceived many out of all parts fled thither; and that it was naturally strong, and also compassed with almost invincible walls: and beside this, the boldnesse and desperate courage of the inhabitants, who although that they had had no wals at all, yet had been scarcely to be conquered: and therefore he thought it necessary to comfort his souldiers before the fight, like champions who ought to enter the field and fight courageously.

*Titus* (coming on horseback unto Giscala) perceived that it might easily be taken: yet knowing that if it were taken by force, all the people should be destroyed by the Romanes (and now he was weary of blood-shed) he compassionating the well disposed people, which were



Titus his mercifull oration  
to those of  
Giscala.

Johns answer  
to Titus ex-  
hortation.

John reserved  
by Gods provi-  
dence to be at  
the siege of  
Jerusalem.

The fear of  
those Jews  
that fled with  
John.

The citizens  
of Giscala en-  
tertain Titus  
with all obe-  
dience.

Thus

**F** came unto the wals to know whether they accepted of his offer. Then the people set open the gates, and with their wives and children came to meet him, all crying that he was their safetie, and worker of their welfare, and that he had delivered their city out of captivitie: also they certified him how *Iohn* was fled, and besought him to pardon them, and execute justice upon those malefactors that remained in the city. And at their request, he sent certain horsemen to pursue *Iohn*, but they could not take him, for before they came, he had gotten into Jerusalem: yet they slew almost two thousand of them that fled with him, and brought back again 3000. women and children. *Titus* was angry that he suffered *Iohns* deceit to escape unpunished: yet his anger was something appeased, for that he perceived *Iohns* purpose prevented, in that so many of his company were slain, and so many brought back their captives.



The year of the  
world, 4032.  
after Christs  
Nativity, 70.

Titus mercy to  
his enemies.  
It is better to  
leave an ene-  
my in suspen-  
se through fear,  
then with the  
guilty to con-  
found the in-  
nocent.

Thus he peaceably entred the city, commanding the souldiers to break down a little piece of the wall, as it were to take possession of it, and so punish the seditious rather with threats then torments. For he thought that many were accused onely for private hatred, and so were in danger to suffer being innocent: & he thought it better to let the wicked live in fear, then with them to destroy the guiltlesse. Thinking moreover, that hereafter they would be more quiet, either for fear of punishment, or for shame of their former offence, for which they were pardoned: and that if any man suffered unworthily, he could not afterward complain. Then he placed there a garrison, both to repress the seditious, and also to confirm them that desired peace. And thus was Galilee conquered after it had much toiled the Romanes.

#### CHAP. V.

Of the beginning of the destruction of Jerusalem.

**S**oon as *Iohn* was entred into Jerusalem, all the people flocked about him and those that came with him, enquiring what calamity had befallen them without the citie. Some of them being yet out of breath, and not able to speak, by signes discovered their necessity: yet amidst these their miseries, they boasted that it was not the Romane power that forced them to flee, but that they of their own accord fled thither to warre against the Romanes in a safer place, then that from whence they fled, was; for none but unadvised and rash-headed men would fight for such a citie as Giscala & other places that were not able to resist, seeing that it behoved them all to reserve their vigor and strength to defend their Metropolitane City. They also signified unto them, how Giscala was taken by the Romanes, and that they departed in good sort away, though some reported that they fled. The people of Jerusalem hearing what these men reported, and how many were captives unto the Romanes, they fell into a great fear, as though that which they told did portend their ruin. But *Iohn*, nothing ashamed in that he had so shamefully forsaken them of Giscala who fled with him, went first to one, and then to another, inciting them all to warre under a vain hope, alleading the weaknesse of the Romanes, and extolling their own puissance, deceiving the simple people; and perswading them, that though the Romanes sought to revenge, yet could they never enter the wals of Jerusalem, who had so much ado, and endured such affliction in entering the little burges and villages of Galilee, against whose wals they had broken all their engines. These words of his, incited many yong men to sedition: but all the wiser sort foresaw what was like to ensue, and even now mourned their lost city. And in this case were they of Jerusalem: yet before this sedition in the City, the countrey people began to be at discord among themselves. For *Titus* departed from Giscala unto Cæsarea, and *Vespasian* went from Cæsarea to Jamnia and Azotus, and took them both: and leaving there garrisons, he returned to Cæsarea, bringing with him a huge company of them who had yielded unto him. All cities were at civill warres among themselves, so that when the Romanes did not war upon them, one part of the Jews in every city fought against the other, and there was a great dissention between those that desired peace, and the seditious people: and at first, this discord began onely in private houses, but in the end, every one joyning with them that were of their minde, they now began in companies to rebell openly. Thus every place was troubled with civill discord: and every where rash young men, who desired warres, prevailed against grave and wise old men, who foreseeing the calamitie like to ensue, desired peace. At first, the inhabitants one by one rob'd and spoiled what they could; but at last, in whole troupes they joyned together, and robbed openly, and wasted all the countrey about: and they in their robberies shewed such crueltie, that the harm and injury they did unto their own countrey men, was altogether equall to the miseries which befell them by means of the Romanes; and they, who by these miscreants were spoiled, wished rather to have falne into the Romanes hands. But they who kept the city, either because they were loth to weary themselves, or else for that they hated the citizens or people, did nothing or very little succour them that fell into these theeves hands. At last the theeves assembled themselves together from all places, and joyning companies, they brake into Jerusalem. This city had no governor, and according to the custome of that countrey, received all that came thither that were their countrey men, and so much more willingly at that time, because they thought that they that came thither, came of good will to help them: which onely was afterward the cause that the city was destroyed, setting aside the civill dissension. For a great multitude of people unapt to fight being there, consumed the victuals that would have sufficed for the fighting men: and beside the wars, they brought upon it famine and civill dissension. Then other theeves came out of the fields thereabout, & joyning themselves with those that were within the city, omitted no kinde of villany: for not content to rob and spoil, they

The courage  
of John and  
those that fled  
with him, stirs  
up the Jews to  
make warre  
against the  
Romanes.

Intestine dis-  
cord in Jewry.

The Jew turn  
their weapons  
against them-  
selves.

The theeves  
trooping toge-  
ther in Jerusa-  
lem, spoil the  
countrey.



**A** they also attempted to commit murders, not onely privily, or in the night upon meane men, but even in the day time they publicly set upon the Chiefest of the nobilitie. For first of all they took *Ananias*, who was borne of the blood royall, a man so eminent amongst them, that the publicke treasure was committed to his charge and custody, and put him in prison: and after him they took *Sepha* a worthy man, and sonne to *Raguel* and *Levia*, both of them of the Kings houshold, and after them all that seemed to beare any sway, or were in authority amongst the people. Great feare fell upon the Inhabitants, and every one provided to save himself, as though the citie were even now surprized by the enemies. But these people were not content thus to have imprisoned those potentates, neither did they think it safetie for themselves any longer to detaine such men alive: for many came daily unto them to visit them, and unto their houses, who were able to revenge their injuries: and moreover they

**B** feared that the people would make a head against them, being moved with their iniquitie. Wherefore they determined to kill them: and to effect their purpose, they sent one *John* a cruell murderer, who was the son of *Dorcus*: he accompanied with ten more all having swords went unto the prison, and slew as many as they found there. To excuse this cruell fact of theirs, they alleadged this, to wit, that all they who were slain in prison, had conference with the Romanes concerning the betraying of the Citie into their hands, and that for this cause they had slaine them, being traitors to their Countrey: they also boasted that this fact of theirs had preserved the Citie, and that therefore they had well deserved of it. The people was brought unto such slavery and terror, that the chusing of the high Priest was in their hands to elect whom they pleased: so much was their insolence increased. Thus they not respecting the families, out of which it was onely lawfull to chuse the high Priest, they now

**C** elected strangers and base persons to that sacred dignitie, and such as would be partakers of their villanies and impieties: for they who not deserving it, attained to such dignitie, were as it were bound unto their will in all things, by whom they were so exalted. They also devised many lies, to make those that were in authority one at variance with another, thereby as it were to hold them occupied, who were able to resist their enterprizes, till that being now satisfied with the blood of the Citizens, they began to commit impietie against God himself, and with prophane and unpure feet to enter into the Sanctuary. Then the people was incited against them by *Ananias* his meanes, who was one of the Priests, and the most ancient and wisest of them all, who perhaps had saved the Citie, had he escaped the hands of these miscreants. But they used the Temple as a Castle and defence for themselves against the people, and made the Sanctuary a place for them to exercise tyrannie in. And that which increased the sorrow of the Citizens, was, that amidst these calamities, their religion was also contumeliously abused: for these thieves, to try of what strength and courage the people were, and their own forces, did elect by lot a high Priest contrary to their law: which as we have already said, requireth that the high Priest shall be chosen by succession. This deed of theirs they coloured with an ancient custome, alleadging that in time past the high Priest was chosen by lot. But indeed this their fact was an abrogation of the most firme custome that was amongst the people, and was onely a device to get all government into their hands by establishing Magistrates at their pleasure.

**E** Then calling one of the holy tribes named *Eniachim*, they cast lots, & it so fell out that the lot fell upon one, whereby their iniquity was discovered. This man whose lot it was to be high Priest was named *Phanes*, who was the sonne of *Samuel*, a man not onely unworthy of that dignitie, but who had been so rudely brought up, that he never knew what the high Priest meant: this *Phanes* was borne in a village called *Aphthasis*. Him, against his will they fetcht out of the field, and as it had been in a stage-play they graced him with another mans person, and presently gave him instructions how he should behave himself, putting upon him the sacred attire of the high Priest, as though that so great impietie had been but a sport. The rest of the Priests, beholding a farre off the holy laws to be scorned, scarcely contained themselves from teares, and even groaned for sorrow, that their sacred dignities were so abused. The people could no longer indure this their tyranny, but now every one addrest himself to depose these tyrants. And those that were most earnest herein, were *Gorion* *Iosephs* sonne, and *Simeon* the sonne of *Gamaliel*, who went about the City to every one in private, and then in a publicke assembly exhorted the people to be revenged upon those tyrants, who took from them their libertie; and to addresse themselves to purge the holy Temple from such vile and unclean persons. Likewise the best disposed amongst the Priests, to wit, *Iesus* the sonne of *Gamala*, and *Ananias* the sonne of *Ananias*, often in publicke Sermons reprehended the people, and upbraided them with their sloath, in that they made no more hast to destroy those Zealous people, for so those wretches termed themselves, as though they had

The year of the world, 4032. after Christ. Nativitie, 70.

Rapines and spoyles committed by day time.

The nobilitie of the Citie are taken and slaine by the thieves.

The thieves at their pleasure make a high Priest.

A high Priest chosen by the contrary to the ancient custome.

Phanes a country clowne made a high Priest.

The best Citizens exhort the people to revenge.



The year of the  
world, 4032.  
after Christ  
Nativity, 70.

The Zealous  
the most wret-  
ched occasion  
of these vio-  
lences.

Ananus sharp  
invective a-  
gainst the Zea-  
lous.

Ananus twi-  
teth the Jews  
with their  
fear.

The cruelty  
of the thieves.

The Temple  
the strongest  
fortresse of  
the Citie.

Warres are  
intended for  
libertie.

The compar-  
ison of the Ro-  
manes & Jews  
and their pro-  
perties.

devout followers of goodnesse, and not impious malefactors. The people being all assem-  
bled together, every man grieved to see the holy place so kept for a denne of thieves, and  
of their robberies and murders which they committed; yet did they not go about to re-  
venge, thinking themselves too weak to deal with these Zealous, as indeed they were. Then  
ANANUS stood up amongst the middest of them: and having often turned his eyes to the  
Temple, and beholden it till the tears ranne down his cheeks, Oh said he, how farre better  
were it for me to die, then to live, to see the House of God thus filled with impietie, and the  
Sanctuary, wherein none should come but the high Priest, prophaned with the wicked feet  
of impious persons, being cloathed in Priests apparell, and bear the name of the most authori-  
tie amongst all names? and do I yet live, and do I save my self, and to be gray-headed, abstain  
from dying a glorious death? Nay, rather I alone will go against these murderers, and as  
though I were in a wilderness where there were no man beside my self, I alone will go and  
offer my soule for Gods sake. For what doth it availe me to live amongst a people, that hath  
no feeling of their own calamitie, and which seeketh not to redresse their own present mi-  
series? for you being robbed and spoyled bear all patiently, and being beaten you hold your  
peace, and there is none amongst you that dare openly mourne for them that are most cru-  
elly murdered. O tyrannous government! But why should I exclaim against the tyrants?  
Did not you your selves make them great, and nourish their power and authoritie by your pa-  
tience? Did not you, by despising those who before were in authoritie being but a few, make  
all these, who are many in number, tyrants over your selves? have not you keeping your  
selves quiet, they being armed, turned their swords upon your own heads? and as then it be-  
hoved you to resist their enterprizes, when first they injured your kindred, you by suffering,  
have made them thieves, because at first you made no account, when they destroyed houses  
and whole families. And this was the cause, that at last the rulers and potentates themselves  
were set upon, and none would succour them when they were drawne thorow the middest of  
the Citie, and these murderers butchered them in prison whom you thus betrayed. I wil not  
recount what men they were, and of what birth: but I say they being neither accused nor  
condemned, having no man to heare them, they were most cruelly murdered; as we have  
seen any: for they were before our faces led to be slain, as the fattest amongst the whole heard  
of beasts, all we beholding this: and yet no man opening his mouth nor lifting up his hand.  
And will you also indure? will you suffer the holy Sanctuary to be prophaned before your  
eyes? and will you, having so emboldned these miscreants as ye see now, your selves stand in  
feare of them? assure your selves, they would, if they could devise how, commit greater im-  
pietie then this is. They keep against you the strongest place in the whole Citie, called a  
Temple, but now indeed it is a fortresse or Castle of defence. What do you now think, such a  
tyrannic being established over you, and your enemies being even upon you: what do you  
deliberate to do? Do you expect the Romanes to come and help you, to save the Temple  
and sacred mysteries? Our citie is now at that stay, and we have so behaved our selves, that  
our verie enemies pitie us. O ye wretches! will you not arise, and as the verie brute beasts  
do, will you not revenge your selves upon them that have thus wounded you? Will not every  
one of you call to minde the massacre of his friends, and what calamitie he himself hath suf-  
fered, and so encourage your selves to be revenged? For ought I can see, you have all lost  
that sacred and sweet and naturall desire of libertie, and now we embrace bondage, as though  
we had learned to be bondmen even from our ancestors. But they endured many and hard  
warres to live in libertie, and yielded neither to the power of the Egyptians, nor Medes, be-  
cause they would not be at their command. What need is it to recount unto you the warres  
of your predecessors? To what end do we interprize this warre against the Romanes (be it  
commodious for us, or to our disadvantage) if not to obtaine our libertie? And we, who  
cannot indure to be subject unto the Lords of the whole world, abide our own nation to ty-  
rannize over us. Some may account it adverse fortune to be once overcome by strangers:  
but to be slaves unto the basest of our own nation, it argueth that we have no spark of gene-  
rositie in us, and that we bear base and servile mindes. And seeing I have made mention  
of the Romanes, I will not stick to declare unto you that which now cometh to my minde,  
to wit, that if we be taken by them (which God forbid) yet shall we suffer no greater misfe-  
rie at their hands, then now we do under these base tyrants. And how can you abstaine from  
tears, beholding this Temple, enriched by the gift of the Romanes, robbed and spoyled  
by them of our own Nation, this being our mother Citie? and to see those men murdered,  
whom the Romanes (although they had conquered us) would not have touched? The Ro-  
manes never durst presume to passe beyond the limits of prophane places, nor ever vio-



**A** violated they our sacred laws and customes, but alwayes revered the Sanctuary, beholding it onely as farre off: yet now some born and brought up amongst us who are called Jews, tremble not to walk in the Sanctuary, having their hands bathed in the blood of their countrey men and brethren. Who will now fear forraign warres, seeing these civill broils are such? Much better were it for us to fall into our enemies hand: yea, if you will call everie thing by such a name as it deserveth, we shall finde that the Romanes have not violated our laws, but have been the confirmers thereof; and they within our walls are our enemies. True it is, that those that have thus tyrannized over us, deserve death; and that no punishment can be devised great enough for their offence: and all of you were so perswaded before I spake of it, and you were incited against them by that which you have endured at their hands: but yet you fear the multitude of them and their courage; and **B** moreover that they are in a higher place then you: yet as all this came by your negligence and suffering, so by your delaying they will grow stronger. For their number is daily increased, and every wicked person stierh unto his like; and they are so much the more emboldened, for that as yet no man did once offer to resist their enterprizes: and be sure that if they have time, they will make use of the higher place, and that to your damage. But (beleeve me) if you would but once offer to go against them, their very consciences would abate their haughty minds, and the remembrance of their misdeeds would put them so farre out of tune, that they will not make any benefit of the higher place. Perhaps God in his vengeance will turn their own darts against them for their impietie, and consume them therewith. Let us but only shew our selves, and we shall dismay them; yet it is an honour for us, if need be, to **C** sacrifice our lives for the defence of the holy Temple. My self will assist you with hand and advice, and you shall see that you shall neither want counsell, nor that I will spare my own body to defend you from their treacheries.

*Ananus* thus exhorted the people against the Zealous, yet he knew well that it was great difficultie to overcome them, being lustie young men, many in number, of great courage, and the more desperate for the remorse of conscience of the horrible crimes, and execrable deeds which they had committed, for they despaired of all hope of pardon for their misdeeds. Yet *Ananus* thought it altogether intolerable, that the common-wealth should be so over-ruled. After this exhortation the people cried out, that they were ready to go against the thieves, and to do as they were requested. Whilest that *Ananus* selected out the most **D** able men for warre, and set them in order, the Zealous came and issued out upon him, and (having intelligence of all his intents and proceedings by certain spies which they had appointed upon purpose) being enraged sallied out; and in companies, sometime all at once, other times in ambushes; sparing none that they met with. *Ananus* quickly gathered together the people, who were more in number then the thieves: yet were they not so well armed as they; but what they wanted in arms, their courage did supply. For the citizens were armed with fury, stronger then armour; and they which were gone out of the Temple, with a more desperate boldnes, then all the multitude how great soever it was. For the citizens thought it no abiding for them in the city, except they could drive away the Zealous: and the Zealous thought that they could not escape torments and death it self, except that they were victors. **E** So at last they joynd battell, each under their Captains and Leaders, and first of all both parties cast stones one against another: and if any part fled, then the conquerours pursued them with drawn swords, and many were wounded and slain on both parts. Those townsmen that were wounded, were by their friends carried into their houses; but the Zealous that were hurt, went into the Temple, and polluted the sacred pavements with their blood: so that their Religion was prophaned by their blood. Alwayes the thieves in making excursions got the upper hand. Hereat the citizens being angry, seeing their number every day decreased, reproved the cowards: so that if any of their company offered to flie from the Zealous, they made him stand and resist whether he would or no, not permitting him to passe **F** away: And thus they bent all their forces against their enemies. At last, the thieves not able to make any longer resistance, by little and little retired themselves into the Temple, and *Ananus* with his companie entred the Temple by force with them, and brake the rank of his enemies. Then they in the outer Temple were in great fear and fled into the inner Temple; and shut the gates with all speed. *Ananus* would nor offer violence to the sacred gates, and beside that the enemies cast darts from aloft: for he thought it a great offence against God, although he might have got the victory, to introduce the people not being purified. Wherefore he elected six thousand of the chief of all his men well armed, and appointed them to keep the porches, and others to succeed in their places while they took rest. And many of the better sort of the citizens being by the chief of the Citie placed to keep

The year of the  
world, 4032.  
after Christs  
Nativity, 76.

An answer to  
their contrary  
opinion, who  
object the  
number and  
boldness of  
the enemy.

The Epilogue  
of *Ananus* O-  
ration to the  
people.

*Ananus* dispo-  
seth his sol-  
diers against  
the Zealous.

The flight of  
the Citizens  
and Zealous in  
the Temple.



The year of the  
world, 4032.  
after Christs  
Nativity, 70.

John full of  
deceit, and a  
betrayer of  
the Citizens.

John sweareth  
to be faithfull  
to the people.

John contrary  
to his oath re-  
vealeth their  
secrets to the  
Zealous.

John stirreth  
up the Zealous  
against the  
Citizens.

Eleazar one  
of the Zealous  
causeth the  
Idumæans to  
be sent for.

watch there, hired other poor folk to watch in their steads. But *John*, who as before we have told, fled from *Giscala*, wrought the ruin of all these. This man being full of deceit, and above all measure desirous of rule, long ago intended to overthrow the common-wealth. This man from that time counterfeited himself to be against the thieves, and so day and night accompanied *Ananus* and the rest, both in their consultations, and when they went to visit the watch; and he disclosed all their secrets unto the Zealous: and there was nothing decreed by the people, but he gave the thieves intelligence thereof before it was put in practice; yet he seemed to be very dutifull unto *Ananus*, and the rest of the Nobilitie, hereby hoping to conceal his treacherie. But it fell out contrary to his expectation; for this his too much reverence caused him to be suspected, because they noted him to play the parasite: and for that uncalled he daily intruded himself into their consultations, he was misdoubted to bewray their secrets. For *Ananus* perceived that the enemies knew all their secrets, and *Johns* deeds did carrie suspicion of treason, yet could they not easily remove him, his craft was such: besides this, he was bouldered out by many Noble men who were employed in these affairs. Wherefore they thought it good to request of him an oath of friendship, which he denied not, but added moreover that he would be true unto the people, and neither disclose any deed or secret counsell of theirs unto the enemies, and that he with heart and hand would truly endeavour to suppress the Rebels. So *Ananus* did no more mistrust him, because of his oath, and admitted him afterward to all their counsels, nothing suspecting him. Nay, they now trusted him so farre, that they sent him for an Embassador unto the Zealous, to perswade them to peace: for they were very carefull lest the Temple through their deeds should be defiled and prophaned, or that any of the Jews should there be slain. But he, as though he had sworn unto the Zealous and not unto the Citizens, entred boldly amongst them: and standing in the midst of them, he recounted unto them that he had often for their sakes undergone great danger, in suffering none of the townsmens secrets to be concealed from them, but declared unto them all that ever *Ananus* and his confederates determined against them; and that even now he was like together with them to fall into extreme danger, except it pleased God as it were miraculously to assist them. For, said he, now *Ananus* without delay will send unto *Vespasian*, and he will send his army in all haste and take the Citie: and that he had appointed the next day following for purification to purifie the people, that so under pretence of piety he might let them into the Citie, or else they might enter in by force: and that he could not see how either they were able to endure a long siege, or to encounter with so huge an army: adding moreover, that it was Gods providence that he should be sent unto them to make a peace, when *Ananus* purposed so soon as they were unarmed to set upon them. Wherefore if they had any care of themselves, they should either intreat the watchmen that besieged them to be good unto them, or else get some succour from some place without the Temple. For (said he) he that amongst you hopeth for pardon if you be overcome, doth not remember what hath past, and what he hath done; but let them perswade themselves, they that have beene injured, will not forget and forgive so soon, as he that injured them is sorry for his fact. Nay, many times the repentance of malefactors maketh them more hated then before, and the wrath of men that are injured, is increased by authoritie, and licence to do what they please. And they might be sure that the friends and kinsfolks of them that were slain, would alwayes lay wait to requite the injuries; and that all the people were incensed against them for breaking the laws: so that although some few would take pitie upon them, yet the greater companie being most in number would prevail. With these and such like speeches *John* terrified the Zealous, yet durst he not openly tell them what he meant by forraign help, notwithstanding he meant the Idumæans. And that he might more enflame the thieves, he went unto the chiefeft of them, and secretly told them that *Ananus* was cruelly bent against them, and breathed out many threatnings against them in particular.

#### CHAP. VI.

How the Idumæans came unto Ierusalem, and what they did there.



Amongst the Zealous there were two principall, *Eleazar* the sonne of *Simon*, who above all the rest was thought most fit to give counsell, and to execute that which was consulted upon: and *Zacharias* the sonne of *Amphicalus*, who both descended from the line of the Priests. These two, understanding, that beside the generall threatnings their deaths were especially vowed, and that the faction of *Ananus* to get him into authoritie, had sent to call the Romanes (for this, *John* had fained)



**A** fained) deliberated with themselves what to do, having so short time to provide. For they supposed that presently the people would assault them, and they bethought themselves that now it was too late to seek for forraign help: for they might endure all calamitie, before they could give notice hereof unto any that would help them. Yet at last they determined to call the Idumæans to aid them, and so they wrote a brief Epistle unto them, letting them understand how *Ananus*, having seduced the people, meant to betray the mother Citie of their nation unto the Romanes; and that they fighting for their liberty, were by him besieged in the Temple: that the time wherein they expected safetie was very short: and that if they did not presently send succour, they were like to fall into *Ananus* and their enemies hands, and the Citie to be brought in subjection under the Romanes: and also committed many things to be spoken by word of mouth unto the Rulers of Idumæa. For which purpose were chosen two principall men eloquent and apt to perswade; and that, which was in this case required, swift of foot: it was certain that the Idumæans would presently aid them, it being a clownish rude nation, and prone to sedition and alteration, much rejoicing therein; and by flatterie easily entreated to warres, making as much haste to them, as if they went to some festivall solemnitie: so that there onely was required two speedie messengers. Which two were readie and quick men for such an exploit, and were both called by the name of *Ananias*. These presently came unto the Governours of Idumæa: and they reading the Epistle, and hearing that which the messengers were to say unto them, like mad men assembled all the people together in poste haste, and proclaimed warres; so the people in an instant gathered themselves together, and were all armed to fight for the libertie of their mother Citie; and twenty thousand being assembled together under the government of four Captains, came with all speed to Jerusalem: the names of them were these, *Iohn* and *Iames*, sonnes of *Sofa*, and *Simon* the sonne of *Cathla*, and *Phineas* the sonne of *Closoth*. *Ananus* and his watchmen knew not of the going of those two messengers, nor of the watches in the Citie, but they understood of the Idumæans coming, and so shut the gates and placed watchmen upon the walls: yet they thought it not good to go out and fight with them, but first with peaceable words to perswade them to concord and peace. Wherefore *Iesus* the eldest of the Priests next after *Ananus*, stood in a tower opposite against them, and spake in this manner:

The year of the world, 4032. after Christs Nativite, 76.

The Zealous require help from the Idumæans.

The nature and manners of the Idumæans.

Twenty thousand Idumæans come to Jerusalem.

Jesus oration and exhortation to the Idumæans:

The disproofe of the Zealous fiction, who intended the overthrow of the city, and objected the betraying thereof.

**D** Though many and divers tumults and troubles have molested this Citie, yet did I never so much admire any of them, as to come with such fury and readinesse to help these wicked people, against all expectation: for (said he) you are come against us to help most vile persons: and that so rashly, as it behoved not you to have done, if your Metropolitan City had requested your help against barbarous people. If I should perceive your manners like unto theirs that have requested your help, I would then think you had some reason to come, for nothing causeth firmer friendship then agreement or sympathy in manners. But they if they were narrowly sought into, have every one deserved a thousand deaths. For they are the basest and very out-cast of all the countrey people; who having spent their patrimonies riotously, and played the theeves in all places and cities about them, now at last have got into this holy Citie, most religious of all cities, and have profaned the holy place by their impietie: they tremble not to be drunk even in the holy Temple, and there they consume in banquetting the spoiles they have gotten from them, whom they have massacred. And you come to help these men with as great an army and provision, as though that this your mother citie had by publike consent requested your help against forraign enemies. Is not this the injury of fortune, that your whole nation hath conspired and bent all their forces against us to help these miscreants? Till now I knew not what moved you so quickly and so suddenly to arm yourselves to assist theeves against your native countrey men. What? Have you been informed of the Romanes coming, and of the betraying of the city? For even now I heard some of you mutter, that you came to deliver your mother citie. Is it not a wonder to see this device and invention of these malefactors? But they could devise no other way to incite other against us (who even naturally desire liberty, and are ready for the same to spend our dearest blood in conflict with the enemy) but to faine us to be destroyers of libertie: But it behooveth you to consider who are these calumniators, and against whom these calumniation are devised; and then to gather the verity of the matter, not from forged tales, fained at mens pleasures, but from the thing it self. What should move us now to yeeld unto the Romanes, having indured as yet nothing to constrain us therunto? when if we had liked to live under their obedience, neither needed we at first to have rebelled; and beside that if we had repented ourselves, we might have again submitted our selves, and obtained their favour before this time that all the countrey round about us is destroyed. Nay, if now we



The year of the  
world, 4032.  
after Christi  
Nativity, 70.

Peace is bet-  
ter then wars.

Jesus exhort-  
eth the Idu-  
mzeans, that  
since they are  
come, they  
should oppose  
themselves a-  
gainst the  
Zealous.

Jesus requireth  
the Idumzeans  
to judge the  
differences  
between the  
Zealous and  
them.

The end of  
Jesus oration  
to the Idumze-  
ans.

would yeeld, it is not easie for us: for the spoil of Galilee, which they having already con-  
quered, hath made them proud, and that we in humbling our selves unto them, being neer  
unto us, should incurre an infamy worse then death it self. True it is, I think peace better  
then warres, yet being once provoked to warres, and the fight being begun, I had rather die  
a glorious death then to live in captivity. Do they enform you that we have secretly sent the  
chief of our city to the Romanes, or that by common consent of all the people we have done  
it? If they say that we did it secretly, let them then tell what friends of ours were sent, or  
what servants of ours were ministers to effect this treason. Did they take any messenger of  
ours and finde letters about him? How can that be hid from all our citizens, with whom we  
do every hour converse? And is it possible that a few, shut up in the Temple, who could not  
come out into the City, should know our secrets, all the whole City knowing nothing? or do  
they now first know it when they are like to be punished for their impiety? never suspecting  
any of us to be traitors, so long as they were in no fear. If they say that it was done by com-  
mon consent of all the people, why then all men were there when the speech was made unto  
the people, to exhort them thereunto, and request their good wils, and so the news thereof  
would quickly have come unto your ears: Or what need had we to send Embassadours, if we  
had been now already certain to come to composition with the Romanes? Let them tell  
you who was appointed for that Embassage. These are but devices and excuses of them, who  
fear to have a death according to their deserts, and a shift to escape punishment.

If fate had so decreed that our city should be betrayed unto the enemy, assure your selves  
that they, who do thus accuse us, would have betrayed it themselves; who have committed  
already all sort of impieties, treason onely excepted. It is your part, seeing you are come hi-  
ther in armes, first (as reason and justice requireth) to assist your mother City against them  
who tyrannize over us, and violate our lawes: who treading down our lawes, make all that  
justice, which they can effect with their sword. And first of all they took Noble men and cast  
them in prison, drawing them from amidst the publike assembly, and never being accused  
nor condemned, nothing respecting their entreaties, put them to death. If it please you to  
come in peaceable and not hostile maner into our city, your selves shall plainly behold evi-  
dent tokens of this that I speak unto you: to wit, houses ruinated and made desolate by their  
robberies, the wives & families of them that are slain, in mourning apparell, and howling and  
crying in every part of the city: for there is no one amongst us that hath not tasted the per-  
secution of these wretched men, who are gone so far that not content to make this city their  
refuge (which is the chief, and a spectacle to all others for sanctity) after they had robbed  
and spoiled all the countrey and villages, and cities hereabout, now lastly they have made the  
sacred Temple a refuge and place to carry all their spoils, which they have impiously gotten  
in this city, unto. This Temple they do make their bulwarke to issue out and to retire unto;  
and from thence they make incursions upon the Citizens: and this is the place where they  
practise all their villanies against us. And this sacred place, which all the world, even the  
most barbarous and savage people thereof do reverence, is now defiled by the horrible rob-  
beries which one born amongst us committed. And now being in desperation, they rejoyce  
to see nation against nation, and city against city, & people against people, and our own coun-  
treymen to turn themselves against their own bowels: when contrariwise, (as I have already  
said) it had been your parts and duties to joyn with us, and help us to exterminate these  
malefactors; and be revenged of them for this lie, in that they presumed to call you to help  
them, whom they had just reason to fear as revengers of their impieties: yet if you make  
account of these mens prayers, vouchsafe (laying your weapons aside) to come into our city  
like friends, and be your selves judges between us and them whom you came to help. And  
consider what favour we shew them, who permit them to plead their own causes before you,  
they being guilty of so hainous crimes, and having put to death persons of such account,  
never accused nor permitted to speak for themselves: yet this commoditie we will grant  
them for your sake. But if you continue in your anger against us, and refuse this offer to be  
our judges: then let us entreat you that leaving both parts, you would neither imbrue your  
hands in our blood, nor lend your aide unto these miscreants against your mother city. And  
if you suspect any of us to be confederates with the Romanes, you may keep all passages, and  
then seek to defend your Metropolis, when you have proof of any such matter as is alleadg-  
ed against us; and punish the authors of that treason, when you have convicted them. The  
enemies cannot prevent you being already planted so neer the City. If you like of none of  
these, marvell not that we shut our gates against you, coming in armed and hostile maner.  
Jesus spake thus unto them. But the Idumzeans being angry, were not moved hereby, and so  
much the more, for that entrance into the citie was denied them, and their Generals were  
exceeding



**A** exceeding wroth, thinking it slavery to lay down their arms, especially at the command of another.

Then one of the Captains named *Simon*, the son of *Cathla*, having with much adoe gotten his souldiers to be silent, he stood in a place where the Priests might heare him, and said, That he now did not wonder that those who maintained libertie, were enclosed and besieged in the Temple, seeing that they of the City now shut their gates against his followers, the City being common and free for all men; and that perhaps they were ready to open the city gates for to receive the Romanes. And he spake unto the Idumæans from a tower, and commanded them to cast down their arms, which they took onely for the libertie of the Citie, when they durst not trust their owne nation to keep the same; yet would have them

**B** Judges of the discord: and that accusing others for killing some not convicted, they themselves would condemne all the whole nation of ignominy; and that they had now shut the City gates against their own countrey men, which was common for all strangers to come unto for religion sake. Did we make haste towards you, to fight against our own nation, which came onely to preserve your liberty? But this is as true, as that they whom you thus besiege have wronged you, and as the accusation you forge against them. And you keeping in hold those that are the defenders of the Common-wealth, do then shut the city gates against men of your own blood: lastly, you impose upon us contumelious commands, and say that they do tyrannize over you, over whom indeed you do. Who can any longer endure this your mockery, that perceiveth how impossible your allegations are? For who can justly accuse

**C** those that ye keep shut up in the Temple, because that they presumed to punish traytors whom you grace with the title of noble and innocent, because they were your confederates? Onely in this they are blame-worthy, that they did not begin with you, but left alive such members of that conspiracy. Except also you will say, that the Idumæans shut you out of your Citie, you your selves not permitting us to come and offer sacrifices. But though they were too mercifull, yet we Idumæans will conserve the house of God, and will fight for the common good of our countrey, and will be revenged both of the enemies that are without the City, and the traytors within. And here will we remain before the City, till either the Romanes come and deliver you, or till you change your mindes and bethink your selves what a jewell it is to have libertie.

**D**

# CHAP. VII.

*Of the massacre of the Jews by the Idumæans.*

**A** LI the whole multitude agreed with a loud crie unto these speeches of *Simon*. And *Iesus* departed sorrowfull, seeing that the Idumæans would agree to no reason, and that thereby their Citie should suffer double warres. For the Idumæans wrath was not yet asswaged, who took the matter in great disdain that they were not permitted to enter into the City, and also for that they thought the Zealous very strong, and they

**E** themselves were ashamed that they could not come to help them, so that many repented that they were come thither. Yet would they not for shame return, nothing being done by them: and so rashly placing their Tabernacles neer unto the City wals, they determined to stay there. But that night there fell a most huge tempest: for there was a great stormy winde and an exceeding great rain mixt with fearfull thunder and horrible lightning, and the Earthquake with strange noyses: whereupon all men thought that this motion of the earth, did signifie the death of mankind, and portend some great matter. The Idumæans and Townes-men were both of one minde: for they thought that God was angry with them for bearing arms against their Metropolis, and perswaded themselves that they could not escape death if they continued in their purpose. *Ananus* and his followers perswaded themselves

**F** that they had now overcome them without warre, and that God had fought for them against the Idumæans. But they were false prophets, and what they judged to befall their enemies, that fell upon themselves. In the mean while the Idumæans lay as close together as they could, and covered their heads with their shields, so that by this means the rain did them not so much harme. The Zealous were pensive for the Idumæans more than for themselves, and devised which way they might succour them. Then the boldest amongst them advised the rest, by force to oppresse the watchmen, and so to go into the City, and open the gates to the Idumæans that came to help them, for it was easie to surprize the watchmen, by reason that many of them were unarmed, and unfit for warre, and the Citizens could not easily be assembled together, for every man because of the tempest kept his house. And suppose that there

The year of the world, 4032. after Christs nativity, 70.

Simons answer to Iesus oration.

The Idumæans are displeased, because the City gates were lockt against them.

The reproches the Idumæans object against the High Priest and Citizens.

The Idumæans pitch their Tabernacles neere the wals. A huge storme.

The Zealous consule to break open the gates, to assaile the watch, and let in the Idumæans.



The year of the  
world, 4032.  
after Christs  
Nativity, 70.

The watch-  
men are op-  
pressed with  
sleep.

The Idumæ-  
ans by the  
means of the  
Zealous enter  
by night.

The Idumæ-  
ans joyne  
themselves  
with the Ze-  
alous in the  
Temple.

The immanity  
of the Idumæ-  
ans and Ze-  
alous against  
the Citizens  
of Jerusalem.

Ananus and  
Jesus the high  
Priests exe-  
cuted.

Ananus death  
the first cause  
of the destruc-  
tion of the  
Citie.  
The praise of  
Ananus the  
high Priest.

there were danger, yet were it better to endure all mischiefs that might ensue, then to permit such an army shamefully to perish, who came at their request to help them. But the wiser fort dissuaded the rest from this, seeing both a stronger watch placed to keep them in, and the City wals diligently guarded because of the Idumæans: and moreover, perswading themselves that *Ananus* ceased not, but went up and down, first from one watch, and then to another; yet that night he did not so, not for slothfulnesse, but because that the destinies had so decreed that thereby both he and the watch-men should perish. For about mid-night the storme increasing, the watch-men fell into a sound sleep.

Then the Zelous determined to file the bars and bolts of the grates in sunder; to effect this, they took the instruments which were consecrated to the Temple, and this attempt was much furthered by the huge winde and thunder, which made such a noise that they could not be heard: so issuing out of the Temple, they went privily to the wals, and opened that gate neer unto which the Idumæans lay; and suspecting that *Ananus* would make some resistance, they first of all drew their swords, and then together with the Idumæans came in: and if at that time they had assaulted the City, they had without any let or hindrance destroyed all the people therein: so great was their rage at that time. But first of all they hastened to assist their fellows, whom they left besieged, and requested the Idumæans not to leave them in danger, for whose succour they were come, nor permit them to incurre greater damage: for having first surprized the watch-men, it would be more easie for them to assault the City: which if they did not, but first set upon the Citizens, they would presently assemble together, and oppose themselves against them, and not permit them to ascend up into the Temple. The Idumæans consented unto this, and so they passed thorow the City into the Temple. And the Zealous remaining in the Temple, carefully expected their coming; at whose arrivall they took courage, and joyning with the Idumæans, came out of the inner Temple, and set upon the watch: and some being slain who were fast asleep, the rest were awakened by the cries of others, and so betook themselves to their arms, to defend themselves, being yet amazed. And at first, thinking that they were onely the Zealous that gave the assault, hoped onely by their multitude to suppress them; but seeing others without the temple also assailing them, they perceived the Idumæans were broken in: so the greater part of them being dismayed, laid down their weapons and cried; and onely a few of them, young men well armed, and of good courage, encountred with the Idumæans, and for a good space defended their idle fellows: others went and advertised the Inhabitants what was done, yet none durst come to help them, because they now knew that the Idumæans were got in, but every one lamented their hard fortune: and the women made great lamentation, when any of the watch-men fell into danger. The Zelous also answered their cries with the like, and then the tempest and thunder made all more dreadfull. The Idumæans spared none, because that they were naturally cruel & fierce to shed blood: and angry that they were so beaten with the tempest, they used them most cruelly, by whose means they were shut out of the Citie, sparing neither those who requested favour, nor them who made resistance, for they slew many even as they were entreating them to remember that they were of their own blood, and requesting them to spare them for reverence of their Temple. There was no way to flye, nor any hope of escape: being driven up in a narrow roome, they hurt themselves more then the enemies did, by crowding and treading upon one another, for there was no place to flye, nor their enemies ceased not to kill them. Being in this desperate estate, not knowing how to doe, they cast themselves headlong down into the Citie, and so died a more miserable death (in my minde) then they that died by the enemies sword. The next day there was found slain eight thousand and five hundred, and all the outer Temple flowed with blood. Yet this massacre sufficed not the Idumæans rage, but turning themselves against the City, they robbed and spoiled all houses, and killed all they met, making no account of the death of the rest of the multitude. They made diligent search for the Priests, and many laid violent hands upon them, and killed them: and standing upon their dead corpses, sometime they upbraided *Ananus* with the peoples favour towards him, sometime *Jesus* with the words he spake upon the wall unto them, and were so impious, as that they cast away their dead bodies unburied, notwithstanding that the Jews in this point are so religious, that after sunne-set they take down the dead bodies of malefactors, who by sentence have been adjudged unto the crosse, and bury them.

I think I do not greatly misse the mark, if I affirme *Ananus* his death to have been the destruction of the city, & from that time forth the wals of Jerusalem to have been overthrowen, and the Common-wealth of the Jews to have perished in that day when they beheld their Priest and Governour slain, even in the midst of the city. He was a man that led a laudable



The year of the  
world, 4022.  
after Christs  
nativity, 79.

**A** and most just life: and being in great dignitie, honour, and reputation; yet would he not exalt himself above any one, were he never so base. He was a man who thirsted after liberty, and bare the rule and government of the Common-wealth. He continually preferred the publike commoditie before his own private gain, being alwaies desirous of peace; for he foresaw that the Romanes could not be withstood; and that, if the Jews did not quickly accord with them, their ruine was at hand: briefly I say, that had *Ananus* lived, they had yeelded with him unto the Romanes. For he was an eloquent Orator and could perswade admirably: whereby he had now gained unto his side those that hindred him, and caused the wars; whom if they had had for their Captain against the Romanes, it had not been so easie for the Romanes to have conquered them. With him was joyned *Iesus* inferiour to *Ananus*, yet excellling all the rest. So that I think Almighty God having decreed the totall ruine of the Citie, being now violated and filled with iniquitie, and meaning by fire as it were to purifie the holy Temple which was now defiled and prophaned, he first took away the defenders thereof, and those that loved them most dearely. So they who a little before were clothed in sacred apparell, and revered of all those that from the furthest parts of the world came to Jerusalem, now lay murdered and naked in the open streets, left as it were a prey to be torn in pieces with dogs or wild beasts, who earst were the authors of piety and religion. I think that Vertue it self wept to see wickednesse so prevaile.

## THE FIFTH BOOK OF THE VVARRES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the fifth book.

- 1 Of another massacre, and of the return of the Idumeans, and the crueltie of the Zealours.
- 2 Of the civill discord amongst the Jews.
- 3 Of the yeelding of Gadara, and the massacre there.
- 4 How certain towns were taken, and the description of Iericho.
- 5 Of the lake called Asphaltites.
- 6 How Gerasa was destroyed, and the death of Nero, and of Galba, and Otho.
- 7 Of Simon of Gerasa, Prince of a new conspiracie.
- 8 Of Galba, Otho, Vitellius and Vespasian.
- 9 Of Simons acts against the Zealours.
- 10 How Vespasian was chosen Emperour.
- 11 The description of Egypt and Pharos.
- 12 How Vespasian redeemed Joseph from captivity.
- 13 Of Vitellius his death and manners.
- 14 How Titus was sent against the Jews by his father.

CHAP.



## CHAP. I.

The year of the  
world, 4032.  
after Christs  
Nativity, 70.

The cruelty of  
the Idumæans  
and the Zealous.



Of another massacre, and of the return of the Idumæans, and the cruelty of the Zealous.

12000. of the  
nobility executed.

Zacharie condemned to  
death by the  
Zealous.

Seventy  
Judges absolve  
and acquit  
Zacharie.

Zacharie slain  
in the midst of  
the Temple.

One of the  
Zealous discovereth their  
crueltie and  
barbarous  
dealing to the  
Idumæans.

Such was the end of *Ananus* and *Iesus*. After whose death the Idumæans and the Zealous massacred the people, as though they had been a flock of pernicious beasts, and every one was slain wheresoever he was found: and taking the nobilitie and younger sort of men, they kept them bound in prison, hoping that by deferring their deaths, some of them would become partakers with them. Yet none was thereby moved, but every one desired to die, rather then impiously to conspire against their own countrey: yet were they most cruelly whipped before the were put to death, their whole body being all as it were one sore place by whipping and stripes: and so when they could not indure these torments any longer, then were they killed. And who so was taken on the day time, was in the night carried to prison, and those that died in prison and torments, they then cast their dead bodies out, that they might have place to imprison others in their roome. And the people were so terrified; that none durst weep openly for his friend, nor bury the dead body of his kinsman; yea those that were in prison durst not openly weep, but secretly, looking about them, lest any of their enemies should espie them. For whosoever mourned for any that was afflicted, was presently himself used in the same maner as he had been for whom he lamented; and sometime some in the night scraped up a little earth with their hands, and therewithall covered the dead body of their friend; and some bolder then the rest, did the like in the day time. And in this generall slaughter were twelve thousand young noble men slain by this means: and thus being hated for these massacres, they mocked and flouted the Magistrates, and made no account of their judgements. So that when they determined to put one *Zacharie* the sonne of *Baruch* to death, a noble man and one of the chiefe of the City (for they perceived that he was an enemy to their wickednesse, and loved the vertuous, and one that was rich, by whose death they hoped not onely to have the spoile of his goods, but also to be rid of such a one who might be able to resist their bad purposes) they called severentie of the best amongst the common people together as it were in judgement, yet they having no authoritie; and before them they accused *Zacharie* that he had betrayed the Common wealth unto the Romanes, and that for that intent he had sent unto *Vespasian*: but neither shewed any evidence nor prooffe thereof, but onely they affirmed it to be so; and therefore would have credit given unto their words. When *Zacharie* perceived that under pretence of being called unto judgement, he was deceitfully brought into prison; and having no hope of life, yet he spared not to speak liberally his minde: but began to scorn the rage and pretence of his enemies, and purged himself of the crimes whereof he was accused; and converting his speech against his accusers, he laid open all their iniquities, and much lamented the miseries and troubles of the City.

In the mean while the Zealous gnashed their teeth, and could scarcely contain themselves from drawing their swords, and were desirous that their pretended accusation and judgement might be ended. He also requested them, who by these miscreants were appointed his Judges, to remember justice, notwithstanding those dangerous times. The seventy Judges all pronounced that he was to be absolved and freed as unguilty; and rather chose to die, then to cause his death who was innocent. This sentence being pronounced, the Zealous began to shout and cry with a loud voice, and they all were angry at the Judges, who did not understand to what end that counterfeited authoritie was given them. Then two of the boldest amongst them set upon *Zacharie*, and killed him in the midst of the Temple, and mocked him, saying; Thou hast now our sentence and absolution, farre more certain then the other was, and presently they cast him down from the Temple into the valley underneath: and then contumeliously with the hilts of their swords they did beat the Judges out of the Temple; yet they did not kill them, to the end that being disperfed thorow the whole City, they might tell the people as messengers from them, of their miserable captivitie. The Idumæans were now sorrowfull for their coming: for they misliked these proceedings: who being assembled together, one of the Zealous secretly told them all that their faction had done from their beginning; and that the Idumæans had taken arms, because they were informed, how that the Metropolitan Citie was by the Priests betrayed unto the Romanes; but as they might perceive, there was no prooffe nor signe of any such matter: and that indeed



The year of the  
world, 4022  
after Christs  
nativity, 70.

The Idumæ-  
ans depart out  
of Jerusalem.

Gorions death  
and Niger  
Peraia.

Nigers praier  
took effect, as  
the end testi-  
feth.

The souldiers  
incite Vespasi-  
an to resort to  
Jerusalem.

**A** indeed the Zealous who pretended themselves conservers of the City, were meer enemies; and exercised tyranny over the citizens even from their beginning. And though they had associated themselves with such wicked persons, and made themselves partakers of such and so many murders, yet thought now to cease from such wickednesse, and not assist men so impious to destroy their countrey laws and religion. For although they took it in bad part that the City gates were shut upon them; yet now they were sufficiently revenged of those that were the cause thereof. Now was *Ananys* himself slain, and almost all the people in one night: whereof many of them ere long would repent, and that they might now themselves perceive the crueltie of them, who requested their aid, to be more then barbarous: so that they blusht not to commit their villanies openly in the sight of them who had saved their lives; and their misdemeanour and impiety would be imputed unto the Idumæans, because they neither hindred their mischievous practises, nor forsook their society. And that therefore it was their parts (seeing that it was now evident that the report of treason was onely calumnation, and that no assault by the Romanes was to be feared; likewise that an invincible force was established against the city) for to depart home, and by forsaking the society of the impious acquit themselves of their impiety, as being by them deceived, and so against their wils made partakers therof. The Idumæans were hereby perswaded, and first of all they loosed them that were in prison, in number 2000. of the vulgar, and presently leaving the citie, they went unto *Simon*; of whom we will speak hereafter, and so they departed home.

Their departure was against the expectation of both parts: for the people, not knowing that the Idumæans were penitent for that they had done, rejoiced as now delivered from their enemies: and the Zealous grew more insolent and proud, as though they never had needed help, but now were delivered from them, in reverence of whom they abstained from villany. So now they used no delay to effect their impiety: for they spent not much time in taking advice, but whatsoever seemed best unto them, presently without any delay they put it in practice. But chiefly they murdered those men that were strong and valiant: for they envied the nobility for their vertue: And they thought it a principall point first to be effected, nor to leave any one man of account alive. Wherefore they slew amongst the rest *Gorion* a noble man of great birth and dignitie, one who loved the people, and was very bountifull and a lover of liberty: so that there was none amongst the Jews like him, who for

**D** desire of libertie and his other vertues was put to death. But neither could *Niger Peraia* escape their hands, a man who in warres against the Romanes had shewed himselfe valiant: who although he often cried out and shewed the scars of his wounds received in defence of his countrey, yet they ceased not for all this most shamefully to dragge him thorow the city: and being led out of the citie, despairing of life, he entreated that he might be buried. But the barbarous people denying his request slew him. Who at his death besought God that the Romanes might come and revenge it upon them, and that plague and famine, and civill discord might light upon their Citie. Whose praier God heard, sending all upon them which he did justly require, and first of all they were plagued with civill warres amongst themselves: *Niger* being thus slain, they were freed from the fear that they had of him, how that

**E** he would resist their wickednesse. There was no part of the common people, who were not by some forged tale or other put to death. For some were slain, for that long since they had borne arms against their own citizens; and they who were innocent in all points were put to death, for some occasion devised in the time of peace: and they who did not converse with them were murdered, as such as contemned them: and they that freely and friendly conversed with them were slain, as men that sought to betray them: and the greatest offenders, and the least offenders were all punished alike, to wit, with death: for no man escaped, except he was either poor or of very base condition.

**F** The mean while the Romanes addressed their courage against the Citie of Jerusalem; and seeing them at great variance amongst themselves, thought this to be for their great advantage. Upon this they incited *Vespasian* their Generall, affirming that it was Gods providence (who fought for them) that the Jews should be at civill warres amongst themselves, and that therefore he should not overslip so good an opportunity: for the Jews would quickly be friends again one with another, either by the wearinesse of civill warre, or else repenting themselves of that which they had done. To whom

*Vespasian*



The year of the  
world, 4032.  
after Christs  
Nativity, 70.

Vespasian ex-  
pecteth victory  
by the civill  
dissension of  
his enemies.

Vespasian answered, that they were ignorant what was to be done, being rather desirous as it were in a Theater to shew their forces and strength, then with him to consider what was profitable and expedient. For (said he) if we presently assault them, our coming will make concord amongst our enemies, and so we shall bring upon our selves their forces yet firme and strong: but by expecting a little while, they should have lesse adoo to conquer them, their chiefeft forces being destroyed by their own civill warres; And that God was more their friend then they were aware of, who without their labour and pain delivered the Jews into their hands, and will give us the victory without endangering of our army: And that therefore it was rather their parts to be as it were beholders of that tragedie, then to fight against men desirous of death, and troubled with the greatest evill that possible could be, to wit, domesticall sedition, and civill warres. And if any think that the victory is not famous being gotten without fight, let him know and consider the uncertain events of wars: and that it is better, if it be possible, to get a victory without bloodshed, then therewith to hazard the victory. For they who by counsell and advice do any worthy act, deserve no lesse praise then they, who by force of arms achieve a victory. Moreover, in the mean time that the enemies one destroyed another, his souldiers might take rest, and so be stronger and better able to fight when need should require. Beside that, it seemed not that there was so much haste required to get the victory: for the Jews neither prepared arms or engines of warre, nor levied any forces, nor fought for aide, and so by delay no damage could ensue: but that they would plague one another more by civill wars, then his army could by taking them and their city. And therefore whether they considered it best to abstain from assaulting them (who fought with one another) for securitie sake, or else for vain glory, though the honour of the victory diminished thereby: yet he held it not meet to fight against them, who were at civill warres amongst themselves; for so it would be justly said, the victory was not to be imputed to us, but to their discord.

Many citizens  
to fly the Zea-  
lous, resorted  
to Vespasian.

The Captains all consented, and thought this advice of Vespasian best: and presently it appeared how profitable his counsell was. For every day many fled unto him to escape the hands of the Zealous: yet it was hard and dangerous to flye, because all the waies were guarded with watch-men. And if any man upon any occasion whatsoever were taken upon the way, he was presently killed, as one who intended to have fled unto the Romanes: yet he that feed the watch-men with money, escaped away safely; and he that did not, was counted as a traitor: so that onely rich men could escape, and the poor were left to the slaughter. The multitude of dead bodies that lay on heaps together was innumerable, and many of them who had fled unto the Romanes, returned again into the City, chusing rather to die there: for the hope they had to be buried in their native soile, made death there seem more tolerable. But they became so cruell, that they neither permitted them who were slain within, nor them without the Citie, to be buried. But like men that had now determined together, with their countrey laws, to abolish the law of nature, yea and by their impiety to pollute the sacred divinity with injustice, let the dead bodies rot above the ground: and whosoever attempted to bury any one of them that were slain, whether he were friend or kinsman, were presently put to death, and left unburied, as men forsaking their Citie, and flying to the enemy. To be brief, nothing so much increased their calamity as mercy: for the wicked people were herewith, as it were provoked to wrath, whose displeasure and crueltie was extended from the living unto the dead, and from the dead unto the living. And such fear fell upon the whole Citie, that those that were left alive, deemed them happy, that being dead, were at rest, and free from those miseries: and they that were in prison, in respect of the torments they endured, thought themselves unhappier then they who lay unburied. All humane justice was by them perverted, and they scorned and mocked at all divine and holy things, and proudly derided the oracles of the Prophets, esteeming them as fables and jests. But having now condemned all laws established by their forefathers for the punishment of vice, and increasing of vertue, at last they found that true which by them was foretold, concerning the destruction of themselves and their countrey. For there was an old prophecy, that when sedition reigned amongst them, and their own hands had first violated the Temple of God and holy things, that then their City should be destroyed by warre, and their holy places should be burned with fire, according to the use and custome of warre. And the Zealous giving credit to this prophecy, made themselves the ministers of this action.

The Zealous  
tyrannize  
both over the  
living and the  
dead.

tributed all  
the Zealous  
tyrannize  
both over the  
living and the  
dead.

And the Zealous giving credit to this prophecy, made themselves the ministers of this action.

CHAP.



## CHAP. III.

*How Gadara was yielded: and of the massacre there.**The year of the  
world, 4032.  
after Christ.  
Nativitie, 70.**Johns pride  
and ambition.**The greater  
part of the  
contrary faction  
on fall from  
John.**The tempest  
of three mis-  
eries assailed  
Jerusalem at  
once,**Of those des-  
perate rebels  
that kept the  
Castle of  
Maffada,**Slaughter and  
desolation  
thorow Jewy.**A similitude.**The fugitives  
beseech, Ve-  
spasian to assist  
the Citie, and  
preserve the rest  
of the people.*

**B**Ut *John*, who long ago desired to be in chief authority, as tyrant over all the rest, thought it not sufficient to be in as great reputation as his fellows; wherefore by little and little joyning unto himself the most impious of all the Zealous, he divided himself from their union and fellowship: So that now every one perceived (in that he alwaies neglected what others commanded, and imperiously

**B** commanded what himself thought good) that he affected principallity; and many joynd to him for fear, some for favour (for he had a smooth tongue, able to perswade them unto what he would:) many also followed him, thinking it better that all the impiety before committed were laid to one mans charge in particular, then unto all men in generall. Moreover; being a valiant man of his hands, and one able to give politike counsell, he wanted not followers, notwithstanding that many of the contrary faction left him, envying that he, who before was their equall, should now be their Lord and commander. Fear also terrified them from living under the government of one man; for they thought that if he once prevailed, he could not easily be overcome: and again, if he were deposed, that he would pick quarrels against them in the end, because that they resisted him in the beginning. So every man determined rather to suffer all misery in warre, then to submit himself, and perish like a slave.

**C** Thus the sedition was divided, and *John* was chief of the faction against the zealous: so between them they appointed garrisons in every place; and if by chance they combated together, they did little or nothing hurt one another, but their chief contention was who should bear most sway amongst the people: and they did strive on both parts who should have the greatest part of the spoile. Thus the City at one time was vexed with three intolerable mischiefs, and evils, to wit, war, tyranny, and sedition: and yet war seemed a lesse evil then the rest unto the commonalty. In brief, many leaving their native soile, fled unto strangers for succour, and found among the Romanes safety, who with their own nation lived in continuall danger. There was also then begun the fourth evill, which wrought the ruine of the whole nation. Not far from the City there was a Castle called Maffada, builded by the ancient Kings of Jerusalem, very strong to lay their treasure in, and their munition for warre, and to retire themselves thereunto in time of need, for the safety of their persons. This Castle was taken and kept by that sort of theeves that were called Sicarii, who for fear durst rob no more. These theeves seeing the Romanes army now idle, and the theeves in Jerusalem at civill wars and sedition among themselves, they took courage, and again fell to their villainies. And so on that day which is the feast of unleavened bread (which the Jews do keep holy, in memory of their deliverance out of the Egyptian captivity) deceiving the watchmen, they seized upon a Fort, called Engaddi: and before the townesmen could arme and unite themselves together, they were by these persons driven out of the town, who also killed them that could not flie, to wit, women and children, to the number of more then seven

**D** hundred; and so sacking the houses, and taking the fruits that were now ripe, they carried all unto Maffada: and so they wasted all the villages and whole countrey round about them; many wicked persons daily flocking unto them and joyning with them: and by their example other theeves that a while had been quiet, now robbed again, and spoiled in every part of Judæa. And as in a body, if the principall member thereof be sick, all other parts of it are afflicted: so Jerusalem being filled with tumults and discord, those that were without the city found licence to rob and spoile: and all they that had their towns destroyed where they were wont to inhabit, went into the wilderness. Then they assembling and uniting themselves together, not so many as an army, yet more then a company of theeves, they brake into the towns and Temples; and as in war it cometh to passe, they purposed to assault them, by whom they had suffered such injurie: but they were prevented; for the theeves understanding of their coming, fled with the spoile they had gotten. And there was no part of Judæa that did not perish together with Jerusalem their mother city. Those that fled unto the Romanes, certified *Vespasian* hereof: for although the seditious persons did keep and observe all passages, and kill them that offered to flie, yet many secretly stole away from them, and besought *Vespasian* both to help the oppressed city, and to take compassion upon the reliques of their nation: affirming that many had been butchered for wishing well to the Romanes, and many being yet alive, were yet in great danger. And *Vespasian* moved to compas-

**E** sionate

**F** sionate



The year of the  
world, 4032.  
after Christ  
Nativity, 70.

The Gadare-  
nians entertain  
Vespasian  
with joy and  
acclamations.

Placidus con-  
flict with the  
fugitives.

Placidus taketh and burneth Bethenabris.

Placidus victory over the fugitives.

sionate their calamities, came with his army neerer Jerusalem, as though he would have besieged it: but indeed his intent was to deliver it from the siege, hoping in the mean time to conquer that part of the country that was yet untouched, and so to leave nothing to hinder him when he should begin the siege. Wherefore coming unto Gadara, the strongest place and mother City of all the country beyond the river, he entered into it the fourth day of March: for the chiefest of the city, unknown unto the seditious people, had sent Embassadors unto him, partly desiring peace, partly to save their goods and lives, and promised him to yeeld the town into his hands: for there were many rich men dwelling in Gadara: and their enemies knew not of their Embassy, till they saw *Vespasian* at the City gates. And so despairing that they were able to keep the City, by reason they had in the town many enemies, more in number and stronger then themselves; and moreover, seeing *Vespasian* even now almost at the City: and thinking it a shame to flie and not to be revenged of their enemies; they took *Dolus* (who was both a noble man and chief of the city, and also the author of that Embassy) and killed him, and for anger beating him after he was dead, they fled out of the city. Now the Romanes army approaching neer unto the city, the people of Gadara went forth & received *Vespasian* joyfully, who also confirmed a league betwixt them and him, and left them a company of horse and footmen to defend them against the incursions of the fugitives their enemies: for they themselves before the Romanes requested it, destroyed the City wals, that so they might shew themselves to desire peace, in that destroying their wals, if after they desired to rebell they could not.

*Vespasian* then sent *Placidus* with five hundred horsemen, and three thousand footmen to pursue those, that were fled out of Gadara, and he with the rest of his army returned to Caesarea. But the fugitives perceiving themselves to be pursued by *Placidus*, before he could overtake them, got into a town called Bethenabris: and finding there many young men, partly for that they were willing, partly by force they compelled them to arme themselves, and so rashly they came against *Placidus*. *Placidus* and his army seemed a little to give back, to the intent to draw them further from the wall: and then having compassed them about in a fit place, they wounded them as farre off with darts and arrows. Then the Jews seeking to flie, were prevented by the horsemen: and they who offered to fight, were by the Romanes footmen all put to the sword, never shewing any sign of valour. For the Jews assaulting the Romanes, being all invironed and quite covered with their shields as with a wall, and not being able to break into their battell, they were slain by the Romanes darts: but their darts could do the Romanes no harme, and so like fierce and savage beasts they wilfully ran upon their enemies swords, and so were slain, some having all their face cut with swords, some killed by the horsemen. For *Placidus* was carefull to intercept their passage unto the town, and to hinder their recourse unto it, and brought those back again that fled towards it, using his darts, and killing those that were next him; and those who fled as far off for fear, he caused to return, till at last the strongest amongst them brake away, and got unto the town wals: And those that were within the city knew not what to do, for they would not shut the fugitives of Gadara out of the Citie, because they desired to let their own citizens in, and again they perceived that if they let them in, they thereby should work the overthrow of the City, as it fell out indeed they did. For the gates being set open for them to come in, the Romanes horsemen almost brake into the town with them, yet the gates were shut before they could get in. Then *Placidus* with all his souldiers assaulted the town, and fighting a sore fight which continued even untill the Evening, at last he got the wals, and the town, and slew the weaker sort: for the stronger fled: so the souldiers sacked the houses, and then fired the town. They who escaped thence, incited the whole country to flie with them, reporting their calamities with the most, and affirming that all the Romanes army was at hand: and so they put all the inhabitants there in great fear; and having assembled a great multitude, they fled unto Jericho, which place they put their confidence in, for that it was strong and populous. *Placidus* having horsemen, and being encouraged with his former victory, pursued them unto Jordan, and whomsoever he overtook he slew, and at the river he fought with all the multitude there gathered together, and staying, because that the river being waxed deeper by abundance of raine, that had lately falne, they could not passe over it.

Wherefore necessitie forced them to fight, because they could not flie: and placing themselves along the banks of the river, they there received the horsemen, and warded their darts; yet many for fear fell into the river; so the Romanes slew there 13000. and the rest not able to resist, cast themselves into the river; which were an infinite number: also the Romanes took 2000. and 200. men alive, and a huge booty of Sheepe, Asses, Camels, and



**A** and Oxen. This massacre though it was no greater then the former, yet it seemed to the Jews far greater, because that many all over the countrey flying were killed, and Jordan was so filled with dead carcases, that none could passe over it: and also the lake Asphaltites was full of dead bodies, brought thither out of divers rivers. *Placidus* having so good successe, went into the towns and villages adjoyning, and took Abila, Julias, Beseboth, and all the towns even unto the lake Asphaltites, and placed in them garrisons of them that fled unto him: and afterward preparing ships and furnishing them with souldiers, he pursued them that were fled by water, and overcame them: and so all the countrey beyond Jordan yeelded unto the Romanes, and even unto Machæron all places were by them conquered.

The year of the world, 4032, after Christs Nativity, 70.

*Placidus* maketh use of his good fortune against the Jews.

## CHAP. IIII.

*How certain towns were taken, and the description of Iericho.*



**T**his time came news of the troubles in Gallia, and how that *Vindex* together with the nobility of that countrey had revolted from *Nero*, whereof we have made mention in another place. This news caused *Vespasian* to be more earnest to end the warres of the Jews: for even then he foresaw the civill warres that ensued, and the danger of the whole Empire: and he thought that if he could

Troubled in France.

*Vespasian* I was in the world, 70.

*Vespasian* was sixth all Judea.

*Vespasian* cometh to Iericho.

**C** before the beginning of those troubles end the wars in the East part of the world, that then Italy was not in so much danger. But winter hindring him, he in the mean time placed garrisons in all townes and villages about the whole countrey, and placed Decurions in every City, and repaired many places which he had before destroyed. And first of all he with his whole army that was at Casarea, went to Antipatris, and there having settled the estate of that city, after his abode there two daies, the third day he departed, spoiling and burning all the countrey: as also all the countrey about Thamnia the Toparchy, and so went into Lydda and Jamnia. But seeing that those two places submitted themselves unto him, leaving there such inhabitants as he thought good, he went thence unto Ammaus, and placing himself in the way to their Metropolitane Citie, he there entrenched his army, and then leaving the fifth legion there, he with the rest went into the Toparchy of Bethlepton, firing it and all places thereabout; as also the borders of Idumæa: but he reserved there certain Castles in fit places, and fortified them. And having taken two towns in the midst of Idumæa, to wit, Begabrie and Caphartopha, he slew there above ten thousand men, and took almost a thousand, and driving out the rest of the inhabitants, he left a great part of his army there, who made incursions and wasted all the high places thereabout: and he with the rest returned to Jamnia; and from thence by Samaria and Neapolis, called by the inhabitants Mabortha, the second day of June he came into Corea: and pitching his tents there, the next day he came to Iericho, where one of his Captains named *Trajan*, met him with the souldiers he brought from beyond Jordan, which place he had conquered. But the multitude, before the Romanes came, fled from Iericho into the high countrey over against Jerusalem, and many that staid behinde were there slain. So he found the city desolate, being situate in a

**E** Plain under a great mountain that is barren, which is of a huge length: for it reacheth on the Northside unto the borders of Scythopolis, and on the South unto the borders of Sodom and the lake of Asphaltites. It is all rockie and not inhabited, because it beareth no fruit. Over against this neer Jordan is situate a huge mountain, beginning on the North side at Julias, and reaching unto Bacra on the South, which is the limits of Petra a City of Arabia. In this place is that that is called the mountain of Iron, reaching unto the countrey of the Moabites.

The great field.

Two lakes; Asphaltites and the Tiberian lake.

A large fountain neer Iericho.

The countrey between these two mountains is called the great field, reaching from the village Gennabara unto the lake of Asphaltites, being in length two hundred and thirty furlongs, and in breadth a hundred and twenty, and in the midst it is divided by the river Jordan. There are also two lakes of contrary natures, Asphaltites and Tiberias, for one of them is salt and barren, but that of Tiberias sweet and fertill. This Plain in summer time is burned with the heat of the sunne, and the aire is infected in all places thereabouts, save onely about those which adjoyne to Jordan: and this is the cause that the Palme trees that grow about the river side do flourish most, and are more fertill then the rest. Neere unto Iericho there is a large great fountain, which plentifully watereth the fields thereabout, and runneth with a great streame out of the ground neer unto the old City: which *Iosue* the sonne of *Nun* Generall of the Hebrews took by warre, the first of all that he took in the land of Canaan. It is reported that in the beginning, the waters of this fountain did destroy all fruits of the



The year of the  
world, 4032.  
after Christ  
Nativity, 70.

A miracle  
wrought by  
Helizæus.

Fruitfull and  
pleasant gar-  
dens about  
Jericho.

The cause why  
the ground  
about Jericho  
is fruitfull.

The ayre  
temperate  
and warme.

An admirable  
propertie of  
the Asphaltite  
lake.

The land of  
Sodom is neer  
unto the lake  
Asphaltites.

earth, and also made women be delivered before their time, and to infect all places with diseases, and the plague; and afterward by *Helizæus* the successor of *Helias* was made sweet and fertile: Who being once courteously entertained by the inhabitants of Jericho, did so reward them and all the country for that their kindnesse: and going unto the fountain he cast a pitcher full of salt into the water; and hard by lifting up his hands to heaven, and tempering with the fountain water certain sweet waters, he prayed God to qualifie the rage thereof, to make it flow with more sweet streams: and besought God to give a better aire unto the fountain, which both might cause plenty of fruits, and also of children unto the inhabitants: and that the water might have the vertue to make women fertile, so long as they persist in piety. After these prayers, with his hands he altered the fountain according to the knowledge he had: and from that time, this fountain which before was the cause of famine and sterility, was now the cause of plenty and fertility. And so it watereth the ground, that where a little of it cometh, it doth more good then all the other waters which lye long upon it: and so they that water their grounds but a little with it, receive much fruits; and they that water their grounds with it much, do not receive them in that measure; yet it watereth a greater compasse of ground then other fountains: and in length it runneth thorow a Plain seventie furlongs long, and twenty broad. There are most pleasant and goodly Orchards, and many sorts of Palme trees growing by brooks sides, which are divers in the taste of their fruits; the fattest whereof being pressed, do yeeld a juyce like hony, nothing inferiour to other hony: yet there is great store of hony in that country, and the juyce of balme, which is more precious then all fruits growing. There grow also Cypres trees and Myrobolans: so that one may justly call that part of the earth divine, where what fruit soever is most deare and precious, is in most abundance. Also in all other fruits it surpasseth all countries in the world: for it multiplieth and increaseth all things sooner there. The cause hereof I judge to be the pleasant waters and warme nourishing aire, which as it were inviteth all things to spring up, and then encreaseth them: and the moisture causeth all things to take firme root; and also defendeth them from drought in summertime, when the country is vexed with such intolerable heats, that all things are as it were scorched, so that nothing then will grow; yet if they be watered with water drawn before Sunne-rise, by the blowing of a milde and temperate winde they are refreshed, and it receives a contrary nature: in winter time it is as it were lukewarme and temperate to them that go into it. The ayre of that place is so temperate, that when it snoweth in other parts of Judæa, and is extreme cold, the inhabitants in this place do onely weare a linen garment. This country is distant from Jerusalem a hundred and fifty furlongs, and threescore from Jordan, and all the ground betwixt it and Jerusalem is desert and stony, and so likewise between it and Jordan and Asphaltites, though it be lower ground then the other. Thus we have sufficiently declared the fertility of Jericho.

#### CHAP. V.

##### The description of the lake Asphaltites.

**I**T is worth the labour to describe the lake Asphaltites, which is salt and sterill; yet whateuer is cast into it how weighty soever it be, it swimmeth above the water: so that one, though he would upon purpose, cannot scarcely sink unto the bottome. *Vespasian* coming thither to see it, caused some to be taken who could not swimme, and their hands to be bound behind them, and cast into the midst thereof, and all of them did swim aloft, being as it were borne up by the power of some spirit. Moreover it is admirable, how this lake thrice in every day changeth colour, and shineth diversly, according as the beames of the Sun do sundry waies fall upon it. And in many places it casteth up pieces of black bitumen, in greatnesse and shape like a bull without a head, and these float above the water. They that get their living upon this water, finding this bitumen that is thus gathered together, draw it to their boats, and it is so tough and clammy, that having filled their boats herewith, it is not easie for them to get them away, but their boat is as it were fastened: so it hangeth upon the rest of that masse of bituminous matter, till it be separated from it by the termes or urine of a woman. This bituminous matter is good for to close the rifts of ships, and also to cure many diseases. This lake is five hundredth and eighty furlongs long, being extended unto Zoar which is in Arabia, and it is a hundredth and fifty furlongs broad. Neere unto this lake is the land of Sodom and Gomorrah, sometime both fertile and rich: now all burnt, being (as it is reported) for the impiety of the inhabitants



**A** rants consumed with lightning and thunder. To be short, one may here behold as it were the signe and reliques of that fire, that by Gods appointment destroyed the place: for one may yet see as it were the fashion and tokens of five cities, and trees and fruits springing up in the ashes: which fruit to the eye seemeth like unto other fruits; but if you handle them, they fall into ashes and smoak. And so the report of the land of Sodom is known to be true to them that behold it.

The year of the world, 4032. after Christs Nativity, 70.

Tertul. Apolog. c. 39.

## CHAP. VI.

How Gerasa was destroyed: of NEROES death, and of GALBA and OTHO.

**B** *Vespasian* desirous to besiege Jerusalem on every side, builded Castles at Jericho and Adida, and left there both the souldiers that came to assist him, and also Romanes with them. And he sent *L. Annius* to Gerasa, giving him many footmen, and part of his horsemen; who at the first assault took the City, and slew 1000 youngmen, who thought to have fled, and led whole families captive, giving

*L. Annius* taketh Gerasa:

the souldiers the spoile of their goods: and so firing their houses, he went to other places adjoining. They who were able fled, and the weaker sort who could not flye were slain; and whatsoever came in their way, they consumed it with fire. Thus all places both mountains and plains being wasted and oppressed with warres, the inhabitants living at Jerusalem had not whither to go, when the desired to flee from the Zealous by whom they were kept in. And they who were against the Romanes, were kept in themselves, the City being on every side inclosed and incompassed with the army.

**C** After that *Vespasian* was returned unto Caesarea, and with all his army purposing to go to Jerusalem, news was brought him that *Nero* was slain, having reigned thirteen yeers, and eight daies. Touching whom I will not recount how he did dishonour the Empire, committing the whole sway of all the Common-wealth unto two most wicked men, to wit, *Nymphidius* and *Tigellinus*, & of least worth amongst all the Libertines: and how he being taken by the treachery of these two men, was forsaken of all his Senators; and so fled onely with foure trusty Libertines into the suburbs, and there killed himself: and how that long time after, they that deposed him were punished for that offence: and how the warres ended in Gallia; and that *Galba* being created Emperour, returned to Rome out of Spain: and how he was accused by the souldiers, and by them killed in the market place, as one of base condition: and how *Otho* was declared Emperour, and led his souldiers against *Vitellius* his army: also *Vitellius* his broyles and his fight before the Capitoll: and how *Antonius Primus*, and *Mutianus* slew *Vitellius*, and so appeased the Germane troupes and civill wars: Of all these I have refused to speak, because I hope that both the Greeks and Romanes have written these things at large, yet I have briefly recapitulated all to continue my History.

*Vespasian* hath tidings of *Neroes* death.

*Galba*.

*Otho*. *Vitellius*.

**D** After *Vespasian* heard these news of *Nero*, he deferred the siege of Jerusalem, expecting who should be created Emperour after him. And when he was certified that *Galba* reigned, he determined to do nothing; but lye quiet till such time as he should write unto him his minde, whether he would have him proceed in those warres against the Jews. And he sent unto him his sonne *Titus* both to salute him, and also to know his pleasure concerning the Jews. Likewise King *Agrippa* went with *Titus* for the same cause unto *Galba*. But as they were passing by Achaia with long ships in winter time, as the custome is, news was brought that *Galba* was slain, having reigned seven moneths and seven daies. After whom succeeded *Otho*, who governed the Empire three moneths. *Agrippa* not terrified with this alteration, still kept on his journey to Rome. But *Titus* (as God would have it) returned from Achaia unto Syria, and so to Caesarea unto his father. They both were as it were in suspence what would ensue, and who should be Emperour, the Empire being so full of trouble: and so they neglected the warres against the Jews, fearing their own countrey, and therefore thinking it an unfit time to assault strangers.

*Vespasian* deserveth his siege at Jerusalem.

*Galba* is slain; and *Otho* governeth.



## CHAP. VII.

Of SIMON of Gerasa, author of a new conspiracie.

The year of the  
world, 4033.  
after Christs  
Nativity, 71.

Simon of Ge-  
rasa resorteth  
to the theeves.

Simon assem-  
bleth all rob-  
bers in the  
mountainous  
places.

The fight be-  
tween Simon  
and the Zea-  
lous.

Eleazar Si-  
mons fellow,  
casteth himself  
headlong into  
the trench,  
and presently  
dieth.  
James of Idu-  
mea the be-  
trayer of his  
country.



Or all this the warre at Jerusalem was increased. For there was one *Simon* the son of *Giora* born in *Gerasa*, young in yeers, and inferiour to *Iohn*, who now already had gotten the dominion over the city: yet was he in strength & boldnesse more excellent then *Iohn*. This *Simon* being for this cause also driven out of the countrey of *Acrabatena*, where he was Governour by the means of *Ananus* the high Priest, he came to the theeves that seized upon *Massada*. This *Simon*, at his first coming, was so suspected by the theeves, that they onely permitted him and the women that came with him, to dwell in the lower part of the Castle, and they themselves kept the higher part: yet afterwards his manners and behaviour was such, that they put confidence in him: for he was their Captain alwaies when they went to spoile and rob any part of the countrey about *Massada*. So he feared not to perswade them to attempt greater matters: for being desirous of rule, after he heard that *Ananus* was dead, he departed into the high places of the countrey, and with the voice of a cryer promised and proclaimed, that all bondslaves that would follow him, should have their liberty, and all other should be richly rewarded: and so he gathered together all the wicked and desperate people in the countrey. And having now a large army, he robbed and spoiled all the towns and villages thereabout; and his number daily encreasing, he also now presumed to come into the plain countries: so that now cities stood in awe of him, & many Potentates now feared him for his strength & prosperous successe. And his army did not onely consist in theeves and slaves, but now many people of the countrey came unto him, reverencing him as their Prince & King. So they made excursions into the Toparchie of *Acrabatena*, and into the greater *Idumæa*. For he had fortified a town called *Nain* wal'd about, which he used for his defence like a castle. And in the valley cal'd *Pharan* he made many caves, and found many already made, and in these caves he kept his treasure, and the booties he got: also all fruits of the earth that he robbed and stole, there he laid up in store; as also munition for divers companies. And now no man doubted, but that being thus furnished with men and munition, he would go to Jerusalem. The Zealous fearing this, and desirous to prevent him whom they every day did see encrease his number, and to grow more potent against them; they armed many of their company, and went out to meet him. *Simon* was not daunted at this, but boldly incountred them, and gave them so sharp a battell, that he slew many of them in fight; and forced the rest to retire themselves into the town: yet having men sufficient, he would not besiege the town; but first of all he purposed to subdue *Idumæa*, and so accompanied with 20000. armed men, he hasted towards the borders thereof.

The Princes of *Idumæa* understanding this, presently assembled five and twenty thousand armed men: and leaving at home sufficient garrisons to defend their countrey against the incursion of the *Sicarii*, which held the fortresse of *Massada*, they accompanied with this train, went out and expected *Simons* coming into the borders of their country, where having met him they joyned battell, and fought a whole day, yet neither party got the victory. Then *Simon* returned to *Nain*, and the *Idumæans* home. Not long after *Simon* with a greater army then before, assaulted the borders of their countrey, and pitching his tents in a village called *Thecue*, he sent one of his companions named *Eleazar*, to them that kept the Castle *Herodium* not far from that place, to sollicit them to yeeld it unto him. The garrison there presently received him into the Castle, not knowing the cause of his coming. But so soon as he began to perswade them to treason, they all pursued him with their drawn swords: and he not having any place to flie unto, cast himself from off the Castle wall into the valley underneath, and so presently he died. The *Idumæans* something fearing *Simons* forces, before they would offer him battell, thought it best to espie what number of men he had: to effect which busines, one *Jacob* a ruler amongst them offered himself, meaning indeed to betray his country to *Simon*. So departing from *Olurus* where the *Idumæans* forces were assembled, he went unto *Simon*, and first of all promised him to betray his country unto him, receiving of him an oath, that for reward of this deed he should alwaies be next in dignity unto *Simon* himself, and so he presently promised to help to subdue all *Idumæa*. For this cause he was welcome to *Simon* and feasted liberally, and had great promises if he performed that which he offered: and then returned unto the *Idumæans*; and fained that *Simons* army was farre greater then indeed it was. And so at last terrifying the Governours of his countrey, and the people, he by little and little perswaded them to receive *Simon*, and without any more fight yeeld unto



**A** unto him the whole foveraigntie over them. *Jacob*, studying to bring this his purpose to passe, privily sent messengers to *Simon*, willing him to come with his forces, and promising him to subdue the Idumæans for him, which also he did. For when *Simons* army drew neer, he first of all got upon his horse, and together with his associates that were partakers of his treason, he fled to the enemy. Then fear fell on the Idumæans, and every one without any more ado departed home. Thus *Simon* against his own expectation entred Idumæa without blood-shed: and first of all assaulting a litle village called Chebron, upon a sudden he took it, and in it an exceeding great bootie, a great quantitie of corn, and many fruits, all which he carried away. The inhabitants report, that this Chebron is not onely more ancient then all cities of that Land, but also then Memphis in Ægypt: for they affirm it to have been built 2000. and 300. yeers since. They also say, that this was the place where *Abraham* the father of the Jews dwelt, after he forsook Mesopotamia, and that his posterity departed from hence to Ægypt. And of this there are yet monuments in the city, richly wrought in fine marble. Six furlongs from the town there is an exceeding great Turpentine tree, which they affirm to have endured ever since the creation of the world untill this day.

The year of the world, 4023. after Christs nativity, 71.

Simon beyond all expectation enters Idumæa without blood-shed. Hebron an ancient Citie where Abrahams house was.

A Turpentine tree, that hath continued since the creation of the world.

*Simon* having obtained this place, from hence he invaded all Idumæa, and not onely robbed and spoiled all towns and cities thereof, but also he wasted and destroyed many territories: for besides his army, there followed him 40000. so that he could not finde victuals sufficient for such a multitude. Moreover, besides this calamitie that he brought upon Idumæa, he exercised great crueltie and outrage upon the countrey, and so caused a greater spoil therein. And like as after locusts the trees and woods where they have been are left without leaves: so wheresoever *Simon* had been, all the countrey from whence he came he left desolate. And either by fire or overthrowing it by ruinating places where he came, or else by treading upon it with the feet of his armie, or by devouring such as they found, they left nothing standing nor growing either in field or town: and onely by passing thorow fertile places, he made the fields harder then barren ground; and left no signe in places which he had destroyed, that ever they had been tilled.

Simon spoiled all Idumæa.

Hereat the Zealous were again moved, yet durst they not fight with him in open field: but placing ambushes in the way he was to passe, they took *Simons* wife, and many of her servants, and so came again into the citie, rejoycing as though they had taken *Simon* himself. **D** For they perswaded themselves, that *Simon* would presently, laying arms apart, come in humble wise and intreat them to restore unto him his wife. But *Simon* was not moved with compassion for the losse of his wife, but with fury: and coming to the walls of Jerusalem, like a cruell beast that had been wounded, and could not come to them that hurt him, he killed and slew all he met. And taking them that went out of the City to gather herbs and wood, he caused them to be whipped to death, whether they were young or old: and this crueltie seemed onely wanting in him, that he did not eat the flesh of the dead bodies. Also he took many and cut of their hands, and so sent them into the City, thereby to terrifie his enemies, and to recall the people from the Zealous: and bad them tell the citizens, that except they presently restored his wife unto him, he swore by God who governed all, that he would break down their walls, and use all that he found in the Citie after that fashion, and that he would spare no age, nor respect the innocent more then the guilty. These his threats did not onely terrifie the people, but also the Zealous, insomuch that they sent him his wife again; and so his anger being something asswaged, he ceased a while from daily slaughter.

The Zealous take Simons wife.

Simons immanitie and crueltie.

The Zealotts send back Simons wife.

## CHAP. VIII.

of GALBA, OTHO, VITELLIUS and VESPASIAN.

**F**OT onely in Judæa, but also in Italy at this time were civill waîtres: for *Galba* was slain in the midst of the market, after whom *Otho* was created Emperour, and fought against *Vitellius*, who affected the Empire, whom the Germane legions had elected: So the battell being fought neer unto Bebrias, a town in Gallia Cisalpina, the first day *Otho* got the victory against *Valens* and *Cacina*, the Generals of *Vitellius* his army. But the day following they overcame *Otho*: and so many being slain on both parts, and news being brought that *Vitellius* his army had gotten the victorie, *Otho* being at Brixels slew himself, when he had ruled the Empire three moneths and two dayes. Then *Othoes* souldiers came unto *Vitellius* his Captains, and joyned with them, and so *Vitellius* came to Rome with his army. In the mean time *Vespasian* the fifth day of June departed from Cæsarea, and went unto those parts of Judæa which were yet unconquered: and first

Sedition throw the whole Romane Empire.

Vespasian once more invades Judæa.



The year of the  
world, 4033.  
after Christs  
Nativity, 71.

Capharis sub-  
mits to Cere-  
alis.

Cerealis burn-  
eth the ancient  
citie of He-  
bron.

first of all he went into the high countreys, and subdued the two Toparchies of Acrabatena and Gophnitis, and after them two towns called Bethel and Ephrem, and placed garrisons in them, and so went to Jerusalem, killing many that he found in the way, and he took many captives. And one of his Captains called *Cerealis*, with a part of horse and footmen, wasted all the higher Idumæa, and in the way as he went, he took Caphetra a Castle, and burnt it, and besieged another called Capharis, enclosed with a strong wall: for the which cause he deemed that he should have made long abode there: but contrary to his expectation, the inhabitants opened the gates unto him, and came and yeelded themselves, beseeching him to be good unto them. When he had overcome them, *Cerealis* went unto Hebron an ancient City, and set it on fire; this Hebron as I have already said, was situated upon the mountains, so farre from Jerusalem: and breaking into it by force, he slew all them that he found there, and fired the Citie. And having subdued all places, save onely three Castles, to wit, Herodium, Masfada, and Macheron, which were kept by the thieves, now onely Jerusalem remained to be conquered.

## CHAP. IX.

of SIMONS acts against the Zealous.



The Zealous  
fill the whole  
citie with in-  
quities.

The way of  
flight was  
quite cut off.  
The discord  
between the  
Zealous & the  
Idumæans.

The flight of  
the Zealous  
with the Idumæans  
into the Temple.

Simon enters  
the citie with a  
great army.

When *Simon* had received again his wife from the Zealous, he went into Idumæa, to rob and spoil that which he had left: and chasing the inhabitants up and down, at last he forced them to flie unto Jerusalem, and he himself followed them thither; and besieging the wals, he killed all the workmen he took, that returned out of the fields from their labour. Thus *Simon* without the city, was more terrible to the people then the Romanes; and the Zealous within the city crueller then them both, being incouraged and incited thereto by the counsell of the Galileans. For they had put *Iohn* in authority: and *Iohn* in reward thereof permitted all things to be done which they requested. There was no end of robbing and spoiling rich mens houses, and of slaughtering both of men and women; and now to injure any person was a pastime. And having with blood-shed obtained their prey in securitie, and without all fear after they had gotten what they liked, they now began to lust after women: yea, they became themselves effeminate through luxuriouseffe, dressing their hair, and clothing themselves in womens apparell; and they anointed themselves with sweet ointments, that their beauty might be pleasing, and alluring, their eyes wanton-like; they now did not onely imitate the attire of women, but also their impudency, and became so shamelesse, that they now thirsted after unnaturall pleasures, as though they had kept a stews, and so profaned the whole city with their execrable impurities. Yet though they did effeminate their faces, their hands were prone to blood-shed; and although they lived in ignominious maner, as people given over to pleasure, yet could they quickly become warriors, and under the habits of women drawing their swords, they did kill whomsoever they met. Whosoever escaped *Iohns* hands, *Simon* crueller, murdered; and whosoever escaped the tyrannie within the citie, was slain by the tyrant without. So now there was no way to flie unto the Romanes. Furthermore, the army of *Iohn* began to be divided, for all the Idumæans separated themselves from the other people, and there began a mutiny against the tyrant, partly envying his puissance, partly hating his crueltie. And so assaulting him, they slew many of the Zealous, and compelled the rest to flie into the Kings house, builded by *Grapt*, father of *Isata*, King of Adiabena. The Idumæans also brake in thither with them, and drave them from thence into the Temple, and so seized upon *Iohns* treasure: for *Iohn* lived in that palace, and thither carried all his spoils. Then those Zealous that were disperfed in the city, came unto them that were in the Temple, and *Iohn* purposed to send them against the townsmen, and the Idumæans. But they feared not so much their forces, although they knew them to be the better warriors, as they did fear that now being desperate, they would steal out of the Temple in the night, and so slay them, and fire the citie. Wherefore assembling themselves, they deliberated with the Priests how to avoid their assaults: but it pleased God to turn their own counsell to be their destruction, and that they should provide a remedie of safetie, farre worse then death it self. For to depose *Iohn*, they devised to introduce *Simon*, and as it were to intreat yet another to tyrannize over them. So this counsell was thought best: and *Matthias* the Priest was sent unto *Simon* (whom before they stood in great fear of) now to request him to come into the city. With them also came such as had fled from Jerusalem, for fear of the Zealous, intreating him in like maner, because they desired to return to their wives and families. So he entred into the city proudly, promising them to be their Lord, and all the people cried with loud voices as he came into the Citie, that he was their preserver.



**A** preserver, and giver of life and libertie. Being now within the Citie, presently he deliberated with them about him, to establish his dominion, thinking as well them that called him into the Citie, as those against whom he was called, his enemies. Then *Iohn* and the Zealous with him, finding no way to come out of the Temple, and having lost all that he had in the Citie (for *Simon* and his followers at his entrance took all that belonged unto him) began now to despair of his safetie. And *Simon*, being assisted by the Citizens, assaulted the Temple, and the Zealous placing themselves upon the porches, and in towers of defence, made resistance, and hurt many of *Simons* followers. For the Zealous were upon the higher ground on the right hand, and so had the vantage against *Simon*. And although by reason of the place wherein they were, they prevailed against *Simon*; yet they builded foure high towers, that from thence they might shoot darts and arrowes against *Simons* army. One of these towers they built upon the East side of the Temple; another on the North; the third upon a place opposite to the lower part of the towne; and the fourth tower they built upon the top of the place called *Pastophorium*, where one of the Priests do use to stand before the Sunne-set, and at break of day, to signifie unto the people with the sound of the trumpet the beginning of the Sabbath, declaring thereby unto them, sometime holy daies, and afterward that they might go about their businesse. In these towers they placed all kinde of Engines to cast stones, and men with slings. Then *Simon*, perceiving many of his souldiers languish, was more remisse in his businesse: yet when his number increased, he came neerer: for as farre off many of his men were slain with the shot of those Engines.

The year of the world, 4013, after Christ's nativity, 71.

*Simon* assaults the Temple, wherein the Zealous kept.

The office of the Priests, to signifie the beginning of the seventh day by the sound of a Trumpet.

**C** HAP. X.  
How *VESPASIAN* was elected Emperour.

**A**T this time the Romanes were in great danger: for *Vitellius* was now arrived out of Germany with his army, bringing beside them an infinite multitude with him, so that his army was so great, that the place appointed for souldiers could not contain it: insomuch that his army occupied all the whole citie; and every house was filled with armed men. And they beholding the Romanes wealth greater then ever they saw any, and admiring their abundance of gold and silver, not able to contain themselves, they began to robbe and kill whomsoever that sought to withstand them. And this was the estate of the affairs in Italy: *Vespasian* having wasted all about Jerusalem, returned unto Cæsarea, and there he understood of the troubles at Rome, & how *Vitellius* was Emperour. Hereat, though he knew as well to obey as to be obeyed, yet was he moved to indignation, and disdained to call him Lord, who had as it were invaded and usurped the Empire, being destitute of a Ruler. And much grieved hereat, he could not conceale his griefe, nor follow warres against strangers, his own cuntry being so endangered. But the distance between him and Rome did as much repress him, as anger incited him to seek revenge: for he considered that fortune might cause many alterations before he could get to Rome especially it being winter: and so he sought to bridle his wrath which daily increased. But his Captains with the souldiers did now openly consult of a change, and with indignation did exclaime against the souldiers at Rome, who lived in pleasure, and never heard so much as the report of warre; and that notwithstanding this, it was lawfull for them to create whom they pleased Emperour, and under hope of gaine, they disposed of the Common-wealth at their own pleasure: where they on the contrary side, having overpast so many labours and dangers, still continuing in arms till now, waxed old and gray-headed, and did suffer authoritie due unto themselves, to be executed by others, when notwithstanding they had amongst them one who deserved the Empire, more then any one, and what recompence could they ever after make him? or what occasion could they finde hereafter to shew themselves gratefull to him for the benefits by him received, if they did now omit this occasion?

*Vitellius* encamps his army in Rome.

*Vespasian* knew both how to govern, and how to obey.

The Captains consult with the souldiers openly of a change.

And they thought that *Vespasian* was so much more worthy of the Empire then *Vitellius*, by how much they, who created *Vitellius* Emperour, were in very many respects much inferior unto them. For (said they) we have endured no lesse toyle then those that came out of Germany: neither are we lesse valiant then they, who bring a Tyrant with them out of Germany. And that no body would resist *Vespasian*: for the Senate and the people of Rome would not rather endure *Vitellius* his insatiable lust; then *Vespasians* chastitie and temperance; nor a cruell Tyrant, rather then a good and courteous Emperour; nor the son should by them be elected Emperour, before the father. For true valour in an Emperour is a great defence of peace. Therefore if the Empire were due to aged experience, they had *Vespasian*, if to valiant youth, they had amongst them *Titus*: and that they might reap commodity by both their ages: And that they would not onely assist him with the forces of the Empire having there

*Vespasians* shamesfastness and modesty.

three



The year of the  
world, 4033.  
after Christs  
Nativity, 71.

The causes  
that moved  
the people to  
elect Vespasian  
an Emperour.  
The souldiers  
elect Vespasian  
an Emperour.

three legions, beside the help of the Kings; but also all the East part of Europe was out of *Vitellius* his danger. Moreover, they had in Italy some that would assist *Vespasian*, to wit, his brother and his sonne, whereof the one (they hoped) would get many young men to follow him, and the other was now made Prefect of the City, which was no small step to attain unto the Empire. Lastly, it might so fall out that the Senate would declare him Emperour, whom now the souldiers, being as it were their conserver, had elected.

This was first talked amongst the companies of the souldiers: at last, exhorting one another thereto, they came and saluted *Vespasian* by the name of Emperour, and requesting him now to preserve the Empire, being in great danger to be lost. Albeit *Vespasian* had alwaies been carefull for the good of the Common-wealth, yet he refused to be Emperour: deeming himself indeed to have deserved it; yet he rather did chuse to live a private life, wherein was security, then in the height of fortune and honour with perpetuall danger. The captains were more earnest because he refused it; and the souldiers flocked about him with drawn swords, threatening his death, except he would consent to live as he deserved: yet long time striving to avert this their determination, being loth to be Emperour; at last, seeing he could not avoid it, he accepted their offer.

## CHAP. XI.

### The description of Egypt.

**M***VITIANUS* and the rest of the Captaines that had incited him to the Empire, together with the whole army, cryed aloud, willing *Vespasian* to lead them against their common enemy. But *Vespasian* thought it best, first to settle the estate of Alexandria, knowing that *Ægypt* for the supply of corne was the greatest and best part of the Empire: which if he once were sure of, he hoped that although *Vitellius* were stronger then he, yet he could bring him under perforce, because the people would not endure that for his sake the Citie should be famisht: which would have come to passe, except they had supply of corn out of *Ægypt*.

The bounds  
of Egypt.

The length  
and breadth  
of Egypt.

A most high  
tower in the  
Iland Pharos,  
giving light  
to those that  
saile 300.  
furlongs off.

Tiberius Alexander  
governs Alexandria  
and Egypt.

Moreover, he desired to joyn to himself those two legions that were at Alexandria. He also thought that that countrey might be a defence and refuge for him, if any adverse fortune should betide him: for the countrey is not easily to be entred by an army, and the Sea-coasts have no havens nor harbours to receive ships. On the West it bordereth upon the dry and barren part of *Lybia*; on the South, upon the frontiers which separate *Syene* from *Æthiopia*, and the streames of *Nilus* not navigable; on the East it bordereth upon the red Sea, which extends it self even unto the Citie *Copton*; on the North it is defended with *Syria*, and the *Ægyptian* Sea, wherein there is no haven. Thus *Ægypt* is strong on every side, and reacheth in length 2000. furlongs from *Pelusium* to *Syene*: and from *Plinthine* to *Pelusium* they saile 3000. and 600. furlongs. And *Nilus* is navigable even unto the town *Elephantine*.

Further, by reason of the downfalls of *Nilus*, also the haven at Alexandria is dangerous to come unto in time of peace: for the entrance into it is very straight, and beside that, the way goes not directly on, but is made crooked by great stony rockes, and the left side is compassed artificially, but on the right side is the Ile *Pharus*, having a tower upon it exceeding great: so that the light in it is seen of the Mariners 300. furlongs off, that long before they come neer it, they may provide to bring their ships in with safetie.

This Ile is inclosed with most huge wals made by art; against which the Sea beating, and so returning back againe, maketh the entrance into the haven more dangerous. Yet this haven within is very safe, and 30. furlongs long: so that whatsoever that countrey wants, it is brought them into that haven, and whatsoever aboundeth amongst them which other nations need, is carryed from thence all over the whole world. So that *Vespasian* did not unadvisedly seeke to establish the estate of Alexandria, and dispose thereof for his own profit, being to begin his Empire. Wherefore presently he sent letters to *Tiberius Alexander*, who was Governour of Alexandria and *Ægypt*, and told him of the souldiers resolution: and how that he, seeing he could not avoid it but that he was forced to take upon him the Empire, now requested him to help him in what he could. *Alexander*, receiving *Vespasians* letters, agreed willingly thereto, and presently caused his army and the people also to swear unto *Vespasian*: which both of them did willingly, understanding *Vespasians* vertue by reason that he governed so neer them. And so he having now leave, prepared all things to furnish himself like an Emperour, and to be received like a Prince.



A

## CHAP. XII.

*How VESPASIAN delivered JOSEPH out of captivity.*

The year of the  
world, 4033.  
after Christs  
nativity, 71.

Vespasian by  
Common  
voyce is crea-  
ted Emperour,  
and crowned.

Vespasian con-  
sults with his  
Captaines a-  
bout Josephs  
libertie.

Joseph dis-  
charged out  
of bonds and  
rewarded.

Vespasian be-  
thinks himself  
to returne to  
Rome.

Cæcinnas per-  
swades the  
souldiers to  
forsake Vitel-  
lius, & honour  
Vespasian.

**T** is incredible how quickly this news was carried into all parts of the world, to wit, that *Vespasian* was declared Emperour in the East; and now all cities rejoiced and made triumphs, and offered sacrifices for his fortunate successe. Moreover, the legions in *Mœsia* and *Pannonia*, who not long before were revolted from *Vitellius* by reason of his cruelty, did now willingly swear obedience to *Vespasian*. *Vespasian* returned by *Berytum* to *Cæsarea*: where many Embassadors came unto him, bringing him Crowns, and applauding and rejoicing at his good fortune, who came out of *Syria*, and all other places thereabout. There was also present *Mutianus*, governour of those parts, who brought tydings how joyfully all the people received him for their Emperour, and how that they had all sworn obedience unto him. So all things falling out prosperously on *Vespasians* side, and fortune for the most part inclining as he desired, he began to think with himself that it was Gods providence that he was made Emperour; and that a just destiny had brought him to that estate. And so he called to minde all tokens and signes (as there had happened many, which did foretell that he should be Emperour) and among the rest, he remembered that which *Ioseph* had told him; who, *Nero* being yet alive, presumed to call him Emperour, and so he admired the man whom as yet he kept in hold. And calling *Mutianus* and the rest of his friends together, first of all he told them how valiant *Ioseph* had been, and what ado he had to win *Jotapata*, only because of him; and then his prophecies, which at that time he esteemed onely fables, fained upon fear; yet now time and event had proved them true. Affirming it an undecent thing, that he, who had been the foreteller of his exaltation, and had been a messenger to him from God, should still continue in bonds like a captive, and be left in adversity. So calling for *Ioseph*, he commanded him to be let loose. This fact of his made the Captains under him, hope for great reward at his hands; seeing he had been so kinde to a stranger. *Titus* being there present, said, It is meet, O father, that as you acquit *Ioseph* from captivity, so you also take away the shame of that which he hath already endured. For if we do not onely untie his chains, but also break them in sunder, he shall be as though he had never been in bondage: for this is the maner used for redresse, when any one being guiltlesse is committed to bonds. *Vespasian* hereto agreed: and so one came with an ax, and hewed his chains in pieces. Thus was *Ioseph* rewarded for his prophecy, and so hereafter he was esteemed worthy to be beleaved.

## CHAP. XIII.

*of VITELLIUS his death and manners.*

**W**hen *Vespasian* had answered the Embassadors, and justly disposed of all the Rulers of his army according to every ones merit, he now came to *Antiochia*, and there did deliberate whither to go first, and it seemed best to him to go to *Rome*, rather then to *Alexandria*: for he knew that *Alexandria* was quiet and firm, but *Rome* was troubled by *Vitellius*. Wherefore he sent *Mutianus* into *Italy*, with many footmen and horsemen: who fearing to go by Sea, went thorow *Cappadocia* and *Phrygia*, for it was winter time. Now *Antonius Primus*, who was governour of *Mœsia*, brought from thence the third legion remaining there, and came to warre against *Vitellius*. *Vitellius* sent *Cæcinnas* to meet him with a great army: who departing from *Rome*, presently met with *Antonius* at *Cremona*, a town of *Gallia*, situate upon the confines of *Italy*; and there beholding the discipline and multitude of the enemies, durst not fight with them: and thinking it very dangerous to flee, he plotted treason, and so calling unto him the Centurions and Tribunes under his government, he perswaded them to go and joyn with *Antonius*, debasing *Vitellius* his power, and extolling *Vespasians*: affirming the first to have onely the bare name of the Emperour; and the last to have also all vertues meet for an Emperour. Moreover, that so it would be better for them to do that of their own accord, which otherwise they should be compelled to; and seeing themselves already overcome in number, so also now willingly prevent all danger. For *Vespasian* was able without their assistance to subdue all the rest: but *Vitellius* was not able with their help to keep that he had: speaking much to this effect, he perswaded them to all that which he would have done. And so with his whole army joyned with *Antonius*.

The same night, the souldiers repenting themselves of that they had done, & also fearing that



The year of the  
World, 4033.  
after Christs  
Nativity, 71.

Cæcinnæ is  
apprehended  
for Treason.

Vespasian hon-  
ours Cæcinnæ  
with unexpec-  
ted honours,  
& is acquitted  
of Treason.  
Sabinus takes  
the Capitoll,  
and leaves Vi-  
tellius.

Vitellius slain.

The people of  
Rome pro-  
claim Vespasi-  
an Emperour.

that *Vitellius* should get the upper hand who sent them against *Antonius*, drew their swords, and would have slain *Cæcinnæ*; And had done it, had not the Tribunes come and entreated them to the contrary: wherefore they did not kill him, but kept him bound, meaning to send him to *Vitellius* as a traitor. *Primus Antonius* hearing this, came with his army and assaulted them who were revolted from him, and they a while resisted; yet at last, forced to retire, they fled to Cremona. And *Primus*, accompanied with horsemen, prevented their courses, and so slew most of them before the city; and afterward setting upon the rest, gave his souldiers the spoil of it, wherein many Merchants of other countreys, and many townsmen were slain, and all *Vitellius* army, 30000. and 200. men: and *Antonius* lost in that battell 4000. and 500. of those whom he brought with him out of *Moesia*. And delivering *Cæcinnæ* from prison, he sent him to bear news hereof to *Vespasian*: who coming unto him, was praised for his fact, and greatly honoured above his expectation, in reward of his treason.

*Sabinus*, who was at Rome, hearing that *Antonius* was at hand, greatly rejoiced, and took courage: and gathering together the companies of the watchmen in the night time, he took the Capitoll, and in the morning many of the Nobles came and joyned with him: and *Domitianus* his brother's sonne, who was a great cause and help to obtain the victory. *Vitellius* little esteemed *Primus*; but he was angry against *Sabinus* and those that had revolted with him: and as it were naturally thirsting after the blood of the Nobility, he set all the army he brought out of Germanie with him, to assault the Capitoll, where many valiant deeds were shewed on both parts: and at last, the Germanes, being most in number, got the Capitoll hill. And *Domitian* with many brave noble men, as it were by Gods providence, escaped safe, the rest of the multitude were there slain. And *Sabinus* was carried to *Vitellius*, and there by his commandment put to death: the souldiers, taking away all the gifts and treasure in the Temple, set it on fire. The day after came *Antonius*, and *Vitellius* his souldiers met him: and fighting in three severall places of the Citie, they were all slain. Then *Vitellius* came drunk out of his palace, and being full gorged with delicate meat, he was drawn thorow the midst of the people, and after many contumelies slain, having reigned eight moneths, and five dayes: who if he had lived longer, I think verily the Empire had not been sufficient to have maintained his gluttony. There were slain above 50000. of other people. And this was done the third day of October. The day after, *Mutianus* with his army came and entered Rome, and repressed the souldiers of *Antonius*, who still sought about in every place for *Vitellius* souldiers and many other of his favourites, and slew whom they thought good, not examining any matter by reason of their furie: and bringing out *Domitian*, he declared to the people that he was to govern the City till his father came. The people being delivered from fear, proclaimed *Vespasian* Emperour, and made feasts and triumphs both under one, for his establishing in the Empire, and for joy that *Vitellius* was deposed.

#### CHAP. XIII.

How *TITUS* was sent by his father against the Jews.

When *Vespasian* came unto Alexandria, news were brought unto him what was done at Rome. And Embassadors came unto him from all parts of the world to congratulate him. And although next after Rome this citie was the greatest in the world, yet was it scarcely able to receive the people that came thither unto him. *Vespasian* now being established Emperour of all the world, and the Common-wealth of the Romanes being contrary to his expectation freed from troubles, he now began to think upon the reliques of *Judæa*. And so he himself, winter being ended, prepared to go to Rome, and in the mean time he hastened to dispose of all things at Alexandria. Moreover, he sent his sonne *Titus* with certain chosen men to destroy Jerusalem. Who departed from Alexandria to Nicopolis by land, which is distant from it 20. furlongs, and there he did ship his men, and so sayled along the river Nilus by Medensia to Thumini, and there landing his men, he came to the city called Tanis. And the second place he rested in was the city Heraclea, and the third Pelusium: and there resting, and refreshing his souldiers two dayes space, the third day he past the borders of Pelusium, and having gone one dayes journey thorow the wildernesse, he pitcht his tents at the Temple of *Iupiter Cassian*, and the next day at Ostracine, where there is no water, but all that the inhabitants do use, they bring from other places. After that, he rested at Rhinocolura, and from thence in four dayes he came to Raphia, where begin the borders of Syria, and the fifth day he lodged at Gaza, and from thence to Ascalon, and so to Jamnia and Joppe, from whence he went to Casarea, purposing to gather the rest of the souldiers there.

*Titus* repairs  
to Jerusalem.

*Titus* comes  
to Casarea,  
and gathers  
his forces  
there.

THE



# THE SIXTH BOOK OF THE VVARRES OF THE

JEWS: WRITTEN BY FLAVIUS  
JOSEPHUS.

The contents of the chapters of the sixth book.

- 1 Of three seditions in Ierusalem.
- 2 How Titus went unto Ierusalem to see their strength, and how he was in danger.
- 3 How the Iews did issue out upon the Romanes pitching their Tents.
- 4 Of the fight within the Citie upon the feast of unleavened bread.
- 5 Of the deceit the Iews used against the Roman souldiers.
- 6 The description of Ierusalem.
- 7 The Iews refuse to yeeld, and assault the Romanes.
- 8 Of the fall of the tower: and how two of the wals were wonne.
- 9 How Calitor the Iew did flout the Romanes.
- 10 How the Romanes did twice get the second wall.
- 11 Of the mounts raised against the third wall, and a long Oration of Joseph, perswading the Iews to yeeld, and of the famine within the Citie.
- 12 Of the Iews that were crucified, and how the towers were burnt.
- 13 How the Romanes in three dayes space built a wall about Ierusalem.
- 14 Of the famine in Ierusalem: and how they built another tower or mount.
- 15 Of the massacre of the Iews, both within and without the Citie.
- 16 Of the sacriledge about the Temple: and the dead bodies that were cast out of the Citie: and of the famine,

## CHAP. I.

Of the three sorts of sedition in Ierusalem.

**I**TUS being thus come out of Ægypt by the desert into Syria, he departed from thence unto Cæsarea: for there he purposed to set his army in order. And whilest yet he was with his father *Vespasian* at Alexandria, disposing of the Empire that God had given him, it happened that the sedition at Ierusalem was divided into three parts, whereof one fought against another: and one may say, it was a good turn that they were so equally divided. We have already sufficiently declared who were the Authors and beginners of the faction of the Zealous, whose tyranny over the Citie was the ruin thereof: and one may well call this a sedition raised out of a sedition, which, like a cruell and savage beast in penury and want of others, turned his crueltie against his own bowels. So *Eleazar* the sonne of *Simon*, who was the first that in the Temple divided the Zealous from the people, faining himself to be displeased with that which *Iohn* every day did; yet in truth, for that he envied that a more tyrant of later time then himself should be his ruler, desirous to obtain the principalitie, and make himself mightie, he revolted from the rest: and with him *Iudas* the sonne of *Chelcias*, and *Simon* the sonne of *Ezron*, two of the most potent amongst them. Besides them, was also *Ezechias* the sonne of *Chobarus* a Nobleman, and all these had many of the Zealous following them: and getting in possession the

Tt

inner

The year of the  
world, 4034.  
after Christs  
Nativity, 72.

A threefold  
sedition in Ierusalem.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

The fight be-  
tween John  
and Eleazar.

Simon and  
John skirmish  
in the Tem-  
ple.

Great laugh-  
ter in the  
Temple.

John assaulted  
on both sides.

They of Jeru-  
salem had  
weligh burnt  
all their  
corne.

A wretched  
calamitie in  
Jerusalem.

inner part of the Temple, they set a guard in the entrance and in the sacred gates, trusting in their abundance of all necessities: for there was great store of sacred provision, and they thought it no impietie to use it; yet fearing their small number, they permitted many of the company that were killed, to remain in the places where they were slain. *John* was superiour in multitude and number, but inferiour by the inequality of the place: and having his enemies above his head, he could not without danger make incursions; and yet for anger he would not cease to persecute his enemy: notwithstanding that thereby his part had more harm then those of *Eleazar*'s side, yet he still assaulted them though to his own cost: thus many assaults were continually made, and many darts cast, and all the Temple was profaned with murders. And *Simon* the sonne of *Giora* (whom the people being in despair, incited to be their leader, in hope that he would have assisted them, having in his hands both the higher part of the Citie, and the greater part of the lower) did now more boldly then before assault *John* and his followers, because they were assailed by those above them: yet he being as it were beneath *John* and his adherents, he sustained as much losse at their hands, as *John* himself did at theirs above him. So *John* had double warres: and *Eleazar* harmed him because of the higher place wherein he was, so likewise did he damage *Simon* for the like cause; and easily without any labour repulsed all his assaults, which he made being on the lower ground, and terrified by Engines those that cast darts at him from the top of the Temple: for he used all Engines to cast darts and stones, and killed many not onely of his enemies, but also of them that were offering sacrifices. For although that they were carried headlong unto all vice, yet they permitted those that would, to offer sacrifice, watching and diligently guarding them of their Nation. For the strangers that came thither for devotion, were not mistrusted: yet afterward that they had entreated these wicked people to permit them to sacrifice, they when they had done were a prey for them, and consumed by this sedition. For darts and other shot with force of the Engines came into the Temple and Altar, and slew the Priest at the Altar. And many who came from the uttermost parts of the world unto that holy place, were slain even as they offered sacrifice, and so imbrued the Altar with their blood, which all the Greeks and barbarous people did reverence: and strangers and the Priests being now profaned, were forced to be amongst the dead bodies, and the place about the Altar stood full of blood of men that were slain. O miserable Citie! What didst thou suffer at the Romanes hands, to be compared unto this, although they entred with fire to purge thee from iniquitie? For now thou wast no longer the House of God, neither couldest thou endure being made a Sepulcher of thine inhabitants, and having by thy civill warres made thy holy Temple a grave of dead bodies. Yet maist thou once again come into better estate, if first thou appease Gods wrath that hath made thee desolate. But I must not give place unto sorrow, and write a lamentation of my miserable countrey, seeing I have undertaken to write a History of all things that past there. Wherefore I will recount the residue of the impietie of these seditious.

The seditious people being divided into three companies, *Eleazar* and his followers, who had the keeping of the holy first-fruits, and all the sacred oblations, came against *John*, when they were drunk. And they who followed *John* spoyling the people, assaulted *Simon*, and the Citie did succour *Simon*. Wherefore when *John* was assaulted on both sides, he turned some of his souldiers against *Simon*, and the rest against *Eleazar*: and against *Simon* he used darts cast from the porches of the Temple: and against *Eleazar* he used Engines for shot. And alwayes so often as they above his head ceased (as they often did being either weary or drunken) he freely assaulted *Simon* and his men. Also as farre as he drave them into the City, so farre did he fire all, and burn houses full of corn and other necessities: and that which he left unburned, *Simon* at his return (when *John* was gone into the Temple) set on fire: as if upon purpose, to the great advantage of the Romanes, they had consumed all that was provided against the siege; so did they destroy their own forces and strength. To be short, all was consumed with fire about the Temple, and the Citie was made a plain ground to fight in, and all the corn was burnt that might have sufficed the Citie many yeers; and so they were taken by famine, which they could not have felt, had they themselves not caused it. The Citizens were in every place a prey unto those that were seditious on one side, and to them that besieged the Citie on the other side, and like a great body torn in pieces between these two. The old men and women astonished with these calamities, prayed for the good successe of the Romanes, and desired some forrain warre to deliver them from their civill disagreement.

And forthwith great feare and terror fell upon them all: besides, it was no time as now to take



**A** take counsell to change their minds, nor hope of agreement or of flight to them that desired it. For all places were kept and the rebels within, whomsoever they perceived to wish peaceably to the Romanes, or offer to flie unto them, they presently killed them as their common enemies. And all these wicked persons agreed in this, to wit, to put the just men to death, who best deserved to live. Day and night nothing could be heard save onely the noise of them that fought one against another, yet the lamentable cries of them that lived in perpetuall fear was farre more miserable, who every day had new causes and occasions of sorrow given them; yet durst they not publickly lament, for fear, and so nor daring to shew their grief, they secretly sorrowed, and now no man observed any reverence to them that were alive amongst them, nor took any care to bury the dead. The cause of both which was, that every man despaired of himself. For whosoever were not joyned with the seditious, grew to be carelesse of all things, as making account presently to dye a thousand deaths. But the seditious gathering the dead bodies upon heapes, continued their fighting, and trod upon them; and as it were encouraging themselves by the dead under their feet, they became more cruell, still devising one pernicious practice or other, and presently executing whatsoever they devised without any commiseration, omitting no way to murder, and leaving no tyrannous unattempted: so that *John* abused the holy things of the Temple to make Engines of warre. For before-time, when the Priests and people had determined to underprop the Temple and build it twentie cubites higher, King *Agrippa* with great cost and charges brought them very goodly timber sufficient for their purpose from mount Libanus. And this worke being prevented by warres, *John* took them, and seeing them fit for his purpose, he erected a tower to fight against those that assaulted him from off the Temple; which he built along the wall over against the Chapter house, that standeth on the West side of the Temple: for he could build it in no other place, by reason that all other places were filled with itaires. And having thus impiously provided Engines, he hoped hereby to destroy his enemies. But God shewed his labour to be in vaine, and before he could prevaile against them, he brought the Romanes against the Citie.

The year of the world, 4034. after Christs Nativité, 72.

Lamentation & mourning in Jerusalem.

The cruelty of the seditious in Jerusalem.

John made use of the wood, that was kept for holy uses, to make engines of.

For after that *Titus* had now gathered together part of his army, and by writing appointed the rest to meet him at Jerusalem, he departed from Casarea, having three legions that lately under the conduct of his father *Vespasian* had wasted all Judæa, and the twelfth legion that sometime under *Cestius* were overcome, and put to flight by the Jews: who though they were otherwise valiant enough; yet they desired to fight against the Jews to revenge themselves for that disgrace. *Titus* commanded the fifth legion to meet him at Jerusalem, and go by Emmaus, and that the tenth legion should march by Jericho: the rest he took with himself accompanied with the Kings forces that came to help him, having now more help then before, and many also out of Syria. *Titus* also brought men with him to supply the number that was wanting, being sent by *Vespasian* with *Mucianus* into Italy: for he brought two thousand chosen men from the legions at Alexandria, and three thousand followed him from Euphrates, together with *Tiberius Alexander* his chiefeft friend, and one next him in most authoritie, who before was Governour of Ægypt, and as then thought a fit man worthy to be Governour of the army; for that he was the first that did entertain the Emperour being new elected, who faithfully joyned with *Vespasian*, though yet he knew not what successe he should have: and he was present with him in all his affaires as his chiefeft Counsellor, renowned both for his wisdom and experience.

The order of Titus army.

## CHAP. II.

*How Titus went to Jerusalem to see their strength, and how he was in great danger.*

**F**ITUS being now to go into the cuntry of the enemy, caused all those that came to help him, to march in the foremost place: after whom followed they that were to mend the wayes, and to pitch the tents: and after them they which carried the baggage of the Rulers and Governors of his army, and with them, the armed souldiers. Next after these came *Titus* himself accompanied with chosen men, and with him many that bare his colours: next, the horsemen going immediately before the Engines. And the Prefects and Tribunes with certaine chosen men, and their companies followed. After them the Eagle with many other Ensignes: and the trumpets went before them. And after them followed the army marching six in a rank: then the multitude of servants that followed every legion did drive their baggage before them: lastly, came the hire-

Titus cometh to Judæa.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Titus repairs  
to Jerusalem  
to sound the  
dispositions of  
the people.

Titus in dan-  
ger.

Titus fighteth  
valiantly with  
his enemies.

Titus putteth  
his enemies to  
flight, and re-  
turns in safety  
to his camp.

Titus camp  
was 7. fadcs  
off the citie.

The seditious  
agree among  
themselves.

kings and those that were appointed to guard them. Marching in such comely and warlike maner, as the Romanes are wont, he came by Samaria into Gophna, which place was already conquered by his father, and then also was under the custody of the Romane garrisons. And staying there one night, he departed from thence the next day: and after a dayes journey he pitched his tents in a place, which in the Jews language is called Acanthaulona, that is, the valley of thornes, neer unto a village named Gabath Saul, which signifieth the valley of Saul, which is almost thirtie furlongs from Jerusalem. From thence accompanied with 600. chosen horsemen, he went to Jerusalem, to view how strong it was, and of what courage the Jews were; to see if peradventure at sight of him they would yeeld without any further warre, for feare. For *Thus* understood (and it was true) that the people desired peace, but they were oppressed by the seditious, and so durst not attempt any thing, being not able to encounter or resist the Rebels. *Titus* riding along the high way that went straight to the wals, saw no man all the way: but turning aside towards the tower Psephinos with his horsemen, an infinite number presently issued out by the towers of women, at a gate opposite to *Helens* tombe, and brake his ranke of horsemen into two parts, and opposed themselves, hindring those horsemen that were yet in the high way, to come and joyne with the rest that had crost the way, and so did single out *Titus* accompanied onely with a few men. So he could go no further for the ditch of the towne wall on one side, and for the garden pales on the other side: and there was no hope for him to returne unto his souldiers, the enemies being between him and home. And many of his souldiers not knowing their Generall to be in any danger, but supposing him to have been amongst them still, fled away. *Titus* seeing that he had onely his own valour to trust unto, turned his horse against his enemies, and with a loud voice exhorted his followers to do the like, and so he brake violently into the midst of them, hasting to get unto his company. It was evident at that time that God giveth the victory, and hath a particular care of Kings and Princes and Emperours. For notwithstanding that an infinite number of darts and arrowes were shot at *Titus*, and he had no armour at all (for as we have already said, he came to spy, and not to fight), yet had he not one wound but all past him, as though purposely every one had striven to have mist him. But *Titus* with his sword made way, and cut many upon the face that opposed themselves against him, and so they falling down, he with his horse past over them. The Jews seeing *Titus* his valour, cried, and exhorted one another to set upon him, but whithersoever he turned, the Jews fled, and would not abide by it; likewise those souldiers that were in the like danger with him, came of either side him and behinde him. For no man had any hope to save his life, but onely by making themselves way with *Titus*, before they were so enclosed and oppressed. So, of two of the most valiant amongst them one was slain, and his horse likewise: the other was slain, and his horse taken by the Jews. And *Titus* with the rest of his followers came safe into the camp. And the Jews getting the first victory, rashly took courage, and that encouragement being of moment, made them very confident along time after.

### CHAP. III.

How the Jews did issue out upon the Romanes pitching their tents.



SOON as the legion that was to passe by Ammaus, was joyned to the rest of the army that night, *Cesar* presently the next morning removed, and came to Scopus, where he might perfectly view the Citie and the Temple on the North part, where the ground adjoining unto the City is very low, and is properly called Scopus, being distant seven furlongs from the Citie: and there *Titus* commanded two legions to encamp themselves, and the fifth legion to retire three furlongs off, to the intent that the souldiers who were wearied with travelling all night, might entrench themselves without fear or danger. No sooner had they begun their work, but presently the tenth legion came, who were to passe by Jericho, which *Vespasian* had already subdued, and had placed there a garrison. This legion was commanded to encamp six furlongs from Jerusalem, neer mount Oliver, which is opposite to the East part of the Citie, and is enclosed with a deep valley called Cedron. This great and huge army so suddenly arriving, presently stayed the warres within the Citie: and these three sects of seditious people beholding with admiration the Romanes camp, became friends, and made agreement amongst themselves. They began also to question one with another, what fury caused them to suffer themselves to be enclosed with three wals, to their prejudice and losse of their lives: and seeing such preparation of warres towards, that they should be as it were beholders of that which was done,



**A** done, keeping themselves quiet; and not providing to resist the assaults of their enemies: and some cried, We are onely valiant against our selves; and we by our sedition maffacrings one another, shall betray our Citie into the Romanes hands.

The year of the world, 4034. after Christs Nativitie, 72.

The Citizens assault the Romanes.

Thus they being assembled together, exhorted one another: and presently arming themselves, they issued out of the Citie, and assaulted the tenth legion, and with a huge cry set upon the Romanes that were entrenching themselves in the valley. The Romanes being every one appointed to do some businesse for the furtherance of that work, and for that cause the most of them having laid down their weapons (for they thought the Jews durst not have made any excursions, and although they would, that yet they were hindred being at variance among themselves) they were troubled above measure, and presently leaving the work, some fled; many arming themselves to fight, were slain before they were prepared to resist.

**B** The multitude of the Jews was daily increased, because that at the first they got the upper hand, and notwithstanding their number was small, yet did they think themselves many: and so did the Romanes think them to be, because of their good fortune. The Romanes who were alwayes wont to observe military discipline and order, at that time by their sudden assaulting, were so troubled, that they observed no order, and so fled: yet whensoever they turned again upon them that followed them, they easily wounded the Jews, partly, because that they were so earnest, that they did not greatly seek to defend themselves, and also they did easily stay the Jews from pursuing them. Yet the number of them that pursued them still increasing, they were also more troubled, and so at last forced to forsake the field, and leave their tents: and the whole legion had been in greater danger, had not *Titus* having present

The Jews drive the Romanes from their campe.

**C** news hereof speedily came and succoured them, and upbraiding their cowardlinesse recalled them from flight; who with them, and the chosen men he brought, encountering the Jews on one side, he slew many of them, and wounded divers, and put the rest to flight, and forced them into the valley. The Jews being now in the lower ground, and having endured much at the Romanes hands, since fortune frowned upon them, turned again, and having the valley between them, they fought with the Romanes. And thus the fight continued till the midst of the day.

A little after midday *Titus* guarding the rest with those that he brought to succour them, and placing others, to prevent the excursions of the Jews, he commanded the rest to entrench themselves in the top of the mountain. The Jews thought the Romanes had fled, and their sentinell upon their wals, making a signe unto them by shaking his garment up and down, a great multitude of them ranne so violently upon the Romanes, as though they had been savage beasts, so that none of their enemies were able to withstand them; but as though they had been stricken with some Engine, so all of them were diversly scattered and forced to flie into the mountain. But *Titus* in the midst of the side of the mountain remained alone, having but a few with him; notwithstanding his friends, who for the love they bare to their Emperour, stayed with him, and abode the danger, did earnestly perswade him to flie from the Jews, who desperately ranne upon their own deaths; and not to endanger himself for them, who ought rather to abide it then he: And that he should think upon his own estate, who was not a souldier, but Generall of them all, and Lord of the whole world, and that he should not abide when all others fled so fast, and in such danger. But he made as though he heard them not, and opposed himself against them that offered to assault him, striking them upon the faces, and killing them that made resistance, and he pursued them down the hill, and so forced them to retire. The Jews amazed at his valour, did not yet flie into the Citie, but avoided him on both sides, and fled into the valley: then again pursuing them that fled from them; yet *Titus* crossing them as they went, hindred their pursuit. In the mean time those that were encamping themselves above, seeing them beneath put to flight, were discomfited, and all fled, thinking that they were not able to resist the Jews, and imagining that *Titus* was likewise fled: for had they thought that he had stayed by it, they never would have forsaken their quarters; yet being now terrified they knew not wherefore, some fled one way, and some another without any order, till some seeing the Emperour in the midst of the battell, and fearing the mischance that might betide him, they with loud cries signified it unto the whole legion. Then the Romanes turning again for shame, and accusing themselves guilty of a great offence in forsaking their Emperour amidst such danger, came with all the violence they could use against the Jews, and driving them down the mountain, forced them to retire; yet the Jews fought flying, and seeing the Romanes to have the upper hand of them, because they were upon the higher ground, they departed into the valley. *Titus* assaulted them that were opposite against him, and so commanded the rest to go and finish their trenches. And he with those that before were with him to defend the workmen, did

The fight of the Jews with the Romanes.

The Romanes are dispersed by the Jews, and driven to the mountain.

*Titus* valour against the Jews.

Fear and trouble among the Romanes.

The Jews fight in their retreat, & are driven unto the valley.



The year of the  
world, 4024:  
after Christs  
Nativity, 72.

did now also keep the Jews from molesting them. So if I may speak without flattery or envy, **C**æsar himself did twice preserve the whole legion from destruction, and gave the souldiers opportunitie to entrench themselves.

## CHAP. IIII.

*Of the fight within the Citie upon the feast of unleavened bread.*

John entrench  
and seizeth the  
inward Tem-  
ple and all the  
furniture ther-  
of, putteth the  
Zealous to  
flight, and rais-  
eth a mighty  
sedition.

**D**Vring the intermission of the forraine warres, they fell to their former sedition againe, which caused civill warres among them. And against the feast of unleavened bread, which is the 14. day of Aprill (for upon this day the Jews say that they were delivered out of the bondage of Egypt) **E**leazar and his companions opened the gates, to the intent that all that would, might come in to adore and do their devotion. But **J**ohn used this festivall day as a means to effect his deceit, and caused many of his company that were unknown, to enter in among the people with weapons under their garments, giving them charge when they were within, to get possession of the Temple: and so soon as they were within, they cast off their garments, and shewed themselves to be in armour. Presently a great tumult arose within the Temple: for all the people that were not of the sedition, thought themselves betrayed: and the Zealous thought this treason onely practised to prejudice them: and so leaving the gate which before they kept, and leaping down from the towers, they never offering to fight, fled unto the vaults about the Temple. And the people flocking about the Altar, and others who were driven into the Temple, were killed with clubs and swords, and so trodden upon. And many were slain upon private hatred, under pretence to be partakers with the enemies. And whosoever beforetime had offended any of those Traitors, he was put to death, as though he had been one of the Zealous. But they who had cruelly raged against the innocent, let the wicked have leisure to escape out of those caves, whereby they had no harme: and having gotten the inner part of the Temple, and all belonging thereunto, they did now more confidently then before fight against **S**imon: and thus the sedition that was before divided into three parts, was now brought onely into two. **T**itus being desirous to bring his army neerer the Citie, sent a certaine number of horsemen and foot, which he thought sufficient to hinder all excursions of the Jews from Scopus, and another company he sent to plaine all the grounds betwixt him and Jerusalem: who cutting down all hedges and pales, and fences, and wood (though they were fruit trees) filled the valleys and made it all plain ground: and hewing down all stones that standing up made the ground unequall, they plained all that ground from Scopus even unto **H**erods monument, which adjoynd to the lake of Serpents called sometime Bethora.

A threefold sedition divided into two parts. Whatsoever about Jerusalem is hollow or troubled with valleys, is filled up.

## CHAP. V.

*Of the deceit the Jews used against the Roman souldiers.*

**A**Bout this time the Jews devised this stratagem against the Romanes. The most courageous among the seditious people went out unto the places called the womens towers, and counterfeited themselves to be driven thither by them within the city that desired peace; and for that they feared the Romanes, they were come thither to hide themselves one behinde another: others standing on the wals, and counterfeiting themselves to be the Citizens, with loud cries desired peace, and a league of friendship, promising to set the citie gates open, and inviting the Romanes to enter: and crying thus they also cast stones against their countrey men before spoken of, as though they did drive them from the gates; and they made as though they would by force break thorow the people, and come to the gates, partly by force, partly by entreating the people to permit them. And making many offers to go unto the Romanes, they returned againe like men troubled in minde, and studying what to do. The Roman souldiers did not perceive their subtil meaning, who seeing the seditious ready to fall into their hands, that so they might punish them, and seeing the people (as they thought) ready to open the gates unto them, would in poste haste have gone unto the city. But **T**itus suspected some deceit coloured with this kinde inviting him to enter, because he did not see any reason for it. For the day before, having by **J**oseph offered them peace, he understood that their minds were farre from any peaceable cogitations: wherefore now he commanded the souldiers to keep their quarters and not to remove, yet some of them, appointed to work in the trenches, taking their weapons, ran unto the gates, and the Jews who seemed to be driven out of the citie at first fled; at last when

The alacrity of the souldiers among the Romanes, contrary to Titus ordinance.



**A** when they came unto the gates of the towers, they enclosed the Romanes round about, and assaulted them upon their backs: and they that were upon the wals did cast all kinde of darts and stones upon them: so that they slew many, and wounded very many; for it was not easie to escape from the wals, others being behinde them, and offering them violence. Moreover, they were ashamed that their Captains had so offended, and in fear for their offence committed, both which caused them still to persevere in it. And after a long conflict receiving many wounds, and giving as many, at last that put them to flight that enclosed them, and so the Jews departed, and followed them to *Herods* monument, pursuing them with darts. And then the Jews returned rejoycing in their good fortune; and deriding the Romanes for being so deceived, lifting up their shields and bucklers, shouting and rejoycing.

The year of the  
world, 4034  
after Christs  
nativity, 72.

The victory of  
the Jews.

**B** The Romanes souldiers were received of their Captains with threatnings, and of *Caesar* with this speech: The Jews led onely with desperation, doe all things with advice and counsell, devising deceits; and fortune favoureth their practices because they are ordered, and trusty to one another. And now the Romanes, whom for their obedience and discipline fortune was wont to favour, doe contrariwise offend herein; and for their rash and unadvised fighting are overcome: and which is worst of all, in *Caesars* presence offering to fight without their Captains. Truly the military law and discipline will be grieved hereat, and my father very sorrowfull to heare of this. For he who from his infancy unto old age, hath been trained up in arms, yet did he never offend in this sort; and what shall we say to our law that punisheth the least offences against them committed with death, when our whole army doth

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**C** disobey their Emperours command? But (quoth he) they who so arrogantly have disobeyed our command, shall presently understand, that among the Romanes, victory against the Generals command is an infamy. *Titus*, having thus spoken in anger to the captains, evidently declared to them what and how he purposed to punish them. And they presently despaired, as though by and by they were justly condemned to die. But all the other legions flocking about *Titus*, besought him to pardon their fellow souldiers, and to remit the offence of the rashnesse of some few, for the obedience sake of the rest: affirming that their future valour should be a sufficient recompense for this their offence. *Caesar* was now pacified, partly thinking what was most profitable, partly for the intreaty of the rest: for he purposed to punish one man onely, and to rebuke the rest, and signifie to them his displeasure, and so he was reconciled to his souldiers, straightly charging them to be wiser hereafter: and after, he devised now to be revenged on the Jews for this deceit. When all the ground between the wals of Jerusalem and his army was in foure daies made plain, *Titus* being desirous safely to conduct the baggage and the rest of the multitude in safety, he placed the strongest of all his souldiers every one in his rank seven by seven, and caused them to march from the North part of the City unto the West, all along without the City wals, placing the footmen in the forefront, and in the last place the horsemen three in a rank, and between them both the Archers. So the Jews not able now to make any excursions, *Titus* souldiers being thus disposed of, the baggage of the three legions & the multitude passed along without any danger. And *Titus* himself being now within two furlongs of the City wals, pitched his tent against that corner of the wall that is called *Psephinos*, where the compasse of the wall from the North bends into the West: the other part of the army entrenched themselves against that part of the wall that is called *Hippicos*, distant in like maner two furlongs from the City. But the tenth legion remained still in mount Olivet where it was before.

The Roman  
souldiers be-  
seech *Titus*  
for their fel-  
lows in arms.

**D** that corner of the wall that is called *Psephinos*, where the compasse of the wall from the North bends into the West: the other part of the army entrenched themselves against that part of the wall that is called *Hippicos*, distant in like maner two furlongs from the City. But the tenth legion remained still in mount Olivet where it was before.

How and in  
what places  
*Titus* besieged  
Jerusalem.

# CHAP. VI.

## The description of Jerusalem.

**F** He Citie was compassed with a threefold wall on every side, save onely on that part where it was inclosed with valleys inaccessibile: for on that side it had onely one wall. It was built upon two litle hills, one of them being opposite unto another, and separated one from another with a valley, which was wonderfully replenished with houses. One of these hills whereon standeth the upper part of the City, is farre higher and steeper then the other, insomuch that because of the strength of it, King *David* in times past called it a Castle. (this *David* was the father of King *Solomon*, who first builded the Temple in that place;) but we at this day call it the high marker place. The other hill called *Acra*, is the place where the lower part of the City stands. Opposite against this hill, there was also another lower then this *Acra* was, which was first divided from it with a large valley, but after ward at such time as the *Asimoneans* reigned, they did fill up this valley, to the intent

The treble  
wall of Jeru-  
salem.

The Castle of  
*David*.

*Acra* sustains  
the lower part  
of the City.



The year of the  
World, 4034.  
after Christs  
Nativity, 72.

The fountain  
of Siloa.  
The older  
wall.

The second  
wall.

The third wall.

Bezetha the  
fourth hill.

Agrippas cost  
in building  
the wall.

The third wall  
had 90. towers.

Psephina was  
70. cubits  
high.

Herod called  
three towers  
by the names  
of three his  
most dearest  
friends.

intent they might joyn the City unto the Temple, and cut down the top of Acra, and so made it lower, that it might not hide the Temple. The valley, by which we have said the two higher hills are separated one from another, is called Tyropœon, and reacheth unto Siloa (which is a fountain abounding with sweet water.) Without the City were two hills compassed with deep vallies: and being inclosed with high rocks, they were on every side inaccessible. The most ancient of the three walls, by reason of the valley about it, and the hill whereupon it stood, could not easily be taken: and beside the opportunitie of the place, it was very strongly built, at the cost and charges of *David*, *Solomon*, and other Kings. This wall, beginning at the tower called Hippicos, reacheth to that called Xystus, and afterward being joyned unto the Palace, it endeth in the West porch of the Temple: on the other side towards the West it begins at the same tower, and passing by the place that is called Betiso, it descends unto the gate of the Essæans, and so into the South, and from thence again it bendeth into the East, where also is *Solomons* pond, and reacheth unto the place called Ophelan, where it is joyned unto the East porch of the Temple. The second wall beginneth at the gate that is called Genath, which is a gate of the former wall, and it onely compasseth the North part of the city, and reacheth to Antonia, a Castle so called. The third wall beginneth at the tower Hippicos, from whence it goeth into the North part, and from thence it cometh unto the tower Psephina, over against the Sepulchre of *Helena* that was Queen of Adiabena, and mother of King *Izates*: and passing along by the Kings caves, it turneth towards the tower neer the monument of *Fullo*, & in the valley called Cedron it joyneth with the old wall. *Agrippa* compassed that part of the City that he built, with this wall, it being before all open without defence. For the Citie grew so populous, that by little and little they were forced to inhabit some part without the wals: and this wall reacheth a great way, being joyned unto the hill next the Citie on the North side of the Temple. There was also a fourth hill inhabited, named Bezetha, situate against Antonia, but separated from it with very deepe ditches, which were made of purpose, lest that the foundation of Antonia being joyned unto it, it might be easier to come unto, and seeme lower: for the deepnesse of the ditch maketh the tower seeme much higher then otherwise it would. This place being added unto the city, is called in that countrey language Bezetha, which signifieth the new city. And the inhabitants desiring that part to be fortified, *Agrippa*, father to this *Agrippa* that finisheth the wall, did begin that wall aforementioned: and fearing lest *Claudius Cæsar*, hearing how sumptuous a wall he built, should mistrust that he purposed to revolt, he onely laid the foundation of it, and so left it unfinished.

For the Citie could never have been taken by force, if he had finished that wall as he began it, it being built with stones twenty cubits long, and ten cubits broad, which could neither easily be undermined, nor battered with engines: and this wall was built ten cubits high, and no doubt had been raised higher, had not his liberality who began this building been hindered. Yet again by the Jews industry the same wall was raised twenty cubits high, the battlements hereof were two cubits high, and the tower three cubits, and in all it was twenty foure cubits high, as before. Upon the wall were three towers twenty cubits broad, and twenty cubits high, built foure-square very strongly, and was builded of as firme a foundation as the wall it selfe, which for the building and faire stone was not inferiour to the Temple above. Within this strong tower, which reacheth twenty cubits high, were roomes for men to dwell in, and cisterns to receive rain-water, and large turning stairs to go into every place there: and this third wall had fourscore and ten of these towers, and between every tower were two hundreth cubits space. The middle wall had fourteen towers, and the old wall had threescore, and the compass of the whole City was three and thirty furlongs. And although the third wall was admirable, yet the tower of Psephina, which was built upon a corner of the wall, between the North and the West part of the City, had a certain excellencie of more wonder, against which part *Titus* had encamped himselfe: for it was seventy cubits high, so that from thence upon a cleere Sun-shine day, one might discover Arabia, and see the uttermost parts of all the dominions of the Hebrews unto the Sea, and it had eight corners. Just opposite to this was the tower Hippicos, and neer unto it were other two, that King *Herod* builded upon the old wall, which in bignesse, beauty and strength, did surpass all others in the whole world.

For King *Herod*, besides his naturall liberalitie and desire to adorn this City, did also for his own pleasure so beautifie this building, that it might excell all other, and dedicated them to three most renowned personages, whose names they also did bear, to wit, to his brother, his friend, and to his wife, she being (as is aforesaid) put to death for jealousie; the other two being slain in warres, after they had fought valiantly. The tower Hippicos called by the

name



- A** name of his friend, had foure corners, and every one of them were five and twenty cubits broad, and as many in length, and thirty cubits in height, being in no place hollow: and above the high places and stone-work, there was a well to receive rain-water, twenty cubits deep: and aloft of it were houses with double roofes twenty five cubits high, and divided into many roomes: and above them were battlements two cubits high, and turrets three cubits high: so that the whole height was accounted to be fourescore and five cubits. The second tower that by his brothers name he called Phasaelus, was in breadth and length forty cubits, and so many cubits high, in figure of a square pillar, all which height was solid, and not hollow within: and above this a porch ten cubits high, decked with turrets and pinnacles. Over the midst of this porch he built another tower distinguished into goodly roomes and sumptuous baths, that it should not want any thing necessary for a Prince: on the top it was beautified with turrets and pinnacles, so that all his height was almost fourescore and ten cubits: And it resembled the tower Pharos at Alexandria, wherein continuall light is kept to guide the seamen that saile thither, saving that it had a greater compass then it. And in this house now at this time did *Simon* lodge, who tyrannized over the people. The third tower was, according to the Queens name, called *Mariamne*, the wife of *Herod*, twenty cubits high, all solid, and other twenty cubits broad, having more magnificent and beautiful houses and lodgings then the rest. For the King so thought it meet, that the tower called by his wives name, should be more beautiful then they who onely bare the names of other men, like as they were stronger then this that bare the name of a woman. This tower was in all fifty five cubits high.

The year of the world, 4034. after Christs nativity. 720.

Hippicos 84 cubits high.

Phasaelus 90 cubits high.

Mariamne's goodly tower 55 cubits high.

- C** Notwithstanding these three towers were of such height, yet by reason of their situation they seemed farre higher: for the old wall whereupon they were built was placed upon high ground, and the top of the hill whereupon they stood was above thirty cubits high, whereby their height was much increased. The greatnesse also was admirable; for it was not ordinary stone which men might beare, but all white marble, whereof every stone was twenty cubits long, and ten cubits broad, and five cubits thick: and they were so coupled one to another, that every stone by it self seemed a tower, and so cunningly conjoynd by workmens hands, that every tower seemed one stone. And these were placed on the North side of the Citie; and adjoyning to them within the City, was situate the Kings Palace, surpassing all that can be spoken of it: which for greatnesse and excellent work may be compared to all that were in the world. It was compassed about with a wall thirty cubits high, and adorned with goodly towers round about, every one of like distance from other, beautified with dwelling houses and lodgings for a hundred of the Nobilitie. The variety of the marble it was built withall, was admirable, all sorts being there used that were never so rare to be found: and the tops of these houses for the length of the beames and the beauty thereof passed all credit; and the multitude of roomes and diversity of buildings, all filled and adorned with household stuffe and furniture. And in every roome there were many vessels of gold and silver, and many porches round about, one answerable unto another, and pillars in every one. And there were many pleasant walks replenished with divers trees, and many walking places or alleys, all beset with conduits that spouted up water on high, and cisterns full of brazen images, from which ran out water: and about the water many dove-houses full of tame pigeons. But it is impossible sufficiently to declare the riches and beauty of the Kings Palace; and a grieve to think what goodly things, and how rich the theeves did there set on fire: for these things were not burnt by the Romanes, but by the seditious theeves (as is before said) at the beginning of this rebellion, who consumed all with fire, even from the Castle Antonia from whence the fire came, and destroyed the Kings Palace, and the covers and tops of of the three towers. The Temple was, as is before said, built upon a hard mountain, and at the first, the Plain upon the top thereof was scarcely big enough to contain it and the Temple yard, the hill being very steep. But when King *Solomon*, who also built the Temple, had compassed the East part thereof with a wall, he also placed a porch upon the rampire, and so for many ages after, it lay unfenced on other parts: wherefore the people every day bringing earth thither, at last made it plain and large enough: and breaking down the North wall they took in all that space which the Temple had continually occupied even untill now: and the hill being now inclosed with a threefold wall, it was a work passing all expectation in building. To the effecting whereof many ages were spent, and all the holy treasure offered to God, even from all parts of the world, was employed therein, as well in the buildings of the higher as of the lower part of the Temple; the foundations whereof were laid three hundred cubits deep, and in many places more: yet could not all the height of the foundations be seen, being now buried in valleys, that were filled up

The Kings Palace.

The Kings Palace burnt by the theeves and rebels.

The Temple built upon a most strong hill.

All the sacred treasures spent in the building of the Temple, to



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

The porches  
were built of  
white marble  
stone sustained  
by pillars.

A peculiar  
place destina-  
ted for women  
for religion  
sake.

Some of the  
gates were of  
gold, some of  
silver, and one  
of Corinthian  
brasse.

The sacred  
Sanctuary.

to make them equall with the straight streets of the city. The stones of this building were of fourty cubits: for the abundance of treasure and liberalitie of the people did effect that which was scarcely possible; and that which all men thought could never have come to passe, in time and by industry came to perfection.

The building was answerable unto these foundations. For all the porches were double, and every one was supported by pillars, each of them being five and twenty cubits high; and all of one piece and of white marble: the top whereof was all of Cedar, whose naturall beautie for the good conjoyning of this wood and polishing thereof, did astonish all that beheld it, being adorned neither with painting nor carved works. These porches were thirty cubits broad: and the compasse of them altogether, with the fort of Antonia, was six furlongs. All the ground whereon stood no building, was curiously wrought and paved with all sorts of stones. The way to the second Temple was all inclosed with stones of lattice work, which were three cubits high, and most beautifully wrought along: in which place also were placed certain pillars equally distant one from another, to shew the law of purification; some being written upon in Latine letters, other some in Greek, forbidding all strangers to enter into the holy place: for the second Temple is called the holy place. To go unto the second from the first, one must passe up fourteen stairs, and it was fouresquare aloft, and enclosed with a wall by it self; whose outside being fourty cubits high, was all covered with stairs to ascend up unto it; and within, it was five and twenty cubits high: for all the part of the inner side was unseene, because it was built on the descent of a hill. After the fourteen stairs there was a Plain made levell with the wall of three hundred cubits: from thence passed on five other stairs which lead unto the gates, whereof on the North side and the South there were eight, foure on each side, and two on the East. For it was necessary that there should be a peculiar place for women to exercise their devotion in, which also was inclosed with a wall. And so it was necessary there should be two doors: and against the first gate there was opposite unto it one gate on the North side, and another on the South, both separated from the rest, whereby one entred the place allotted for women; for it was not lawfull for any to passe by any other gate unto the women, neither could they go beyond their own door, because of the wall: for that place was common both to the women of that nation, & also to all strange women that came for religion sake. There was no gate on the West part, but a wall that reacheth all along in that place. Between the gates were porches opposite one against another, reaching from the wall unto the treasure house, supported with great and goodly pillars, being as plain and fully as big as they below. The gates were covered with gold and silver, as also the posts and foreparts thereof were, one onely excepted that was covered with Corinthian brasse, far surpassing in beauty the other that were covered with silver and gold. In every gate there were two doors, each one thirty cubits high, and fifteen cubits broad: and after the entrance where they were made larger, every one had on each side seats thirty cubits long, and large like a tower; and fourty cubits high, each one supported with two pillars twelve cubits thick. And all other gates were of like greatnesse; but that which was covered with Corinthian brasse, which was the entrance into the place allotted for the women, and opened into the East gate of the Temple, doubtlesse was bigger then the rest: for it was fifty cubits high (the gates whereof were fourty cubits) and was more richly adorned then the rest: for the cover of gold and silver was thicker then it was in the rest, which Alexander Tiberius his father had melted, to cover all the nine gates. And there were fifteene stairs, that went from the wall that separated the women, unto the great gate of the Temple: for these stairs were shorter by five degrees, then those that went to other gates. The Temple it self was situated in the midst of all, to wit, the holy Sanctuary, and had twelve stairs to go unto it. The forepart whereof was in height and breadth a hundred cubits: and behinde, it was fourty cubits outright: and before, it was as it were two shoulders on each side rising up in height twenty cubits. The first gate hereof was seventy cubits high, and twenty five wide, and had no doore: for it signified that heaven was spread all over, and might be seen in every place: and all the foreparts were gilded with gold, and all the first building did appear and might be seen without, and all that was within and about the gate glistered with gold. The inner part thereof was divided into two rooms, whereof onely the first roome might be seene, which was in height fourescore and ten cubits, and in length fourty, and in breadth twenty. The inner gate was (as is already said) all gilded with gold, and all the wall about it, and above it: it had a golden vine, whereon were hanging clusters of grapes all of gold, every cluster being as long as a man is high. And because the height was seel'd above, the inner Temple did seeme to be lower then it was without, and it had golden gates fifty five cubits high, and sixteen cubits broad.

It



**A** It had hangings also of the same length, which was a Babylonian vaile, all wrought with violet and purple silk and scarlet, admirable to behold: the permixtion of which colours had a mysticall meaning, bearing as it were the signification of the whole world. For the scarlet doth seeme to expresse the fire, the silk signifieth the earth, the violet sheweth the aire, and the purple declares the sea, partly in their colours resembling them, partly also as having their beginning from them: for the purple is ingendred in the sea, and the silk is produced by the earth. In this tapestry work was curiously wrought, and desciphered all the speculations of the heavens, onely the Celestiall signes excepted. Being entred within, you come into a lower place of the Temple, which was 60. cubits high, and as many in length, and 20. in breadth. Again, this place was divided into two, whereof the first part contained 40. cu-

The year of the world, 4024. after Christs nativity. 72.

The Babylonians vaile of admirable workmanship. The signification of the vaile.

**B** bits, having in it three most admirable things, and famous thorow out the world, to wit, a candlestick, a table, and the altar of incense: upon the candlestick seven lamps were placed, which signifieth the seven Planets (for so many did there come all out of one stemme of the candlestick) upon the table were standing twelve loaves of bread, signifying the twelve celestiall Signes, and revolution of the yeer. By the altar of incense, out of which proceedeth thirteen odours, coming partly from the sea which is uninhabitable, and partly from the earth which is inhabited, is signified that all things are in the hands of God, and subject to yeeld him obedience. The inner part of the Temple contained 20. cubits, which also was separated from the other part by a vaile, and nothing was within it: and this place was the holy of holies, and no man might enter, look into it, nor violate the same. On each side of the lower

Three admirable works: The candlestick, the table and censer.

**C** Temple, there were many lodgings and doors to passe into, every one of them having three roofes one above another: and there was a gate which led unto both sides of the Temple, and unto these roomes: but the higher part of the Temple had not the like roomes on each side, and therefore it was made so much narrower then the other, yet was it higher then it by 40. cubits, neither was it so gorgious as the lower. For the whole height was 100. cubits, and the ground thereof 60. The uttermost part was so curious and richly wrought, that it was impossible for any one to imagine any workmanship that it wanted: for it was all covered with a massive plate of pure gold, which shined far brighter then the morning sunne, so that it dazzled the eyes of the beholders, as doth the sunne when it is gazed upon. And a farre off it seemed unto strangers that came thither, like a white mountain: for where the Temple

The outward court of the Temple covered, with many plates of gold.

**D** was not gilded with gold, there was it milk white. The top hereof was all set full of rods of gold, very sharpe at the upper end like pikes, lest the birds should come and sit thereon, and so defile it: many stones wherewithall it was built, were 45. cubits large, 5. cubits in length, and 6. cubits broad. Before the Temple there stood an Altar 15. cubits high, being 40. cubits broad, and as many long, and foure square, having corners made like hornes. The way to this Altar was on the South side, where it by litle and litle mounted from below even unto the Altar. This Altar was builded without yron, and never yron did touch it. The Temple and the Altar were inclosed with stone-work, beautifull to behold, which was a cubit high, separating the people from the Priests. Those that were troubled with a flux of their seed, and Lepers were expelled out of the citie; and women also having their monethly

**E** courses, and those that were not unclean, might passe this foresaid limit. Likewise men that were not purified, were not permitted to come within the inner Temple; and those that were, might not come among the Priests: those also that descended from the line of the Priests, and for blindness did not administer their function, were notwithstanding admitted into the place appointed for the rest of the Priests that were sound, and had a share as they had; yet did they go attyred as lay-men, for onely he that did sacrifice, might weare Priestly attire.

The Priests that come unto the Altar and Temple had no infirmity, and they were clothed in a fine linen garment, and abstained from wine, and lived in abstinence for reverence of religion, lest they should sinne whil' st they offered sacrifices. The high Priest also ascended with the Priests into the Temple; yet not alwaies, but every seventh day, and in the Calends of every moneth, or on a festivall celebrated according to the custome of their countrey, or wherein all the people were present. And then he sacrificed being girded with a vaile, which covered his thighes even unto his privities, under which he wore a linen garment hanging down unto his feet, and above it a round violet garment all fringed at the skirts, and hangd full of golden bells, and pomegranats of gold, first one and then another: the bells signified thunder, and the pomegranats lightning. Upon his brest he wore a vesture of five colours; to wit, gold, purple, scarlet, silk and violet, which also (as we have said) the vails of the Temple were wrought withall. He had likewise a rotchet of the same, wherein was more gold, and in shape it was like the garment he wore on his body down to the thighes: it was

The Priests in the old Testament, abstained from wine, and were sober

The high Priests garment.

also



The year of the  
World, 4034.  
after Christs  
Nativity, 72.

The precious  
stones in the  
high Priests  
garment.

The descrip-  
tion of Antonia.

Antonia not  
much unlike a  
city.

also buttoned with two golden buttons, made in the form of Asps, wherein was inclosed the greatest and most precious Sardonyx stones that could be found, bearing the names of the 12. tribes of Israel engraven in them. On the other side did hang 12. precious stones, three and three in a rank, divided into foure rows. In the first was the Ruby, the Topaze and the Emerald: in the second the Carbuncle, the Jasper and the Sapphire: in the third the Agate, the Amethyft and the Diamond: in the last the Onyx, the Beryl and Chrysolite, in every one of which one name of the twelve tribes was written. Upon his head he wore a miter of silk, which was crowned with Hyacinth: and aloft of it was another Crown of gold, wherein was ingraven sacred letters, to wit, the foure vowels. He did not alwaies use this garment, but another most commonly not so gorgeous: this he used when he entred into the Sanctuarie, which he did onely once every yeer alone, none else going with him, upon which day all the nation was wont to fast. But we will hereafter speak more at large of the City and Temple, the laws and customes, the ordinances and observations: for these things cannot be briefly declared. The Castle Antonia was situate in a corner of the two porches of the first Temple, which looked unto the West and the North: and it was built upon a rock of stone of 50. cubits high, which on every side was inaccessible: this first was built by King Herod, to shew the greatnesse and magnificence of his minde. For first of all the rock at the foot thereof was all covered with thin and slender stones like slates, which did both adorn it, and would also easily slide down if any one walked upon them. Before the battlements of the fort there was a wall three cubits high, within which the Castle Antonia was built 40. cubits high, being within all furnished and contrived like the Palace of a King, having all kinde of houses of office, and other necessary roomes. For there were porches, bathes, and large hals, to place tents in: so that for all convenient roomes and places it seemed to be a City, and for the magnificence thereof a Kings Palace. In outward fashion it was built like a tower, and invironed about with foure other towers, at every corner one, whereof they that were on the South and East side were 70. cubits high, the other two were onely 50. So out of these two highest, one might have a perfect view of the whole Temple. Where it joynted to the porches of the Temple, there was on either side of it a paire of stairs for the souldiers to come down out of it into the Temple. For alwaies the Romane souldiers lodged there, and guarded the Temple in armour upon festivall daies, lest the people should attempt any rebellion or sedition. For the Temple was as a Castle to keep the town in awe, and the Castle Antonia to overthrow the Temple: there also were placed the souldiers: likewise in Herods Palace, which served for a Castle over the higher part of the city. The hill Bezetha was divided from the City, as is before mentioned: which being the highest of all, was joynted to part of the new city, which did obscure the view of the Temple on the North side. And thus I have here spoken sufficiently of the city and the wall in this place, because we mean hereafter to describe them more at large.

## CHAP. VII.

*How the Jews refused to yeeld, and how they assaulted the Romanes.*

15000. follow  
Simon.

Simons campe  
agaist John.



He most warlike of all the people joynted with Simon, being in number ten thousand, beside the Idumæans: and those ten thousand had 50. Captains of their own fellows, yet all subject unto Simon. The Idumæans that took his part were five thousand and had ten Captains, the chief of whom were Jacob the sonne of Sosas, and Simon, the sonne of Carbla. And John, who kept the Temple, had six thousand armed men, over whom were twenty Captains: and then there came unto him two thousand of the Zealous, and foure hundreth, who before had followed Eleazar and Simon, the son of Iairus. So these warring one against another, the people was their booty, and the multitude that were not seditious as they were, was their prey. Simon kept the higher part of the City, and the greater wall even unto Cedron, and all that part of the old wall which is between Siloa and the Palace of Monobazus, who was King of Adiabena, that lieth beyond the river Euphrates: he also kept all the hill Acra (which is the lower part of the city) unto Helenas Palace, who was Monobazus his mother. But John kept all the Temple and the space about it, Ophla, & the valley Cedron: and that which was between these two places which Simon and John kept, was all consumed with fire, & made a place to fight in. For although the Romanes tents were pitched neer unto the wals of the City, yet did not this sedition cease; but having recovered some securitie a while at the Romanes first coming, presently they returned unto their former wont. And dividing themselves again, every man fought for his own part,



**A** part, doing all that the Romanes could wish to be done. For the Romanes did them no more harme then they did themselves: for after them the city suffered no new calamity, but indured farre more misery before it was taken and destroyed by the Romanes, then it did at that time. For the Romanes in destroying it, did rather end their misery then bring them into it. For the seditious did take the city, and the Romanes did overcome and take the seditious, which was farre stronger then the wals: so that one may ascribe all their miseries to their own nation, and equitie and justice unto the Romanes, as every one shall cleerely see by that which ensued.

The year of the world, 4034. after Christs Nativitie, 72.

The seditious took the city, and the Romanes overcame and took the seditious. Titus circuiting the wall, seeketh which way he should attempt his battery.

The City being in the estate before said, *Titus* with chosen horsemen went up and down without it, to espy where he might most easily assault the wals. And being in doubt a long time what to do, for that where the valley was, footmen could not possibly get up to it; and where it was walled, they seemed to be impossible to be battered down with engines: at last he determined to assault it on that part, where was the monument of *Iohn* the high Priest: for onely in this place the first wall was lower then in other places, and it was not compact here with the second wall, for this place was not fortified, because that those parts of the new city were not much inhabited. So that from this place the wall might easily be assaulted: whereby *Titus* was perswaded that the higher city, and the Temple, and *Antonia*, might easily be taken. As he was thus viewing the place, one of his friends called *Nicanor*, came unto him: who was shot in the left shoulder with an arrow, because he desired to come neer *Ioseph*, who went thither of purpose to perswade the Jews which were upon the wall to yeeld: for *Nicanor* was very eloquent. *Cesar* perceiving their mindes, and that they would not abstain from him, who perswaded them to that which was most expedient for them, was now moved, & began earnestly to besiege them: and so he permitted his souldiers to waste all the suburbs, & to gather all the rubbish, stones, wood, and other matter together, and made there with a mount. And dividing his army into three parts, he disposed of every one what he should do, and in the midst of all upon the mounts he placed archers, and before them engines for shot, wherewithall he hindred the incursions of his enemies, lest they should annoy the work, and also did beate those off from the wall, who made any resistance from thence. And presently all trees being cut down, the suburbs appeared naked. Whilest the Romanes having gathered the wood together, were busied in the work, the Jews were not idle: and then the people, who were troubled with murthers and robberies, did hope to have an end of their misery, the seditious people being busied against their enemies: and they now hoped that if the Romanes did overcome, they might be revenged upon them. *Iohn* still kept where he was, fearing *Simon*; yet were his followers very earnest to assault the Romans. But *Simon* being next unto the siege, did not rest, but placed all along that part of the wall, men with darts, which before were taken from *Sesleis* Governor of the Romanes, and found in the Castle of *Antonia*. But the darts did the Jews small pleasure, by reason that few of them knew how to use them: onely some who were taught by certain that fled from the Romanes, could use them a little. Yet did they assault the Romane souldiers that were building the mounts, with arrows and stones; and also made incursions upon them by companies, and fought with them. But the Romane workmen were defended by hurdles that were of purpose set before them: and every legion had strange and admirable engines against the excursions of their enemy, and especially the engines that the tenth legion had to cast darts, and others that cast stones; which did not onely repulse them, by whom they were assaulted, but also those that stood upon the wall: for every stone was a talent weight, and were shot more then a furlong, and slew not onely those that they did first strike, but also many that were stricken with the rebound. But the Jews alwaies espied the stones before they came (for they were white) and so avoided them: and they were not onely desferied by the noise they made in flying, but they might easily be perceived: and by this means the watchmen in the towers gave warning alwaies when these engines were shot off, and when the stones came, crying in their countrey language, *The stone cometh*: so the Jews upon the wals knowing what they meant, avoided the stones, and so received no harme. Then the Romanes devised to black the stones with inke, and so they could not be seen as they flew, but at one stroke slew many. But the Jews were not herewith so terrified, that they permitted the Romanes peaceably to build the mount, but night and day they hindred them with stratagems and valour. Now when the Romanes had finished their work, the Carpenters measured the space between the mounts and the wals with a plummet fastned unto a line, which they cast from one place unto another: for they could not measure it otherwise, because of the darts cast from the wals; and finding that they had rammes long enough, they set them up, and *Titus* commanded the wall to be battered in three places, to the end that the battery might not be

*Nicanor* is wounded with an arrow in the left shoulder.

The darts did the Jews little good, because they were not expert in using them.



The year of the  
world, 4034  
after Christs  
Nativity, 72.

Titus com-  
mandeth the  
wall to be bat-  
tered in three  
places.

The seditious  
forgetting  
their hatred  
and discords  
joy in one.

Theramme  
shaketh a cor-  
ner of a tower.

Titus putteth  
the Jews to  
flight and dri-  
veth them into  
the city.

John Captain  
of the Idume-  
ans by the shot  
of an arrow  
that wounds  
him in the  
breast, dieth.

hundred. The noise that these rams did make, was heard round about the city; and the citizens cried mainly out, and the seditious persons were also sore afraid. And seeing themselves all in like danger, they now determined to joyn all together in resisting the Romanes: and the seditious cried one unto another, saying, that they rather assisted the enemies, then resisted them: and therefore exhorted one another at least for that time to become friends, if not for ever, onely to resist the Romanes. And *Simon* sent a cryer unto the Temple, licensing all such as would, to come unto the wals: which also *Iohn* did permit, notwithstanding he mistrusted *Simon*: so they forgetting their old quarrell, joyned all together, and resisted the Romanes, and guarding the wals round, they cast much fire upon the engines of the Romanes, and against those that did rule them; and threw darts against them without intermission: and the boldest amongst them in great companies leapt down, & destroyed that where-with the engines were covered, and assaulted those that stood to defend them; and so did the Romanes much harme, by reason of their desperate boldnesse, more then by their skill.

*Titus* was still at hand to succour them that stood in need: and placing horsemen and Archers about the engines, he repulseth the Jews who came to cast fire, and repressed them that cast darts, and shot arrows from the towers, and so gave the rams time and opportunity to beat the wals. Yet for all this the wall was not shaken with rams, save onely that the ram of the fifth legion did shake the corner of a tower; but yet the wall stood firme, and was not harmed by the shaking of the tower: for it was far higher then the wall, and so could not draw down any part of the wall as it fell. So soon as they had a while ceased from excursions, they perceived that all the Romanes were busied in one labour or other, and so dispersed all over the camp, thinking that the Jews for fear durst come no more. The Jews all secretly issued out of the gate by the tower *Hippicos*, and cast fire upon the works, and courageously made incursion upon the Romanes even unto the rampier of their camp. The Romanes seeing what danger might ensue, presently assembled themselves, both they that were neer, and those that were far off. The discipline of the Romanes overcame the fury of the Jews: and putting those to flight that first met them, they assaulted those that opposed themselves against them afterward. So there began a grievous battell about the engines; the Jews striving to fire them, and the Romanes fighting to hinder them: and a doubtfull cry was raised on both parts, and many in the forefront were slain on both sides. But the Jews audacity got them the upper hand; and their fire did something touch the engines: and all had been consumed quite with fire, had not the chosen souldiers that came from *Alexandria* hindered it, who for the opinion that they had of themselves did fight stoutly (for they were accounted to have been the most valiant of all in this battell) till such time as the Emperour with certain selected horsemen, came and set violently upon the enemies: and he himself slew 12. men that did resist him, for whose deaths the rest fearing fled, and were forced to retire themselves into the city, and so saved the engines from being fired. It chanced that one of the Jews was in this fight taken alive, and *Titus* commanded that he should be crucified before the wall, that perhaps the rest being herewithall terrified might yeeld. After *Caesar* was retired, *Iohn* the Captain of the Idumeans talking upon the wall with one of his friends, being stricken in the breast with an arrow by an Arabian souldier, presently died: which caused great lamentation among the Jews, and sorrow amongst the seditious, for he was valiant of his hands, and very wise and of good advice.

#### CHAP. VIII.

Of the fall of the tower: and how the two wals were taken.



He night following, there was a great tumult amongst the Romanes. For *Titus* the Emperour had commanded to be builded three towers, 50. cubits high a-piece, each one upon a severall mount, that from thence he might the more easily beate the enemies from off the wals: but one of these towers in the midst of the night fell down without any assault. And making a great noise with the fall, fear fell upon the whole army; who suspecting that it came to passe by some strata-geme wrought by the Jews, every one ran and armed himselfe, and so there was a great tumult in the army: and for that no man could tell what the matter was, a long time, they stood as it were all amazed, every one asking his fellow what had hapned. And seeing no enemies come, they began to feare some treason amongst themselves; and so were in a great feare they knew not wherefore, till such time as *Titus* understanding the matter, caused the truth thereof to be presently proclaimed thorowout the camp; and so the tumult (although with much adoe) was appeased.

The



**A** The Jews valiantly bearing and induring all other dangers, were sore troubled by reason of these towers which *Titus* had erected; for they were slain and wounded from thence with small engine shot, darts and arrows; neither could they build themselves any so high, nor was there any hope to destroy them: for neither could they be thrown down for their weight, nor fired, because they were covered with yron: and so they flying out of the reach of the shot, did not seek to hinder the ram from battering their wals; which never ceasing, at last prevailed somewhat. So the great ram, which the Jews called *Nicon*, because it overcame all, at last battered the wall; and the Jews being weary with fighting, for that they had watched all the night before, for sloth, or else because they perswaded themselves that the wall was superfluous, they having two more beside it, they all forsook their quarters, and retired themselves unto the second wall; and the Romanes entred the first, that the ram called *Nicon* had battered. Then the Romanes that had passed and entred the first wall, went and opened the gates and let in the whole army. Having thus gotten the wall the seventh day of May, they destroyed the greatest part thereof; and also the North side of the city which before *Cestius* had wasted.

The year of the world, 4034. after Christs Nativité, 72.

*Nicon*, that is to say Victor, the Romanes great ram.

The Romanes get the first wall.

*Titus* removed his campe from thence, and went unto the place called the *Assyrians* campe, and seized upon all between that and *Cedron*; and being without the shot of an arrow from the second wall, he began again to assault it. Then the Jews dividing the wall betwixt them to defend each others part, they resisted most valiantly. And *John* and his partakers defended all *Antonia*, and the North part of the Temple from *Alexanders* tombe: and *Simon* defended all from *Johns* tombe unto the gate by the tower *Hippicos*. And many times issuing out at the gates they fought hand to hand with the enemy, being alwaies repulsed by the discipline of the Romanes, onely for want of knowledge in warlike affairs; and still in all fights upon the wall they got the best: for the Romanes were assisted by fortune and knowledge, and the Jews with desperate boldnesse which came of fear; for they are of stout courage in adversitie. Moreover, the Jews were moved to fight, in hope that way to save their own lives: and the Romanes to get a speedy conquest. Neither party was weary, neither did they ever cease from assaulting one another: all the day long the Jews in whole companies made excursions against the Romanes, and they omitted no kinde of fight, beginning at Sun-rise, and continuing all night long, farre more terrible to them both then in all the day before: the Jews feared lest that the Romanes should get the wall; and the Romanes likewise misdreaded that the Jews should invade their campe. Thus still all night long being armed, early in the morning they were prepared again to fight. The Jews did one strive with another who should undergo the most danger, and so deserve his Captains favour. *Simons* followers did greatly reverence and fear him, insomuch as if he should have commanded any of them to have killed himself, he would presently have done it. The Romanes were encouraged to fight, by their wont and custome in getting the victory, and that they were not wont to be overcome: again, their frequent and daily warres and continuall exercises, and large dominions gave the like courage, and especially *Titus* their Generall still present in all their affairs greatly stirred them forward: for every one thought it a hainous crime to be a coward in the presence of such a Captain as *Cesar* was. *Cesar* himselfe beholding and

The Jews conflict with the Romanes, The Jews boldnesse.

**C** looking on, who also was a witnesse of their deeds that behaved themselves valiantly, would reward every man for his valour: beside that, it was advantage to be easily known unto the Prince for a valiant man: so that many of them shewed that their alacritie was farre greater then their strength. At this time *Longinus* one of the horsemen coming out of the *Romane* army, pressed into the midst of the Jews forces, and casting them down that stood in his way, by this violence he slew two of the strongest of the enemies amongst them, striking one of them over the face, and slaying the other with his own dart he took from him: who for this deed was greatly honoured, having broken thorow a strong army of the Jews, that were placed before the wals, and cast darts at him on either side. Many of the Romanes by this his example were inticed to do the like. The Jews now regarded not what they suffered, but onely devised which way to harme their enemy; nothing esteeming death, so that they might kill some one of the Romanes. But *Titus* had as much care to preserve his souldiers, as he had to get the victory; affirming these rash assaults to proceed of desperation: and that onely was to be accounted for vertue, when one did warily not indanger himself to achieve any worthy action, and willed them rather to shew themselves men where there was no danger.

The custome of the Romanes to conquer.

*Longinus* breaketh into the midst of the Jews army and disturbeth it.

**E** looking on, who also was a witnesse of their deeds that behaved themselves valiantly, would reward every man for his valour: beside that, it was advantage to be easily known unto the Prince for a valiant man: so that many of them shewed that their alacritie was farre greater then their strength. At this time *Longinus* one of the horsemen coming out of the *Romane* army, pressed into the midst of the Jews forces, and casting them down that stood in his way, by this violence he slew two of the strongest of the enemies amongst them, striking one of them over the face, and slaying the other with his own dart he took from him: who for this deed was greatly honoured, having broken thorow a strong army of the Jews, that were placed before the wals, and cast darts at him on either side. Many of the Romanes by this his example were inticed to do the like. The Jews now regarded not what they suffered, but onely devised which way to harme their enemy; nothing esteeming death, so that they might kill some one of the Romanes. But *Titus* had as much care to preserve his souldiers, as he had to get the victory; affirming these rash assaults to proceed of desperation: and that onely was to be accounted for vertue, when one did warily not indanger himself to achieve any worthy action, and willed them rather to shew themselves men where there was no danger.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Castor a subtil  
and politike  
Jew.



Hen *Titus* commanded the ram to be set up against the tower on the North part of the Citie, wherein a craftie and politike Jew accompanied with ten men had hid himself, all the rest being fled: this Jew was named *Castor*. These men having lien still a while there in their armour, at last being afraid, and the Tower beginning to shake, they start up: and *Castor* stretching forth his hand, did as it were humbly crave favour at *Cæsars* hands, and with a lamentable voice besought him to spare him. *Titus* seeing the mans simplicitie, as he thought, and perswading himself that the Jews did now repent them of their enterprize, he caused the ram to cease from battery, and the archers to hold their hands; and withall permitted *Castor* to speak his pleasure. *Castor* said, that he desired to come and make a league of peace. And *Titus* answered, that he would grant it, if so be all the rest would do so likewise; and that he would presently confirme a league of peace between him and the city. Five of *Castors* fellows seemed to be willing, and to request the like; but the other five counterfaieted to withstand them, crying out aloud, that they would never be slaves to the Romanes, seeing they might die in libertie. Whilest *Castor* and his fellows were debating the matter, the battery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him whilest the battery ceased, to deliberate what was expedient to be done in this necessitie: for he a while would deceive the Roman Emperour, and hold him in suspense. And in the mean time he seemed to exhort his companions that denied to embrace the kinde offer of *Titus*: and they as it were angry hereat, drew their swords and stroke upon their corslets; and they so stricken seemed to fall down, as though they had been slain. *Titus* and his souldiers were amazed at this their obstinacy; for being on the lower ground, they could not well perceive what was done: and so they wondred at their desperation, and also pitied their calamity. At this time one strook *Castor* in the buttock with a dart, and *Castor* pulling it out of his flesh, shewed it unto the Emperour: and complained of it, as being injured. *Titus* presently with sharpe words corrected him that shot it, and forthwith would have sent *Ioseph* to promise *Castor* pardon and peace. But *Ioseph* denied to go, affirming that *Castor* onely dissembled, and so hindred; his friends that would have gone. At last one *Aeneas*, who had fled unto the Romanes, offered himself to go. *Castor* invited him, as though he would give him something in token of his true meaning. Then *Aeneas* opened the skirt of his garment, thinking *Castor* would have cast him down something of worth: and when he came underneath the tower, *Castor* took a great stone and threw it down upon him; yet hurt him not, because he was aware of it, and avoided the stone, but it wounded another souldier standing by. Then *Cæsar* considering this deceit, began to think that piety & mercy in wars was hurtful, and that cruelty was not so easily deceived; and so being very angry at this deceit, he caused the wall to be beaten with the ram more then before. *Castor* and his fellows perceiving the tower to shake; they set it on fire, and so passed thorow the flame, and conveyed themselves into a mine of the tower; so that again the Romanes admired their courage, thinking that they had burned themselves.

Mercy in wars  
hurtfull.

*Titus* taketh  
the second  
wall.

*Titus* assaulting the wall on his part, took it five daies after that he had taken the first; and causing the Jews to fly from thence, he accompanied with a thousand chosen men about him, entred in where the woolmen, and coppersmiths, and marchant-tailors dwelt, which place was the new city, having onely narrow and streight waies to go unto the wall. And had he presently beaten down a great part of the wall, or according to the laws of arms destroyed what he had gotten, he had obtained the victory without any losse on his side. Yet now hoping the Jews would yeeld, seeing that if he pleased he might take them by force, he gave the more ample and easie passage to retire: for he did not think that they whose good he fought, would have been traitors unto him.

#### CHAP. X.

How the Romanes did twice take the second wall.

When *Titus* was entred the city, he suffered none of them that were taken, to be slain, nor the houses to be burned, but permitted the seditious (if they were so minded) to fight, and that without the prejudice of the people: and also promised the people to restore unto them all their goods. For many besought him to spare the City for them; and the Temple



**A** Temple for the citie. The people were glad hereof: and many of the warlike Jews thought the humanity of *Titus* to proceed from cowardize; and judged that *Titus*, for that he despaired to winne the rest of the city, did now coward-like propound these conditions. They likewise threatned all the people, that whosoever should speak one word concerning peace and yeelding unto the Romanes, should presently die: and some of them did resist the Romanes from out of their houses, & others in the narrow waies: and others going out at the the higher gates, began a battell; wherewith the watch-men being fore troubled, fled from wall, and forsaking the towers, they retired themselves into their camp. The Romane souldiers within the city cryed out, because they were inclosed with enemies, the gates being shut, and assaulted without, by those who apprehended their companions to be in great danger. The number of the Jews encreasing, and prevailing, for that they knew the waies and turnings of the streets, many of the Romanes were slain, and violently born down, when they offered to resist in that necessitie: for a multitude together could not flye, by reason of the narrownesse of the streets; that went unto the wall: and all that entred into the city had been slain, had not *Titus* succoured them. For placing at the beginning of every street archers, and himselfe being where most need was, he so did drive away the Jews with darts and arrows: and with him *Domitius Sabinus*, who in that fight was proved a stout warriour; who so long continued beating the Jews with arrows, till all the souldiers were escaped away.

The year of the world, 4034, after Christs Nativitie, 72.

They interpret warlike *Titus* humanity for cowardize. The Romanes are driven out by the Jews.

Thus the Romanes having got the second wall, were beaten from it again: And the citizens fit for war, were hereat encouraged, and were drunken with this good fortune, thinking that now the Romanes durst no more offer to come into the citie, and that they could not be overcome, if they did arme themselves to fight. For God, because of their iniquity had darkened their understanding, so that they never considered that the Romane forces were far greater then they that were overcome, nor the famine that presently ensued: for as yet they lived upon the destruction of the people, and drank the bloud of a citie: but the good did even now suffer famine, and many of them had already perished for want of food: yet the seditious did rejoyce at the death of the Citizens, as though thereby they were eased of a great burthen, onely desiring their lives that bare rebellious mindes, and would joyne with them against the Romanes, rejoycing at the death of the rest, as free from a heavy clogge: and this was the affection they bare unto their Citizens. And so they armed themselves and resisted the Romanes, who now again did attempt to enter the breach: and they threw down stones and part of the wall upon them as they came up, and so drave them back again, and valiantly resisted them for three dayes. But the fourth day they were not able to withstand *Titus* his assault, but were forced to retire, as before: and he having gotten the wall, destroyed all the North part thereof, and placed a garrison in the towers and fortresses of the South part.

The Jews courage encreaseth.

The people in want, and many die for hunger.

*Titus* once more getteth the second wall.

## CHAP. XI.

*Of the mounts raised to batter the third wall: and a long Oration of JOSEPHUS to perswade the people to yeeld: and of the famine in the Citie.*

**T**ITUS now determined to batter the third wall, and he thought to continue the siege but a short time: and that it was convenient to give the seditious some time to bethink themselves, to see if that either by the taking of the second wall, or terrified with famine, they would repent. For now there were no more preys for them left in the city, and he lay before the wals thereof, even as he desired. And the time being come, that every souldier should receive victuals and provision for himselfe, *Titus* caused them to be led every one in order into a place, where the Jews in the city might presently behold them, and caused his captains to distribute money to every one: and the souldiers (as their custome is) all armed, and drawing their swords out of their sheathes, marched along, the horsemen leading their horses gallantly adorned, and a great part of the suburbs glistered with gold and silver. This spectacle was spectfull to their own souldiers, and terrible to the Jews: for all the old wals, and the North part of the city, and many houses were filled with the multitude of them, who came to view this sight: and there was no part of the city that was not filled with people to see and behold it. And fear came upon the very boldest amongst all the Jews, seeing both the Romanes armour and their order: and perhaps that shew would have caused the seditious people to have relented, had they not despaired to have found mercy and pardon at the Romanes hands for their offences committed

*Titus* surceaing the siege, commandeth money to be distributed to all his souldiers.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Destinie had  
decreed that  
the innocent  
should perish  
with the no-  
cent, and the  
city with the  
seditious.  
The Romanes  
in their labour  
are hindered by  
the Jews.

Titus bountie  
towards the  
Jews.

Josephs Ora-  
tion to the  
Jews.

Fortune and  
God for the  
Romanes.

Famine in the  
Citie.

committed; and so they thought it better presently to be slain in warres, then to be put to death shamefully, if they desisted from fight. Destinie also hindred this, whereby it was decreed that the innocent should perish with the wicked, and the city with the seditious, and for foure daies space they distributing necessities unto the souldiers; and on the fifth day *Titus* perceiving that for ought he could do, the Jews were still obstinate, he divided his army into two parts, and about *Iohans* tombe he began to raise mounts, and against Antonia, hoping that waies to take the higher part of the city, and by Antonia to seize the Temple; which except he could effect, he could not safely take the Citie: and against either of these places he raised two mounts, every legion making one. The Jews and *Simons* followers did hinder the work that was begun before *Iohans* tombe, and *Iohn* likewise with a great number of the Zealous hindred them that made the mounts over against Antonia: who not onely did fight with the advantage of the higher ground, but also had now learned the use of engines: for continuall use by little and little made them skilfull, and they had 300. engines called Balistae: and 40. engines to cast stones, wherewith they greatly annoyed the Romanes, and hindred them from their work.

*Titus*, foreknowing that fortune would favour him, and that the city was like to perish, hastened to take it, never ceasing to perswade the Jews to yeeld: and with his deeds he joyned counsell. For he knew that many times words prevaile more then violence of arms, and exhorted them to save themselves, and yeeld the city unto him: and told them of *Ioseph*, how that he should make a speech unto them in their own language, for he hoped that they would heare their own countreyman. Then *Ioseph*, going about the city without the danger of shot, cried onely unto them to spare themselves, the city, the Temple, the people, and not become more hard-hearted unto them then strangers were. For the Romanes did reverence the holy places, notwithstanding they had no society or portion in them; and how even till this day they had abstained from violating them: and they who were nourisht with them, might onely save them, did wilfully cause their destruction: and bad them consider that their strongest wals were battered down; and onely now the weaker remaining unbattered, he willed them to consider, how they were not able to withstand the Romanes forces. And that it was no news to the Jews, nor strange, to be subject unto the Romanes. For although it be a good and commendable thing, to fight for liberty, yet that was to be done in the beginning: for he that was once subject, and would rebell, having a long time lived under the obedience of the Romanes, seemed rather to be desirous of a shamefull death then a lover of libertie. Moreover, that they should disdain to be subject unto base people, and not unto them whom the whole world obeyed. For (said he) what place have not the Romanes that may be inhabited? Nay themselves might perceive how fortune did still favour them: and that God who guided the Empire to be placed in all parts, was now in Italy. Also that even by the law of nature, as well by the example of beasts as men, we are taught to give place unto them that are stronger then our selves, and be contented that they should get the victory that are valiantest in arms. And this (quoth he) was the cause that your ancestors, who were farre more strong and politik then you, and had better means to resist, yet did they submit themselves unto the Romanes: which if God had not been pleased withall, he would never have permitted them to have done. And how could they hope to resist, seeing the city was as it were already taken? And that the citizens supposing their wals were whole, yet were they all destroyed. For the Romanes well knew what famine was amongst them, and how it did every day waste the people, and would also in short time destroy the warriours amongst them. For suppose that the Romanes would cease, and not besiege the citie, nor offer with drawn swords to assault it: yet is there a civill warre within the citie, which the Jews cannot overcome or avert, it every day increasing: except they would also fight against hunger, and and they alone overcome adverse fortune. Further, he added, that it was best, before intolerable calamities befell them, to change their opinion, and whilest they have time, to be counselled by good advice; and that the Romanes would not punish them for that which was already past, except they persisted obstinate even unto the end. For they are (quoth he) kind, courteous, and gentle to their subjects, and doe preferre their commodity before revenge. And they thought it advantage to have the City, and the countrey inhabited; therefore the Emperour would make a league of peace with them: but if he took the Citie by force, he would not spare one, especially seeing that they were willed by him to save themselves, and yet in their greatest necessitie refused to obey him. Likewise he told them that the third wall would also be taken very shortly, as well they might perceive by the two wals: and suppose that the city was inexpugnable, yet the famine would cause it to be yeelded into the Romanes hands in despite of them.

As



- A** As *Ioseph* did thus advise them, many standing upon the wals did raile against him, many upbraided him, and others shot at him. *Ioseph* seeing he could not avert them from their imminent calamities, recounted unto them all their own Histories making for his purpose. O wretches (quoth he) and ungratefull to them that help you! you fight against the Romanes, and beare armes against them, as though this way you had conquered some others that came, as they now do, against you. When doth God the maker of all things deny help unto us if we be oppressed? Will you not remember your selves? For what cause did you enterprize these warres, and how great a friend and asister of yours do you daily offend? Do ye not remember the miraculous works of your ancestors, and this holy place, and how in times past it was by the enemies destroyed? but I quake and tremble to recount the works of God to such unworthy hearers: yet harken, that you may know that you do not onely resist the Romanes, but also God himself. *Nechias* at that time King of Egypt, who also was called *Pharao*, came, and with an infinite army took away *Queen Seta*, the mother of our nation. And what did our first father *Abraham* in this case? Did he with weapons and armes revenge this injury? having under his command three hundred and eighteen Captains, and under them an infinite multitude? Or did he rather desist from warre, perceiving God not to accompany him? wherefore lifting up pure and undefiled hands towards this holy place, which now you have defiled and profaned, he chose God an invincible helper to aid him. And was not the Queen the second night after sent home againe unto him, untouched? And the Egyptian adoring this holy place, which ye have polluted with murders of your own nation, and trembling at the visions he saw in the night time, fled, rewarding the Hebrews with gold and silver, whom he perceived to be so beloved of God. Shall I recount unto you the going of our ancestors into Egypt? who having for four hundred yeeres been slaves unto the Egyptian Tyrants and Kings, and able to have revenged themselves by force of arms, yet did they rather expect and stay Gods leisure. Who knoweth not, that then Egypt in revenge of the Hebrews, was filled with all kindes of serpents, and infected with all diseases, and the earth became so barren, that Nilus waxed dry, and the ten plagues followed one another without ceasing, whereby our ancestors were safely delivered without any blood-shed: for God conducted them, as willing to reserve them for his Priests?
- D** When the Assyrians had taken away from us the holy Ark, did not *Palestina* and *Dagon* repent that fact? did not all the nation of them that took it, weep and lament therefore? For their privie parts being putrified, their bowels and the meat they did eat ranne out there; and so with unclean hands they were forced to bring it back again, with cymbals and trumpets: thereby to make satisfaction for their offence. It was God that did this for our ancestors, because that they laying their arms aside, wholly resigned themselves to his pleasure. Was *Senacherib* King of Assyria, coming with all his power out of Asia, and incamping himself before this City, overcome by humane force? Did not our ancestors leaving arms, flie to prayers, and by an Angel God in one night destroyed an infinite army? And the next day the Assyrian rising, found a hundred fourscore and five thousand of his men dead, and so fled with the rest from the Hebrews being unarmed, and not pursuing him? You know also, that
- E** in the captivitie of Babylon, where the people lived the space of seventy yeeres, they got not their liberty, till such time as God put in *Cyrus* heart to suffer them to go into their own country. Who still assisting them, they again as the Priests in old time were wont, did serve and reverence their helper. In brief, our ancestors did never atchieve any great matter by force of arms, neither did they leave any thing undone, wherein they expected Gods help, but still remaining quiet at home, they overcame their enemies through his providence: and when they did fight after their own wils, they alwaies failed of their expectation. For when *Zedechias* our King, contrary to the admonition of the Prophet *Ieremy*, did go forth, and fight with the King of Babylon then besieging the citie, both he and all his were taken, and this city destroyed. Yet consider how far your captains are inferiour unto that King, and your selves unto the people of those times. For *Ieremy* crying up and down the city, and saying that God was offended at their iniquity, and that except they did yeeld the same, it should be taken by force, yet did not the King nor any of the people lay hands upon him. And you (that I may omit your iniquity, done within the city, which though I would I could not sufficiently discipher) do attempt to kill me, and using railing speeches against me, who once gave you wholsome counsell for your good; onely for that I put you in minde of your sins, you not enduring to heare of that which you daily commit. This same befided also when *Antiochus* surnamed *Epiphanes* besieged the city, God being highly displeased at our ancestors, who going out in armes against him were all slaine, the towne spoiled, and this holy place for three yeeres and six moneths made desolate. What should I shew unto you any more examples?

The year of the world, 4034, after Christs nativity, 720.

The Emperor shiveth to be at peace with the Romanes. *Ioseph* rippeth up the ancient histories, and some forraire. *Nechias*, a king of Egypt.

The Hebrews under the tyranny of Egypt four hundred yeeres.

The sacred Ark taken away by the Assyrians, and restored to the Jews.

*Senacherib* king of Assur.

The captivity of Babylon.

The destruction of Jerusalem by the king of Babylon.

*Iosephs* bitter invective against them.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

The Jews fins  
against the  
laws.

The Romanes  
use the same  
manner of over-  
throw against  
the Jews, as the  
Assyrians did.

God knoweth  
when to re-  
venge.

The fountains  
that before-  
time were dry,  
now flow to  
Titus.

God is wont  
to shew mercy  
to those who  
confesse and  
be penitent.

examples? Who first incited the Romanes themselves against the Jews? Was it not the impietie of our own countrey men that did it? Whence began our bondage at that time? Did it not proceed from the sedition of our ancestors, when the furie of *Aristobulus* and *Hircanus* brought *Pompey* into our citie: and so God subdued them unto the Romanes, being now unworthy of liberty? And at length for three moneths space having endured a siege, being not so great offenders as you are, and better able to abide the siege then you, yet did they yeeld themselves. Are we ignorant of the end of *Antigonus*, the sonne of *Aristobulus*; who invading the Kingdome, brought our nation againe into subjection; God so laying this bondage upon them, for that he was moved at the iniquitie of our nation? and *Herod* the sonne of *Antipater*, brought *Sosius* and the Romane army, and besieged the city round six moneths space: and at last, for the greatnesse of our iniquitie was taken and punished for their offences, and the citie sacked by the enemies. So you evidently see that our nation did never prevaile by force of armes. And assure your selves that the Citie will be taken by this siege. It is meet therefore that you who keep this holy place, wholly commit your selves to Gods will and pleasure, and then feare not the forces of the enemies, when by reason of your piety, you are assured of Gods help and succour. But what one parcell of Gods Law have you observed? Nay, what mischief have you left undone, that he detested not? How farre greater is your impietie then theirs, that did suddenly perish for their finnes? For you making small account of secret fins, to wit, stealing, deceit, and adulteries, do violently take away mens goods by open force, and murder whom ye please, and have devised new wayes to sinne. Moreover, you have made the holy Temple a place of all these your impieties; and the seat that the Romanes did adore, is by your own nation polluted: much derogating from the honour of our religion by your impious facts. Last of al, you hope of his help whom you have so hainously offended. Truly you are very just people and obedient, and with pure hands you ask help of God. Did our King thus pray unto God, when he obtained that in one night so many of the Assyrians should be destroyed? Or do the Romanes commit such impiety as the Assyrians did, that you may hope of the like revenge against them? for he having received a piece of money to save the city, did, not regarding his oath, seek to destroy the same. The Romanes do onely request the tribute that our ancestors were wont to pay unto them: which if they have, they will never destroy the Citie, nor touch our holy things. They will also permit you to enjoy freely your families and possessions, and suffer our laws to remain inviolate. It is altogether madnesse for you to hope that God will so punish just men, as he did sinners and impious persons, who knoweth to punish at his pleasure. To be short, he destroyed the Assyrians the first night, that they encamped before the Citie. And if he purposed also to deliver you, and punish the Romanes, he would then have done it, when *Pompey* and *Sosius* came against the Citie, or when *Vespasian* wasted Galilee, or lastly now, when *Titus* came to assault it. But neither *Pompey* nor *Sosius* suffered any harm, yet both of them took the Citie. *Vespasian* so gained by warring against us, that he hath hereby got the whole Empire. And the fountains which before gave you no water, yeeld it to *Titus* in great abundance. You know that before his coming, the fountains without the citie and Siloa were so dried up, that water was sold by measure: yet now they flow so plentifully, that they do not onely serve all their army, and their cattell also, but besides that, do water all the gardens about. What this wonder foretelleth, you have already experience, when the King of Babylon came with his army and destroyed the Citie: who took it and fired it and the Temple, notwithstanding that (as I am perswaded) the Jews of that time were nothing so wicked as you are. Wherefore I think that God hath forsaken this holy place, and is now gone to them that do besiege you. Will not a good man flie a wicked house, and hate the impious that dwell therein? And do you then think that God will abide your impietie, who beholderth all secrets, and knoweth all things that are hid? But what is secret amongst you? Or what do you seek to hide? Nay, what do you that your enemies do not know? All your iniquities are disclosed to all men: and you every day strive one with another who shall be most impious. And you do as greatly labour to shew your selves vicious, as others do to shew themselves vertuous. Yet for all this, there is time to amend, and Gods wrath will be appeased, if ye acknowledge your finnes, and be penitent for your offences. Cease from arms, be ashamed of your countrey now ruined through your own means. Turn your eyes and behold the beauty of the place, whose ruin you seek. How brave a City, how gorgeous a Temple, how rich with the gifts of all nations? Who would fire these? Who would desire the ruin of these? Or what is there in the world that better deserveth to be preserved then these? O hard-hearted people, and more blockish then stones! If you do not pitie these, yet let your families move you; every one of you look upon your children, wives and parents, who shall all presently be consumed, either with



**A** with sword or famine. I know that together with you shall perish my family, and wife, and house, which sometime were of no small account: And perhaps some of you do think me therefore to speak this unto you; but kill them, and take my blood for recompence of your welfare and lives: I my self am also prepared to die, if after my death you would remember your selves.

The year of the world, 4014, after Christs nativity. 72.

Josephs love and constancie towards his country.

The people flye with their money.

A wonderful famine in the Citie.

The argument of store of meat.

A miserable kind of living, and a spectacle of great compassion.

The souldiers enter the houses, and take the meat unchewed out of the Citizens mouthes.

*Joseph* crying thus unto them with teares trickling down his cheekes, the seditious were nothing moved, but told him that it was not safety for them to yeeld. But the people were perswaded to flye: and some selling their possessions and that they had for small prices, they did swallow down the gold, for fear the theeues should take it from them. And so when they had escaped unto the Romanes, they emptying their bellies found it againe, and so had money to buy them necessities. *Titus* also permitted many to go away, whithersoever they pleased: which thing caused divers to flie, seeing that thereby they were delivered out of their calamitie, which in the Citie they abode, and were not forced to serve the Romanes. But *Iohn* and *Simon* were as diligent to stop the wayes, lest the Citizens should escape, as they did hinder the Romanes from entering into the Citie: so that whosoever did but give any suspicion of flight, he was presently by them put to death. The richer sort, whether they stayed or fled, were slain for their wealth and possessions. The famine of the citie, and the desperation of the theeves both increased a like, every day more and more, so that now there was no more corne found. Wherefore the seditious persons brake into the houses, and searched every corner for to finde corne, and if after their search they found any, then they did beat the owners for denying it at the first: and if they found none, they tortured the householders, as having more cunningly hidden it. And whosoever was yet strong of body, and well liking, him they presently kild, for hereby they deemed him to have store of food, or else he should not have bin in so good plight of body as he was. And they that were pined with famine, were by these barbarous seditious people slaine, who esteemed it no offence to kill them, who would shortly after die though they were left alive. Many both rich and poore secretly exchanged all that they had for one bushell of corne, and presently shutting themselves in the secretest roome of their house, some of them did eate the corne as it was, unground: others made bread thereof as necessitie and feare required. No man in the whole citie fate down to eate his meat on a table, but greedily taking it not boyled from the fire, they even raw as it was did eat it.

Most miserable was this maner of living, and a spectacle which none without teares was able to behold, for the strongest still got the most, and the weakest bewailed their misery: for now famine was the greatest calamitie they indured. And nothing doth arme men more then shame: for during this famine, no reverence was had towards any man: for wives took the meat even out of their husband mouthes, and children from their parents, and mothers even from their infants, which was the most lamentable thing of all. No body had now any compassion, neither did they spare their dearest infants, but suffered them to perish even in their armes, taking from them the very drops of life. Yet could they not eat thus in such secrecy, but presently some came to take away from them that whereon they fed. For if in any place they saw any doore shut, presently hereupon they conjectured that they in the house were eating meat, and forthwith breaking downe the doores they came in; and taking them by the throat, they took the meat already chewed, and ready to be swallowed down. The old men were driven away, and not permitted to keep and defend their food from being taken from them: the women were drawne up and down by the haire of the head, for that they hid betweene their hands some part of their meat, and would not forgo it. No pitie was now remaining, neither to old age nor infancy, but they took young babes eating, their mouth full of meat, and not permitting it to be taken out of their mouths, and threw them against the ground. Now if any one had prevented these theeves, and eaten their meat before they could come at them, then they were more cruell; and the other so much more tyrannously handled, as having committed some greater offence against them. They also devised most barbarous and cruell torments to extort food from others: for they thrust sticks or such like into the cavities of mens yards and sharp thornie rods into their fundaments: and it is abominable to heare what the people endured to make them confesse one loaf of bread, or one handfull of corn which they had hidden.

These miscreants did not yet for all this feel either hunger or thirst: for then these their impieties had been more tolerable, but they did it onely to exercise their crueltie, preparing fix dayes food for themselves aforehand. Wherefore meeting such as had escaped the Romane watch in the night, and gone into the fields to gather weeds or herbs, when they again came into the Citie, and thought they had now escaped the danger of their enemies, they there took



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

The honoura-  
ble and rich  
are drawne  
before the ty-  
rants.

The dissensi-  
on betweene  
John and Si-  
mon was for  
rule, their  
concord was  
in wickednesse.

took from them the herbs they had gotten with the hazard of their lives, denying to give them any small part of that for which they had undergone such danger: and they required them for Gods sake to do it; yea, they thought it a benefit, if being thus robbed and spoyle, they did not also perish by the swords of these miscreants. These calamities the baser sort of people endured at the hands of the common souldiers: but the Nobles and chief men of the city were led unto the tyrants, and accused before them of betraying the Citie unto the Romanes; and so by some forged treason or other put to death. And many times their suborned accusers would testifie against them, that they purposed to flye unto the Romanes. And those that *Simon* robbed, he sent unto *Iohn*; and those that *Iohn* spoyle, he sent unto *Simon*: and so they did as it were one drinke unto another the blood of the people, and divide their dead carcasses between them; insomuch that they disagreed onely for their desire of rule and domination: but both conspired to do mischief and commit iniquitie. For he that did not give to the other part of that which by crueltie he had extorted from the miserable Citizens, was accounted impious: and he that received not part, did now grieve as sustaining losse, in not having a share in crueltie and impietie.

I am not able to recount all their iniquities: but briefly, I thinke that never any Citie endured the like, nor never any people since the memory of men were so cruell and barbarous: and finally, to the intent that their impiety unto strangers might seeme the lesse, they spake evill of the nation of the Hebrews, and cursed them, and openly confessed themselves to be slaves, people of divers countries, united together in wickednesse, bastards and abortives of their nation. They overthrew the Citie, and forced the Romanes (though against their wils) to accept of this sorrowfull and heavy victory, and almost drew the fire into the Temple, as though it stayed from it too long. Neither did they weep or lament, when they saw the higher part of the Citie on fire; but many among the Romanes did with sorrow behold that sight which we will speak of heereafter, where we will describe the event of that businesse.

## CHAP. XII.

*Of the Jews that were crucified, and the Rampiers burnt.*



HE mounts and rampiers that *Titus* built, did greatly advantage him: and although his souldiers endured some losse by the Jews who were upon the wall, yet he sent part of his horsemen, and commanded them to lay wait for the Jews that came out of the citie into the vallies to fetch food: and amongst them were also some fighting men. For now that which they could rob and take from the Citizens, was not sufficient for all of them: yet the greater part of them were poore people, who durst not flye unto the Romanes, for feare that some harme should thereupon betide their dearest friend, not induring to leave them behinde to be murdered by the theeves. Famine did now embolden them to go forth of the Citie; and now it onely remained for them to go forth privily, and be taken by the enemies. And being taken, necessitie forced them to fight for feare of torments; for they now thought it too late to request mercy: after the fight, they were beaten and tortured all waies possible, and then crucified before the citie wals. *Titus* deemed this calamitie most miserable: for every day 500. Jews and sometime more were taken; and yet did he not thinke it expedient to dismisse so great a multitude, nor to keep them who would be as a guard of guards. But the principall point for which he did not hinder this, was, that by this spectacle he might terrifie the Jews, and make them feare to suffer the like, except they did quickly render themselves and the Citie unto him. Wherefore the souldiers for a hatred which they conceived against our nation, crucified all they tooke, one after one fashion, and another after another, in derision. And the multitude of the captives was now so great, that there remained no more space to set crosses in, nor any more crosses to crucifie bodies upon. But the seditious Jews within the citie were so farre from relenting by this massacre, that rather their hearts were hereby more hardned; so that herewith they terrified the rest of the multitude: for the carryed the kindred of them that had fled unto the Romanes to the wals, and bade them behold how those were used that fled unto the Romanes: the same sight they also shewed unto them that desired peace; affirming that they whom the Romanes had so used, were those that fled unto them for succour, and not captives by them taken. This terrified many who desired to flye unto the Romanes, from effecting their desire, till such time as the truth hereof was known. Yet some presently went boldly unto the Romanes, as it were intending to suffer death and torment at their hands, accounting that death coming unto them by their enemies hands, was farre more tolerable then the famine they endured.

Here

The poore  
peoples mi-  
sery.

*Titus* cruci-  
fied many  
Jews before  
the walles.

The Jews  
carryed the  
kindred of  
those that  
were fled out  
of the Citie  
to the Romanes,  
and shewed  
them the tor-  
tures they  
suffered.



**A** Hereupon *Titus* cut off many of the captives hands, and so sent them into the Citie unto *Simon* and *Iohn*, that their calamitie might testifie them to be captives, and not such as had fled and yeelded unto the Romanes, willing to admonish them at least now to yeeld, and not compell him to destroy the Citie: telling that in so doing, even now at the last they should save their own lives, countrey, and Temple, which had not the like in all the world: and he continually went about the rampiers hastening the workmen in their businesse, as though he presently meant to effect that in deeds, which in words he had spoken. The Jews that stood upon the wals, cursed both him and his father, reviling them, and affirming that they condemned death, and that they did chuse rather to die then to become bond slaves: and that whilest life lasted, they would as much as lay in them harm the Romanes, neither having

The year of the world, 4534, after Christs nativity, 72.

The Jews both curse Caesar and his father.

**B** care of the selves nor of their countrey; which *Caesar* sent them word were both presently to perish. Moreover, they said, that the whole world was a Temple dedicated to God, farre more excellent then that of theirs, which notwithstanding should be conserved by him that dwelt in it; whose help they also enjoying, would deride all his threatnings, which could not come to passe, God being the end of all. And thus opprobriously they exclaimed against the Romanes.

At this time arrived also *Antiochus Epiphanes*, and with him many armed men; and beside them, guarded with a company called the Macedonians, who were of like age; and little older then young men, in their youth all trained up in arms, and armed after the Macedonian maner, whereof also they took their name: yet for the most part not able to answer the

**C** expectation that men had of the Macedonians. For the King of Comagene was the most fortunate and happie of all Kings that were subject unto the Romane Empire, till such time as he felt the frown of Fortune: who in his aged yeers shewed that none ought to be accounted happy before his death: he yet flourishing, his son (said he) marvelled that the Romanes did delay so long to assault the City, and enter the battered wals (for this young man was a fine warriour, and of exceeding strength, to the which he trusted too much, so that he did many things rashly.) *Titus* hereat smiled, and answered, that that was a labour not onely for the Romanes, but for all in common. After he had said thus, presently this young man *Antiochus*, as he was accompanied with his Macedonians, assaulted the wall, and himself with his strength and dexterity avoided the darts of the Jews, and cast his darts at them: but all

The insolence of Antiochus, and the soldiers.

**D** his young men (onely a few excepted) were there slain: for ashamed of their boasting speeches, they continued longer in fight then it was expedient for them: at last, many being wounded retired themselves, now perceiving that the Macedonians to winne a victory had need of *Alexanders* fortune. The Romanes the twelfth day of May, began to build their rampiers: and labouring full seventeen whole dayes, with much ado they ended them the nine and twentieth day of the said moneth. For they builded four most huge rampiers, one of them over against Antonia, which was builded by the fifth legion opposite to the midst of the Struthian waters: another was builded by the twelfth legion, twenty cubits distant from the other. But the tenth legion, which was of more account then the two former, erected a mount opposite to the pond called Amygdalon on the North side: and the fifteenth legion

The Romanes in seventeen dayes build four huge bulwarks.

**E** made the fourth, thirty cubits distant from the other, over against the monument of the high Priest *Iohn*.

The mounts being thus finished, *Iohn* undermined that which was over against Antonia, and underpropped it with posts of wood, and filling the myne with wood, bitumen and pitch, he fired it: so the posts that held it up being burnt, the myne fell, and the mount also with a hideous noise fell into it: and first of all there arose a great smoak and dust, for the mynes did cover the flame; at last the fire having consumed the matter that covered it, the flame clearly appeared. The Romanes at this sudden and unexpected exploit were amazed, being grieved at it: so that thereby those who before made account of the victory, as though it had been theirs already, began to despair. Two dayes after, *Simon* and his associates did set upon the other rampiers: for thereon were planted Rammes, wherewith the Romanes began to beat the wals. Amongst the rest, a certain man named *Tephais* of Garsus a citie of Galilee, and *Megassarus*, one of *Queen Mariammes* servants, and with them one of Adiabena the sonne of *Nabateus*, who for his fortune was named *Agiras*, which signified lame: these three taking fire-brands, ranne unto the Engines, and there was none found in all the Romane army more valiant then these men, nor more terrible: for they ran amidst the throng of their enemies so boldly, as though they had gone amongst their friends, and never made any stay, but breaking thorow the midst of their enemies, they fired their Engines: and notwithstanding that on every side they were assaulted with darts and arrows; yet did they not give back, nor seek to avoid the danger, till such time as the fire had taken hold of the En-

Three valiant Jews.

The Romanes invironed with fire, lost the mounts they had built.

gines.



The year of the  
World, 4034.  
after Christs  
Nativity, 72.

A most bitter  
law among  
the Romanes  
against those  
that forsook  
their places.

Titus accuseth  
his souldiers of  
negligence.

The Jews re-  
tire within the  
City.

Titus consult-  
eth with his  
Captains.

gines. The flame mounting on high, the Romanes now came running out of their camp to succour their fellows: and the Jews upon the wall with darts and arrows hindred them, fighting with them that sought to quench the flame, nothing sparing their own bodies. The Romanes began to draw away the Rammes, their shelters being fired. And the Jews amidst the flames fought to keep them there: yet for all this the Romanes saved their Rammes. From thence the fire caught hold of the rampiers, and those that would have prevented it were burned: and the fire so increased, that it could not be extinguished, so the Romanes now environed with a flame, and despairing to rescue their works, retired themselves into their camp, and left them on fire. But the Jews were so much the more earnest, their number still increasing, by new supplies coming out of the City: and so encouraged by this their victory, they rashly adventured unto the Romanes camp, and assaulted the guard there. Which guard was a company placed round about before the camp in armour; and there was a law made, that whosoever of them forsook his place, he should lose his life: so that they esteeming rather to die a glorious death, then ignominiously to suffer a penall punishment, resisted very valiantly: so that many that had fled, retired themselves back again to fight, both for shame that they had forsaken their place, and for fear of punishment thereof: and placing Engines upon the rampier of their camp, they hindred the Jews from issuing out of the Citie any more: for they came out unarmed, having nothing to defend their bodies withall. For the Jews fought with whomsoever they met, and rashly running amongst their enemies pikes, they strooke them with their fists. For the Jews prevailed more by their hardinesse, then by their deeds: and the Romanes fled more for the Jews boldnesse, then for any harm they sustained by them.

Then *Titus* came from Antonia, where he had been to view a place to build another rampier, and he greatly blamed the souldiers, who having gotten their enemies walls, did now suffer themselves to be in danger in their own walls; and now forced to abide that, which earst the Jews did suffer, being now as it were broken out of prison: and so he with certain chosen men assaulted the enemies on one side; and they, though stricken upon the faces, yet did they not give back, but stoutly resisted him: and so joyning the battell, the dust was so thick, that none could see one another, nor any hear what was said for the cries and noise, so that now no man could discern his friends from his foes. The Jews persisted still in the battell, not for that they trusted to their force, or thereby prevailed, but because they were desperate. The Romanes on the other part took courage, and fought stoutly for shame, and for that *Caesar* himself was in danger amongst them. So that I think, that had not the Jews retired themselves into the Citie, the fury of the Romanes had then consumed the whole multitude. The Romanes were now sorrowfull for the losse of their rampiers, who in one hour had lost that, which with such labour and so long time they had been making: and many of their Engines being now displaced, they departed to take the City.

### CHAP. XIII.

Of the wall which the Romane army built about Ierusalem in three dayes space.

**T**ITUS now deliberated with his Captains what was to be done; and they that were most forward amongst them, thought it best with all the whole army to assault the walls: for that as yet the Jews had onely fought with one part of the army, but they were not able to withstand the force of the whole army, but would be all consumed with darts and arrows. The wiser fort again perswaded *Titus* to build rampiers: but others counselled the contrary, to hold themselves quiet there, and onely to keep all places about, that no food should be conveighed into the Citie, and so famish the Citie, and never fight with the enemy. For that the Jews being now desperate, and desiring to be slain, would not be overcome by force, or if not, to slay others which was worst of all. But *Titus* thought it a shame to lie there idle with so huge an army, and do nothing; yet he deemed it superfluous to fight with them who would willingly fight to be slain: and he could not make any mounts, because he wanted matter, and it was most difficult of all to guard every place about the Citie, that none could go forth, for that it could not be beleaguered round on every side, by reason of the difficult places, and huge compasse thereof, fearing also the dangers that so might ensue, the Jews issuing out of the City. For the Jews seeing their open wayes all guarded by the Romanes, they would devise some secret wayes, both urged thereunto by necessity, and also because they knew all places thereabout very well. And if so be that the Jews should secretly effect any thing to prejudice them, that then their siege was like to continue



- A** so much the longer: so that he feared that the continuance of time would diminish the glory of his victorie. For though all these wayes might be taken, yet he preferred haste before glory: and if so be he would use celeritie and safety, that then it was needfull for him to compasse the whole citie round about with a wall: for so all wayes and passages might be hindred: and so the Jews seeing now no hope of safety, should either be compelled to yeeld the citie, or else be consumed with famine, otherwise he could not be in safety and at quiet; and that so he might erect mounts, having that wall to defend them. And if any one think that work difficult, and not to be achieved, let him consider that it did not become the Romans to make a base or slender piece of work: and that no man in the world could without labour effect any great matter, but God onely. Having with these speeches encouraged his Captains, he caused them to lead the souldiers, and dispose them all in these busineses. The
- B** souldiers had as it were some divine force and courage false upon them: for the Captains parting the circuit amongst them, not onely they, but the souldiers also did strive who should first effect their part. And every souldier laboured to please his Decurio, the Decurio to content the Centurion, and the Centurion the Colonell, and the Colonell to please the Captain, and the Captain to please *Cæsar*, who every day went round about and beheld the work: and so beginning at the place called the Assyrians camp, where he was encamped, he drew a wall all about, even unto the new citie, and from thence by Cedron and mount Oliver, and so turned toward the South, and enclosed the mountain to the rock called Peristereonos, and the hill next adjoining thereunto which hangeth over Siloa: and from thence bending his work into the West, he brought it down all along the valley of the fountain: from thence ascending to the monument of *Ananus* the high Priest where *Pompey* pitched his tents, and so brought it about by the North side of the Citie: and coming along unto the village called Erebinthonicus, he compassed the monument of *Herod* towards the East, and so joyned the wall unto his camp where he began. This wall was nine and thirtie furlongs about. Without this wall he builded also thirteen forts, every one ten furlongs in compasse. And all this whole work was finished in three dayes space, which desired moneths to have been builded in: so that the celerity in the building thereof doth make it scarcely credible. The citie being thus encompassed with a wall, and guards placed in every fort, *Titus* himself did still go round about the first watch, to see all things in good order: the second watch he allotted unto *Alexander*, and the third unto the Captains of the legions, and the watchmen appointed every one in his turn to sleep in: and so all night long some of them went about the Castle.

The year of the world, 4023. after Christs nativity, 72.

*Titus* determined to inclose the city with a wall.

The Romans with easie labour build the wall.

One wall of 39. furlongs, whereof one containeth eight furlongs or thereabout. The Romans plant their courts of guard in severall Castles.

## CHAP. XIII.

Of the famine in Jerusalem: and of the building of the second Rampire by the Romans.

- E** **T**HE restraint of liberty to passe in and out of the Citie, took from the Jews all hope of safety, and the famine now increasing, consumed whole households and families; and the houses were full of dead women and infants; and the streets filled with the dead bodies of old men: And the young men swollen like dead mens shadows, walked in the market place, and fell down dead where it happened. And now the multitude of dead bodies was so great; that they that were alive could not bury them, nor cared they for burying them, being now uncertain what should betide themselves. And many endeavouring to bury others, fell down themselves dead upon them as they were burying them. And many being yet alive, went unto their graves and there died. Yet for all this calamity, was there no weeping nor lamentation, for famine overcame all affections. And they who were yet living, without tears beheld those, who being dead, were now at rest before them. There was no noise heard within the citie, and the still night found all full of dead bodies: and which was most miserable of all, the thieves at night came and took away that which covered the dead bodies nakednesse, and went laughing away, and in their bodies they proved their swords, and upon pleasure onely thrust many thorow yet breathing. Yet if any had desired them to kill him, or to lend him a sword to kill himself, that so he might escape the famine, they denied him. And every one that died, as he was dying, fixed his eyes upon the Temple, and beheld it now with grief, leaving the seditious behinde them. The seditious now not able to endure the stink of the dead bodies that lay corrupted above the ground, first commanded that all such should be buried at the charges of the city: at last finding out place wherein to bury them all, they threw them over the walls into the ditch. When *Titus*, going about the walls, beheld all the ditch filled with dead mens

The houses & wayes full of dead men.

The dead lie unburied in the streets.

The cruelty of the thieves against those that lie a dying



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Titus lifting  
up his hands to  
heaven, calleth  
God to witnes  
that the fault  
is not his.

The Romans  
shew the Jews  
their abun-  
dance of vi-  
tuals.

Titus pitying  
the remainder  
of the nation,  
laboureth to  
save them.

The blindness  
of the Jews.

bodies, he lamented, and lifting up his hands to heaven, he called God to witnesse, that it was not his doing. Such was the estate of the citie. Now the Romans, when none of the seditious durst make any more excursions, passed their time in joy and mirth: for they neither suffered famine nor sorrow, having abundance of corn, and all other necessaries out of Syria, and the Provinces adjoyning: and many standing before the wals, and shewing their abundance of victuals unto the Jews, did so much more encrease their famine. Yet were not the seditious people moved at these calamities: wherefore *Titus* pitying the reliques of the Nation, and minding at least to save them that were left alive, hastned to take the citie, and so he began anew to build mounts, though he scarcely found matter to do it withall. For all the wood neer unto the citie, was consumed in the first works, so that now the souldiers were forced to fetch more wood 90. furlongs off; and onely against *Antonia*, were erected in four places four mounts greater then the former. *Casar* went about and hastned the workmen, and now shewed the theeves that they were fallen into his hands. Yet for all this, they would not repent: and now as it were deprived of their wits and bodies, they used both as though borrowed, and not their own. For neither did any affection move their minds, nor any grief their bodies: for they rent and tore the dead bodies like dogs, and filled the prisons with weak and languishing people.

## CHAP. XV.

Of the massacre of the Jews, both within and without the Citie.

Simons cruelty  
against *Matthias*  
and his  
sonnes.



**A** last, *Simon* having tormented *Matthias*, put him to death, notwithstanding that by his means he had obtained the Citie. This *Matthias* was sonne unto *Boethus* a Priest whom the people for his fidelity towards them greatly esteemed of: who seeing the outrage of the Zelous towards the people, *John* being now joyned with them, perswaded the people to call in *Simon* to help them, conditioning nothing with him before, for that they misdoubted no evill. And when he was come into the Citie, he held him for his enemy as well as the rest: notwithstanding, that by his onely advice he was received into the Citie, as though *Matthias* had onely done that of simplicitie. Wherefore calling him before the people, he accused him that he did favour the Romans, and so condemned him to die, not suffering him to clear himself, and put to death likewise his three sonnes with him, for the fourth was before this time fled unto *Titus*. *Matthias* requested *Simon* that he might be put to death before his sonnes: but *Simon*, in regard that by his means he had gotten the Citie, caused him to be executed last of all. And so he was killed upon the murdered bodies of his sonnes, in a place where the Romans might behold him: for so *Simon* commanded *Ananus* his executioner who was the sonne of *Barnabus*. This man was the most cruell of all *Simons* followers; who even when he was to kill *Matthias*, derided him; asking what they could now help him, to whom he sought to flie: and permitted not their bodies to be buried. After them *Ananias* a Priest the sonne of *Masbalus* a Noble man, and chief Secretary to the Councill, a valiant strong man and born at *Emmaus*, and with him fifteen of the chiefeest men in the Citie were put to death. They took also *Josephs* father and kept him in prison, and with the publike voice of a crier proclaimed, that no man should talk with him nor visit him, pretending fear of treason: and whosoever bewailed his estate, were put to death without any triall. It happened, a certain man called *Judas* the sonne of *Iudas*, who was one of *Simons* Captains, seeing this (who also kept a tower that *Simon* committed unto his charge, perhaps moved with compassion towards them that perished without desert, yet rather fearing his own life) assembled together ten of his most trusty companions, and said, How long shall we endure these calamities? Or what hope have we of life, in being trusty to a most impious man? Behold how famine doth take our Citie. The Romans are almost within our wals, and *Simon* is cruell and faithlesse, even towards them that have well deserved at his hands: with him we are in fear of punishment; if we flie unto the Romans, we shall assuredly be received into favour. Wherefore let us deliver the wall unto them, and save our selves and our Citie. Neither can *Simon* hereby sustain any great losse, in being punished a little sooner, then otherwise he should be, being now desperate of his own health and safetie. The ten men to whom in this maner he brake his minde, agreed hereunto, and so he in the morning sent the rest of his souldiers under his rule into divers places, that they might not perceive his intent, and he at the third hour of the day standing upon the tower, called the Romans. But some of the Romans proudly contemned their offer, and others scarcely beleaved them, and the rest made no speed to come. In the mean time

*Ananus* one of  
the cruellst  
souldiers about  
*Simon*.

*Ananias* the  
Priest, with  
fifteen of the  
noblest people  
slain.

*Josephs* father  
taken.

*Judas* consul-  
tation with his  
companions.

*Judas* with his  
companions is  
slain by *Si-  
mon*.



**A** time while *Titus* with certain armed men came unto the wall, *Simon* had notice of their intent; and so speedily got the tower, and slew them that were within, in the sight of the Romans; and cast down their bodies over the wall. And *Ioseph* going about the wall, and coming thither (for he never ceased from requesting the Jews to remember their estate) he was strook upon the head with a stone, and so amazed with the blow, fell down: who being false down, presently the Jews made excursions out of the Citie, and had carried him away into the Citie, had not *Titus* sent men to defend him: and whilest they fought, *Ioseph* was carried away, scarcely knowing what was done. The seditious with loud cries rejoyced, as having slain him whose death they chiefly desired, and so they reported within the Citie. Hereupon the people were most sorrowfull, verily beleeving him to be slain, by whom they had confidence to flee unto the Romans.

The year of the world, 4034. after Christ's nativity, 72.

*Ioseph* wounded in the head with a stone, & the rumour is spread thorow the City.

**B** When *Ioseph's* mother who was in prison heard this, she said unto those of *Jorapata* that were her keepers, that she verily beleaved it, for that he was never taken alive by the Romans: yet secretly unto her maidens she wept, and said, that this benefit she received by having born a sonne, that she could not bury him, by whom she hoped to have been buried her self. But this false report did not long grieve her, nor comfort the thieves: for *Ioseph* was quickly healed of his wound, and recovered; and shewing himself he cried unto them, that ere long they should finde that he would be revenged on them for his wound; yet he ceased not to exhort the people to obey the Romans, and yeeld: but the seditious seeing him alive were astonished, and the people conceived good hope. Many (present necessities urging them) leapt off the walls and fled unto the Romans; divers, with stones going forth under

*Ioseph* recovered upon his wound.

**C** pretence to fight with the Romans, yeelded themselves, who had harder fortune there then within the Citie; and were now more harmed by plentie of victuals which they found amongst the Romans, then with their famine they suffered in the Citie: for many became by famine all swollen, as though they had the drop sicke, and presently filling their empty bodies they burst; and so all died, save onely those who being warie, did by little and little accustom their bodies to food, which they had long wanted. Yet they who thus escaped fell into another grievous misfortune: for one of the Jews that were fled unto the Romans, was found amongst the Syrians, gathering gold out of his own dung which he had swallowed, as is before said, for that the seditious did search all, and take that they could finde from them: and there was very great store of gold in the Citie, and that now was sold for twelve Atticks

Many that fled from famine at home met with more speedy death among the Romans.

**D** which before was worth twentie five. This device being discovered in one, presently a report was spread all over the whole camp, that the Jews that fled from the Citie, came full of gold. And now the Arabians and Syrians did rip the bellies of their poore suppliants, to see if they could finde any gold or silver within them. And I am perswaded that there was no greater calamitie befell the Jews then this was: for in one night the bellies of two thousand Jews were ript. *Titus* hearing of this cruelty, had caused the authors hereof to have been compassed round with horsemen, and slain with darts; and had the multitude of offenders been known, many more of them should have been punished; then of the Jews that were so murdered. Wherefore he called together the Leaders of the souldiers that came to help him, and the Roman Captains (for some of the Romans also did commit this fault) and said

Two thousand Jews swallowed in one night.

Two thousand Jews swallowed in one night. *Titus* displeased at this cursed act.

**E** unto them in anger, that if any of his souldiers did commit any such acts for uncertain gain, and were not ashamed that their armour should be made of gold and silver: or if the Arabians in these warres against strangers did what they pleased, and presently cause the infamy of their vile facts to redound unto the Romans; they committing such murders, & exercising their hatred against the Jews (for now every one that bare arms under him, were defamed with this vile report) he declared unto them, that such being hereafter found in that fact, should be put to death. Also he commanded his own legions to make enquirie, who were suspected among them for this matter, and bring him word thereof. But avarice is not terrified by fear of punishment, and cruell people have naturally a desire of lucre and gain, and no one calamitie may be compared to the desire of wealth; yet sometime it is bridled and restrained for fear. But now God, who had given over the people to perdition, suffered all things to be turned to their destruction: for that which *Cesar* did so streightly forbid, was still secretly committed against the poor Jews that fled for mercy unto the Romans. So that now whosoever fled out of the Citie, the souldiers first looking about them, left any of the Romans should see them, ript their bellies, and so got an ungodly and impious booty; yet in very few did they finde that they sought for; and the most of them that were slain, had no gold nor silver found within them. And this mischief caused many that fled unto the Romans to return again into the Citie.

Avarice is not terrified with any punishment.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

John falleth to  
sacrilege, and  
taketh away  
many presents  
out of the  
Temple.

Six hundred  
thousand dead  
carcasses cast  
out of the city.

Cow-dung &  
dirt gathered  
together is the  
Jews food.

## CHAP. XVI.

Of the sacrilege committed about the Temple, and the dead bodies cast out of the Citie:  
and of the famine.



**W**HEN John could rob no more, nor get any spoil from the citizens, whom he had robbed of all they had, he presently fell to sacrilege, and took many gifts that were bestowed upon the Temple, and carried away sacred vessels for Divine Service, as cups, plates, tables, and the cruets of gold that *Augustus* and his wife sent. So that now a Jew robbed and spoiled the Temple of all gifts wherewith the Roman Emperours and other Nations had honoured it: affirming unto his associates, that without fear they might use the holy things of the Temple, seeing they fought for God and the Temple. And therefore it was lawfull for them to be fed by the riches of the Temple. Moreover, that it was lawfull for them to spend the holy wine and oyl which the Priests reserved for Divine Sacrifice: which he distributed in the Temple amongst the multitude, and they without fear were anointed therewith, and drank thereof. I will not cease to speak that which grief compelleth me. I verily think, that had the Romans forbore to have come against these seditious, that either the earth would have swallowed the Citie up, or some deluge have drowned it, or else the thunder and lightning which consumed Sodom, would have light upon it: for the people of the Citie were far more impious then the Sodomites. In brief, by their desperation and obstinacy the whole nation was extinguished. What need I recount every particular misery? *Mannas* the sonne of *Lazarus*, flying to *Titus* out of the gate that was committed unto his custody, and yeelding himself unto him, recounted unto *Titus*, that from the time that the Romans army was placed neer the City, from the fourteenth day of Aprill, untill the first of July, were carried out of that gate he kept, a hundred, fifteen thousand and fourscore dead bodies; yet was he not the keeper of the gate, but being appointed to pay for the burying of the dead at the charges of the City, was forced to number the dead bodies. For others were buried by their parents, and this was their buriall, to cast them out of the Citie, and there let them lie. And certain Noblemen flying unto *Titus* after him, reported that there were dead in the Citie six hundred thousand poor folks which were cast out of the gates, and the others that died were innumerable: and that when so many died that they were not able to bury them, that then they gathered the bodies together in the greatest houses adjoining, and there shut them up. And that a bushell of corn was sold for a talent, which is six hundred crowns: and that after the City was compassed with a wall, that now they could not go out to gather any more hearbs, many were driven to that necessitie, that they raked sinks and privies to finde old dung of oxen to eat; and so the dung that was loathsome to behold, was their meat. The Romans hearing this, were moved to compassion, yet the seditious within the Citie, who beheld this miserable sight, were nothing moved, nor repented nor, but suffered them to be brought to that calamitie: for their hearts were so blinded by the providence of God, that they could not see what hanged over their heads, and over their Citie.

THE



# THE SEVENTH BOOK OF THE VVARRES OF THE

JEWS: WRITTEN BY FLAVIUS

JOSEPHUS.

The contents of the chapters of the seventh book.

- A**
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  - 2 How the Romans assaulted Antonia, and were repulsed by the Jews.
  - 3 Of the exceeding valour of Julian a Roman souldier.
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  - 5 Of another battell, the rampiers being again builded: and of the excursions of the Jews.
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  - 7 Of the famine amongst the Jews.
  - 8 Of a woman that for hunger did seeth her own sonne.
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- B**
- 10 How the Temple was set on fire against Titus his will.
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  - 12 Of the signes and tokens which appeared before the destruction of the Citie.
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  - 14 Of the prey of the seditious, and the burning of the inner part of the Citie.
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  - 16 How the rest of the citie was taken.
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- C**
- 19 How the souldiers were rewarded.
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  - 22 How Vespasian at his return was received by the Romans.
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  - 24 Of the river Sabbaticus: and of the famous triumph of Vespasian and Titus.
  - 25 How Heradium and Machera were taken by Bassus.
  - 26 Of the Jews that were slain by Bassus: and how Iudaa was sold.
  - 27 Of the death of Kings Antiochus: and how the Allans brake into Armenia.
  - 28 How Massada, the strongest Castle of all, was taken and destroyed.
- D**
- 29 Of the death of the Sicarians that fled into Alexandria and Thebes.
  - 30 How the Temple which Onias built at Alexandria was shut up.
  - 31 Of the Massacre of the Jews at Cyrene.

## CHAP. I.

Of the breach made in the wals: and how the mounts were burned: and how Sabinus assaulted the wall.

**T**HE misery of Ierusalem every day increased, the seditious being by reason of their misery more and more incited against the people: for now the famine was not onely amongst the people, but amongst them also. And it was a miserable sight to see the multitude of dead bodies heaped together in the Citie, from which came a pestilent and infectious smell, so that it hindred the souldiers from making excursions. For they were forced to tread upon dead bodies, as though they were to march a long a field covered with dead carkasses. Having now embrewed their hands in the bloud of their countrey men, they prepared to resist and fight with their enemies, and (as it seemeth to me) hereby upbraiding God, in that he so deferred to punish them. For the greatest part

The year of the world, 4034. after the nativity of Christ, 72.

The multitude of carkasses heaped in the Citie, is hideous to behold.



The year of the world, 4034. before Christs nativity, 72.

The Jews upbraided God, in that he so long delayed to punish them.

Judæa desart and desolate. The Jews and Romans are equally afraid.

The Romans most of all fear the desperate of the Jews.

The Jews with firebrands set upon the engines: but losing their hope, return back again. The valour & violence of the Jews decreaseth.

The Jews retire arguing one another of cowardize.

The assault of the Citie the first day of July.

The Romans undermine the wall.

of them did now fight more earnestly then before, not for hope of safetie, but as despairing of all. The Romans though much troubled to get wood to build withall; yet did they in one and twentie dayes finish their mounts, having cut down all the woods neer the Citie by ninety furlongs. It was miserable to behold that countrey and place, before all beset with trees and fertill plants, now to lie plain like a desart, all cut down: neither was there any stranger that before-time had seen Judæa, and the beautifull suburbs of Jerusalem, who now beholding it, could abstain from tears, or not lament the wofull change so farre different from the former. For now this warre extinguished utterly all signes of beautie: neither could one coming suddenly now know the place, which he well knew before.

When the mounts were ended, both the Romans and the Jews greatly feared: the Jews, for that except they were destroyed, their Citie would be presently taken; the Romans, for that if these were overthrown, they knew not how to erect more, wanting matter: and now their bodies were wearied with labour, and their minds with many griefs and molestations. But the Romans were more grieved at the calamitie of the Citie; then the citizens within: for the Jews notwithstanding these miseries did nevertheless stoutly defend their walls: but the courages of the Romans failed, when they saw that the Jews policy made their mounts unprofitable, that the strength of the walls resisted their engines, that the Jews boldnesse overcame their strength in fight; and especially, seeing that the Jews having endured such calamitie, famine, and miserie, were still more courageous then before: so that they deemed their strength not to be overcome; and that their minds were invincible, who were hardned and encouraged by miserie. For who were able to abide their forces in prosperitie, who by adversitie were incited to vertue? Wherefore the Romans made a stronger watch about their mounts. But *Iohns* followers who were in the castle Antonia, fearing what might ensue if the wall were battered; prevented it in what they could, before the Rammes were set up: and taking firebrands in their hands, they assaulted the mount; but deceived with a vain hope, they retired themselves. For first of all they seemed to disagree among themselves; so that they came from their wals one after another, and some space between every one; so that they came softly and fearfully; and briefly, not after the maner of the Jews: for they wanted courage, rashnesse, and flocking together at once, which is proper unto all that Nation, and so came more soberly, and with lesse courage then they were wont. They did also finde the Romans more courageous then of late, who so defended their mounts with their bodies and weapons, that it was not possible to come and fire them, and every one was fully determined not to shrink out of his place till he was slain. For besides that if so be that work were destroyed, they had no hope left to build more, they all accounted it a shame that their vertue should be overcome by subtiltie, or their weapons by rashnesse and temeritie, or their skill by a multitude, or the Romans by the Jews. Also they had engines to cast darts at them as they came down their wals. And when any one of the Jews that was slain fell down, he hindred them that followed, and the danger of him that went before terrified them that came after. They also that rashly adventured within the shot of a dart, either were terrified, with the discipline, and multitude of their enemies, or else wounded with their darts: and so they all retired, one accusing another of cowardinesse, and achieved nothing.

The first day of July the city was assaulted: and the Jews being now retired, the Romans set up their Rammes, notwithstanding that they were assaulted from Antonia with stones, fire and sword, and whatsoever their enemies in that extremitie could finde. For though the Jews had great confidence in their wals, as that they could not be battered, yet did they not permit the Romans to place their Rammes against them. And the Romans being perswaded that the Jews so laboured, because they knew their wals to be weak, and left Antonia by the breach of the wall should be hurt, did strive to place them against the wals. But the wall would not yeeld unto the Ramme: yet did the Romans safely and without danger (notwithstanding that many darts were cast at them from off the wals) persist to beat the wall with their Rammes: who being below and seeing the stones broken with the force of their engines, they shielded themselves with their bucklers: and so some with their hands pulled the stones out of the wall, some digged under the foundation thereof: and when four stones with much labour were broken and shaken, the night hindred both parties from doing any more at that time, and in it the wall now shaken with the Ram (in the place which *Iohn* had undermined to destroy the mounts, the myne setting) fell down. So, that fell out otherwise then either part expected: For the Jews, who indeed had cause to be sorrowfull for the myne of the wall, and for that they did not prevent that mischance, were joyfull and

coura-



**A** couragious, as though Antonia did yet remain firm and strong: And the Romans rejoycing for this unexpected fall, were again dismayed, seeing the other wall that *John* had built within, yet they judged it easier to be taken then the former, but no man durst ascend it, for that he who first assaulted it, was certain to die. *Titus*, thinking that by hope and perswasion his souldiers might be encouraged, and knowing, many times promises and exhortations make men forget danger, and sometime to contemne death it self, he called together the most valiant of all his souldiers; and spake thus unto them as followeth; Fellow souldiers, it is manifest cowardlinesse to exhort men to enterprize a thing without danger, both in them that are exhorted, and in him that exhorts: for exhortations are onely to be used in doubtfull affairs, wherein it is praise-worthy for every man to adventure himself. So that I confesse it is hard for you to ascend the wall: yet will I shew you that it is a glorious death to die in such a fight, and especially it becometh them that are desirous to winne honour; and that they that first adventure valiantly to do it, shall not go away unrewarded. And first let this move you which terrifieth others, to wit, the patient minde of the Jews, and their constancy in adversity. For it is a shame for the Roman souldiers, who in time of peace practise themselves in warlike feats, and are accustomed in warre to get the victorie, now to be overcome by the Jews; and that in the end of the victory, we having also God to help us: for all our harms proceed from the Jews desperation; and their destruction and calamitie by Gods favour and your valour is every day increased. For what else is betokened by their sedition amongst themselves, their famine, the fall of their wals without our engines to batter them, and the siege it self, then the wrath of God towards them, and his favour towards us? Wherefore it is unseemly for you either to give place to your inferiours, or to betray Gods favour and furtherance. Is it not a shame that the Jews, who, were they conquered, sustained no great reproach, as being accustomed to serve and obey others, should so valiantly contemne death, lest they should hereafter suffer or endure the like; and many times boldly to adventure and make excursions even among the midst of us, not for hope they have to overcome us, but onely to shew their valour: and we, who have conquered almost the earth and sea, to whom it is an infamy not to be victorious, to lie idle, never making valiant assault upon our enemies, but being thus armed, to expect till fortune and famine deliver them into our hands? Especially seeing that by under-going a little danger, all will be ours. If we get into Antonia, we have taken the city. For suppose that we were then to fight against them that are within the city (which I do not think) we having gotten the higher part of the citie, being above our enemies head, are then assured of a perfect victorie over them. I omit now their commendations who have been slain in warres, and their immortality whom martiall furie hath deprived of this life: and those that do not so think, I pray that they may die of some evill death in peace, whose souls are condemned to be interred with their bodies. For what valiant man knoweth not that the soul of him that dies in warre, is presently received into the most pure airie element, and from thence carried and placed among the starres of heaven, and the good and valiant ghosts do alwayes assist his posterity? And that all that in peace do die of some disease and sicknesse, their souls are kept in the bowels of the earth in darknes, notwithstanding that they be most just and pure: and presently they are forgotten, and their life and memorie together with them extinguished. Seeing therefore that we are all certain to die, and that to die by the sword is a more easie death, then to die by any disease, why should we deprive our selves of this opportunitie, seeing that at last we must necessarily forgo our lives as due debt unto the destinies? And this I have spoken as though it were impossible to escape with life, you doing your endeavours; yet they that bear the mindes of men, can finde means to save themselves even in the greatest dangers. For first of all, that part of the wall that is false may easily be entred, and the wall new built is not hard to be thrown down: and many of you together enterprizing this work, may one exhort and help another, and your audacity and courage will quickly daunt the enemies heart; and perhaps may get us the victorie if we get this one place without bloodshed. For they will not resist us if we offer to ascend the wall: and let us but effect any one exploit either secretly or openly, and the Jews will never more endure us, though we be but few in number. And I would be ashamed if I did not so reward him that doth first begin, as to make all that are in our armie to envy his happinesse: And from henceforth I decree, that whosoever escapeth, shall be Governour over them that are now his equals; and whoso is slain in this quarrell, I will do him great honour.

**Titus** having thus spoken, the rest of the multitude feared the greatnes of the danger: but one of them that warred in the companies, named *Sabinus*, a Syrian born, a man of excellent strength and courage; yet of so small stature, that if one had seen him, they would have deemed

The year of the world, 4034. after Christs Nativity, 72.

No man durst ascend the wall that John built.

Titus exhorteth to the most valiant and strongest.

The patient minds of the Jews, and their constancy in misfortune.

The wrath of God against the Jews, is the Romans furtherance.

Titus speaks of the life to come, after a poetical manner.

The reward of valiant men.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Sabinus a man  
of low stature,  
yet both in  
hand and heart  
valiant.  
Sabinus with  
eleven men  
approacheth  
the wall.

The power of  
Fortune.

Sabinus with  
three compan-  
ions slain.

The Romans  
invade Anto-  
nia.

A most stout  
fight about  
the entrance  
of the inner  
Temple.  
The straight-  
nesse of the  
place was in-  
commodious  
for the fight.

deemed him unfit to have been a souldier: for he was of very smal stature and of black colour, but he had a minde far bigger then his body, and strength scarce able to be contained in so little roome. This *Sabinus* rising up, said, I offer myself unto thee, O *Cesar*, first of all to ascend the wall, and that with a willing minde, requesting that my fortune may assist my strength and minde: yet if fortune shall hinder my enterprize, know that I die not against my expectation, but that I will gladly give my life for thee. When he had so said, he took his shield in his left hand, and holding it above his head, with his drawn sword in his right hand, about the sixth houre of the day he went unto the wall: and eleven men followed him, who onely envied his vertue. But *Sabinus* with a divine fervour of spirit went before them all, notwithstanding that on every side the Jews upon the wall cast an infinite number of darts at him, and rowled down upon him huge stones, which did strike down some of the eleven that followed him. But *Sabinus*, meeting the darts and pesterer arrows, yet did not remit his force, till such time as he had gotten to the top of the wall, and put the enemies to flight: who, terrified with his strength and courage, and indeed thinking that more had come up after him, fled. Wherein, who may not justly blame Fortune, and accuse her, as envying at vertuous acts? For this man failed not of his purpose, yet was he stricken with a stone, and thrown down flat upon his face most violently with a great noise: so that now the Jews seeing him alone, and lying on the ground, returned again, and shot at him on every side: and he kneeling upon his knees, and covering himself with his shield, did first of all revenge himself upon his enemies, and wounded many that came neer him, till with wounding them he was so weary, that he could strike no longer; and so at last was slain with arrows: a man who for his valour deserved better fortune, and died as valiantly as his enterprize was couragious. Those that were left of his company, having almost gotten to the top of the wall, were slain with stones, and the rest being wounded, were carried into the campe. And this was done the third day of July.

#### CHAP. II

How the Romans assailed Antonia, and how they were driven back from



Two daies after, twenty of the watchmen which guarded the mounts, two horsemen, and one trumpetter, gathered themselves together: and about the ninth houre of the night, they came by the ruines into Antonia without any resistance: and finding the first watchmen asleep, they slew them, and got the wall, and commanded the trumpetter to sound; by which sound the rest of the watchmen were awaked, and fled for fear, before they saw what company of the Romans was gotten upon the wall: and the sound of the trumpet perswaded them, that a great multitude of enemies were come up the wall. *Cesar*, hearing the sound of the trumpet, presently armed his souldiers; and accompanied with his chief Captains, and a company of chosen men, he ascended the wall. The Jews fled into the inner Temple, and the Romans also brake in amongst them by the myne that *John* had made to destroy the mounts of the Romans. And the followers both of *John* and *Simon*, did courageously drive them back: for they thought it the utter ruine of all, that the Romans were now gotten into the holy place, which indeed was the beginning of their victory. So they began a sore fight, even in the very entrance, the Romans striving to get the inner temple, and the Jews endeavouring to beat them back towards Antonia. And now arrows, darts, and spears, nothing availed either part, but they both fought it out at handy blows with swords: and in that conflict no man could discern on which side any one fought; for the souldiers on both parts were mingled together, and for the straightnesse of the place, could not keep their roomes: for there was such a noise that no man could hear one another, and many were slain on both parts: and the dead bodies of those that were slain, and their weapons falling with them, did hurt many that trod upon them; and whosoever had the worst, presently cried out pitifully, and the victors shouted for joy: neither was there any place to flee or follow, the fight was such, that now one had the better, and now the other. Moreover, they that stood in the forefront of the battell, were either of necessitie to kill or be killed: for there was no void space left between the two armies. At last the Jewes courage overcame the Romans skill, and they were all beaten back (having fought from the ninth houre of the night, unto the seventh houre of the day.) The Jews were encouraged to fight for fear they should be overcome. And that parcell of the Roman army (for as yet the legions were not come) thought it sufficient at that time to have gotten the Castle of Antonia.



A

## CHAP. III.

Of the exceeding valour of JULIAN the Roman souldier.

The year of the  
world, 4034.  
after the nati-  
vity of Christ, 72.Julians famous  
torntude.

**T**Here was one *Julian*, a Centurion, born in Bithynia, of good parentage, who (as my self well knew) was most valiant of all, both in strength of body and skill, and courageous minde. This *Julian*, seeing now the Romans to have the worst (standing by *Titus* in Antonia) he presently leapt down, and all alone pursued the Jews who had the victory, into the inner Temple. And the whole multitude fled, deeming him by his force and courage, not to have been a man. But he amongst the midst of them, slew whomsoever he light on, one of them for haste casting down another. So that this his deed seemed admirable to *Cesar*, and terrible to his enemies. Yet did that destiny befall him which no man can escape; for having his shooes full of sharp nailes, as other souldiers have, running upon the pavement, he slipt and fell down, his armour in the fall making a great noise: whereat his enemies, who before fled, now turned again upon him. Then the Romans in Antonia fearing his life, cried out: but the Jews many at once strook him with swords and spears. And he defended many blows with his shield, and many times attempting to rise, they strook him down again: yet as he lay, he wounded many; neither was he quickly slain, because all parts of his body, which being wounded might cause present death, were armed, and shunk in his neck a long time till the rest of his body being cut off, and no man helping him, his strength failed. *Cesar* was very sorrowfull to see a man of so great force and fortitude slain in the sight of such a multitude: and that the place wherein he was, hindered him from helping *Julian*: and others that might have helped him, durst not for fear. At last, when *Julian* had a long time striven with death, and wounded many of them that slew him, he was with much ado killed, leaving behinde him a renowned memory, not onely amongst the Romans and *Cesar*, but also amongst his enemies. Then the Jews took his dead body, and beat back the Romans and shut them in Antonia. In this battell one *Alexas* and *Gypthaus*, two of *Johns* company, fought valiantly, and of *Simons* company *Malachias* and *Iudas*, the sonne of *Merton*, and *Iames* the sonne of *Sosa* Captain of the Idumæans, and two brethren of the zealous, the sonnes of *Iairus*, *Simon* and *Iudas*.

Julian run-  
ning, falls upon  
the pavement.

Julians death.

D

## CHAP. IIIII.

JOSEPHS speech, perswading the Jews to yeeld their City: and how many of them fled unto the Romans.

**A**fter that *Titus* had commanded his souldiers to pull down the foundations of Antonia, and make an easie entrance for the whole army: he called *Ioseph* unto him (for he understood, that day being the seventeenth of July, that the Jews were wont to celebrate a certain feast to God, which they called *Entelechismus*, and that it was not solemnized for want of men; so that the people greatly mourned therefore) and again commanded him to tell *Iohn* that whereof before he had sent him word, to wit, that if he desired to fight, he should have libertie to come, with what multitude he pleased; so that the Citie and the Temple might not both perish with him, willing him now to desist from prophaning the holy place, and from sinning against God: sending him also word, that if he so pleased, he would grant him leave to celebrate the festivity which had been now long time omitted, and that by what company he pleased. *Ioseph*, to the intent that not onely *Iohn* might heare this offer of *Titus*, but also the rest of the people, he stood in an eminent place, from whence he might be heard, and in the Hebrew tongue he recounted unto the Jews *Cesars* pleasure, earnestly requesting them to spare their countrey, and forbid the fire: now ready to take hold of their Temple, and to offer the accustomed sacrifices unto God. When he had thus said, the people were very sorrowfull, and every one held his peace, not knowing what to say. But the tyrant *Iohn* having used many rayling speeches against *Ioseph*, at last he answered, that he need not fear the destruction of the Temple and Citie, seeing that it belonged to God.

Valiant souldiers amongst  
the Jews.  
*Titus* willeth  
*Iohn* to come  
out to fight,  
left with him  
the City and  
temple should  
perish also.John raileth a-  
gainst *Ioseph*.

Then *Ioseph* with a loud voice cried out, True it is, you have kept it pure, and unprophane for God, and the holy things you have kept inviolate, neither hast thou committed any iniquitie against him, from whom thou expectest help, but hast offered solemn sacrifice unto him. If any man should take from thee thy daily food, no doubt thou wouldest account him thy enemy: canst thou then hope that God, whom thou hast deprived of daily sacrifice,

will



The year of the  
world, 4074.  
after Christs  
Nativity, 72.

Jechoniss su-  
stained a vo-  
luntary ban-  
ishment in  
Babylon.

The City by  
the ordinance  
of fate and  
Gods will,  
was to be o-  
verthrown.

Josephs spee-  
ches interrup-  
ted with sighs.

Some of the  
nobilitie a-  
mong the  
Jews escape to  
the Romans.

Cesars huma-  
nity towards  
the Jews.  
Those Jews  
that were fled  
besought the  
besieged with  
tears and sighs  
to submit  
themselves.

The Temple  
after the man-  
ner of a castle.

Titus speaks  
to John and  
his compani-  
ons.

will assist thee in these wars? Dost thou impute these offences to the Romans? why? they even now do defend our religion, and command sacrifice to be offered, which thou hast forbidden. Who doth not bewaile this unexpected change, and lament our city? Strangers and enemies correct thy impiety, and thou a Jew born, and brought up in our law, art more cruel then they. But consider, *John*, it is no shame to repent thy wickednesse in extremitie: and at the last cast, if thou be desirous to save thy countrey, thou hast a good example of *Jechonias*, sometime King of the Jews: who, when the Babylonians warred against him, of his own accord went out of the city before it was taken, and willingly endured captivitie with all his family and kindred onely, lest he should betray these holy places to his enemies, and behold the Temple fired. And for this act of his, he is of sacred memory among the Jews, and hath thereby gained immortall credit amongst all his posterity. This is a good example, O *John*, although danger be at hand: and I will promise thee also pardon from the Romans, onely remember that I thy countreiman admonish thee, and promise this unto the Jews: behold who is the author and counsellor hereof. God forbid that ever I should so live a captive, that I should not live according to the laws of our countrey. Yet thou art again incensed against me, and exclaimest on me, and cursest me. But true it is, I deserve worse then this; who seek to perswade contrary unto the determination of Gods providence, and strive to save them whom his sentence hath condemned. Who is ignorant of the writings of the ancient Prophets and their prophecies, now hanging over this wretched citie? For then it is foretold by them to be destroyed, when we murder our own nation: and now not onely the city, but also the Temple is full of your dead bodies. Certainly it is God, God it is that together with the Romans, bringeth in fire to purge this citie filled with iniquitie.

*Joseph* thus crying with tears and lamentations, he could speak no more for sobbing: And the Romans compassionating his sorrow and affliction, were astonished. But *John* and his confederates were so much the more incited against the Romans, and fought to take *Joseph*; yet his speech did move many of the nobles, and divers, fearing the seditious watchmen, remained still where they were, making full account both of their own destruction, and the subversion of the city. Yet some there were, who finding opportunitie, fled unto the Romans: amongst whom were two Priests, *Ioseph* and *Iesus*, and three sons of *Ismael* the Priest, who was beheaded at Cyren, and foure sonnes of *Matthias* the Priest, and one of the other *Matthias*, who escaped unto the Romans before his father was put to death by *Simon Giora*, with his three sonnes, as is before said: and many other nobles revolted with the Priests, whom the Emperour received very courteously, and sent them into Gophna; knowing that it was a grief for them to converse amongst people of divers maners from them, and willed them to remain there, and promised every one of them great possessions after the wars were ended. So they joyfully departed unto the place appointed. But the seditious, for that they were not seen, reported unto the people, that they who had fled unto the Romans were slain, meaning hereby to terrifie the rest from fleeing to them: and thus their device a while prevailed, as their former did; and they that faine would, durst not now flee for fear. But afterward when *Titus* recalled them from Gophna, and commanded them to go about the wals with *Ioseph*, and shew themselves unto the people; then many of the Jews fled unto the Romans. And after they had gathered themselves together, standing all before the Romans, they besought the seditious with tears, first to receive the Romans into the Citie, and save their countrey: or if it pleased them not, at least to depart out of the Temple, and to deliver it up unto them. For the Romans durst not, except necessitie urged them thereto, fire the holy Temple. But their malice against the Romans encreasing, and rayling against them that had fled unto them, they planted all their engines to cast stones, darts and arrows upon their holy porches. So that all the void space about the Temple was filled with dead bodies like a sepulchre, and the Temple it self resembled a castle, and they now with their weapons having their hands imbrowed with the blood of their countreimen, presumed to enter into the Sanctuary where none ought to come: and they became so injurious against their own laws, that look what indignation the Jews ought to have conceived against the Romans, if they had so prophaned the holy places, the same they caused the Romans to have against them, for doing the like. For there was not one amongst the Roman souldiers, that did not with reverence behold the Temple, and adore it, and that did not heartily wish that the thieves would repent themselves before it was too late. Moreover, *Titus* pitying the seditious, once again spake unto *John* and his adherents, saying: O ye impious people, have you not invironed the Temple about with a cloister? have not you your selves in Greek and our language engraven in tables, forbidden all men to enter into those limits? did not we licence you to kill any man that should passe them, notwithstanding that he were a Roman? Why then, ye wicked



A wicked wretches, do you tread upon dead mens bodies within your Temple? Or wherefore have you polluted the temple with the blood of strangers, and of your countymen? I call my countrey gods to witnesse, and him who sometime dwelt in this place, if ever there were any (for now I am perswaded there is none,) I call also my army to witnesse, and protest to the Jews that are with me, and to your selves; that I will not compell you to violate these sacred things: but that if your army will depart from this place, that then no Roman shall come into these holy places, nor commit any thing in contumely of them, but I will preserve the Temple for you against your wils.

## CHAP. V.

B *How the battell was renewed, the Rampiers being again builded, and of the excursions of the Jews.*

**T**ITUS having delivered these words to the Jews, the seditious thinking that they proceeded not of good will, but of fear, began to be more proud hereat. Then Titus, seeing they neither pitied themselves, nor the Temple, determined again to fight, though very loath so to doe; yet could he not bring all his army against them, the roome was so little. Wherefore out of every hundred he made choice of thirty of the strongest among them, and over every thousand he appointed a Colonell, and made *Cerealis* their Captain or Generall, commanding him at the ninth houre of the night to assault the watchmen of the enemy. Also he himself would have gone down with them armed, but his friends, and the Captains about him, foreseeing the great danger he might fall into, would not permit him: affirming, that he might do more good sitting in Antonia, and encouraging the souldiers that fought, then if he should go and endanger himself: for every man being in the view of the Emperour, would fight more courageously. Titus was herewith perswaded, telling the souldiers that the onely cause he went not with them was this, that he staied behinde to view and judge every ones valour and vertue, and to the intent that no one behaving himself valiantly should go away unrewarded, nor any coward escape unpunished, but that he himself would be a beholder of every mans vertue, and a witnesse thereof, who was their Lord either to reward or punish.

D Then went he unto a watch-tower in Antonia, from whence he beheld what was done. But they whom Titus sent did not finde the watchmen asleep, as they hoped, but with a crie, assaulted the Romans that came against them: and at this noise they awaked their fellows, who came in whole companies to assist them, and made excursions upon their enemies. So the Romans sustained the violence of their first companies: but the second that came, fell upon their own fellows, and used them like their enemies: for no man could know one anothers voice for the noise there, neither could one see another by reason it was night: and moreover, some were blinded; with fury, some with anger, some with fear: wherefore every one strook him that met him, without any respect. And the Romans received small damage thereby, because that they were defended with their shields, and remembered one anothers watch-word. But the Jews fell on every side, shewing themselves rash as well in excursions as in their retiring; so that many times one of them took the other to be his enemy, every one falling upon him that retired, as though he had been a Roman; assaulting them in the dark. Briefly, more were wounded by their fellowes then by their enemies, til day breaking that every one knew his companion; and each one keeping his rank, did then betake themselves to their darts and arrows. Neither part gave back, nor was wearied with labour: but many Romans together and apart, did in the view of the Emperour shew their courage, every man accounting that day the beginning of his preferment, if he behaved himself valiantly. The Jews fought stoutly, both for that they feared their own imminent danger, if they were overcome, and the destruction of the Temple: and *Iohn* standing by, encouraged

E them to fight, some with blows, other some with threatnings. They fought most commonly with handy blows; yet fortune often changed: for neither part had either far to flee, or any space to follow them that fled. The Romans in Antonia cried unto their fellows that fought the battell, Now for the hope of victory: presently encouraging them to stand to it, when they began to give back; so it was as it had been a Theater of warre: for Titus, and they with him, beheld all that was done; so at last, in the fifth houre of the day the fight ceased, having continued from the ninth houre of the night, neither party forsaking the place where first they began battell, neither any part having the victory. Many Romans there fought courageously, and amongst the Jews these that follow: *Indas*, the sonne of *Meriton*; *Simon*, the sonne of *Iosias*; and *Iacob*, and *Simon Idmians*; this, the sonne of *Cathla*, but *James* was the sonne

The year of the world, 4034. after the nativity of Christ, 72.

Titus in despite of the Jews, strives to save the Temple.

Titus chose thirty out of every hundred, most strong and able men, and bids them charge the besieged.

Titus beholds from a window in Antonia what his souldiers performe.

The events of battels are changed very shortly.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Four mounts  
raised neer to  
the Temple.

The Jews sur-  
prize the Ro-  
mans horses,

The fight of  
the Jews and  
the Romans  
neer unto the  
mount Eleo.

Pedanius, a  
strong and ex-  
pert horseman.

The captive  
punished.

The Romans  
burnt the por-  
ches of the  
Temple.  
The Jews are  
too slack in  
putting out  
the fire.  
Jonathan pro-  
vokes the  
stourest Ro-  
man to a sin-  
gle combat.

sonne of *Sofa*: and all these were of *Simons* company, and of *Iohns* followers *Gythems* and *Alexas*; and of the *Zelous*, *Simon* the sonne of *Iairus*. But the seventh day, the rest of the Romans pulling down the foundations of *Antonia*, made a large entrance for the rest of the army. And the legions coming unto the wall, presently began to raise mounts, one against the corner of the inner Temple, which was situate North and East: and another against the gallery on the North side betwixt the two porches: and the other two, one against the porch of the the West side of the outward Temple; the other against the North porch. So with much toile and labour they finisht this work, fetching wood to build it withall 100. furlongs off. And many times they were endamaged by treachery, not being wary by reason of their victory: and the Jews despairing of themselves every houre, more and more were encouraged. For many of the horsemen going either to get wood or hay, while they were about it, they took the bridles from off their horses, and permitted them to feed till they had ended their businesse; and presently the Jews issuing out in troupes upon them, took them away.

*Titus* seeing that this fell out, deemed (as indeed it was) that his mens horses were stolne rather by their negligence then their enemies valour: wherefore he thought by the severe punishment of one, to make others look better to their horses. And so he put to death one of the souldiers that had lost his horse: by whose punishment the rest of the souldiers being terrified, kept their horses better. For after that, when they went about any businesse, they never left their horses in the pastures, but kept alwaies with them. Thus the Romans assaulted the Temple, and builded there mounts. The day following, certain of the seditious, who now could get no more booties in the citie, and now also began to taste of hunger, assaulted the Romans that were placed towards mount *Olivet* about the eleventh houre of the day: for they hoped to take them unawares, as being now at dinner. But the Romans perceiving their intent, came out of their places, and resisted them who attempted violently to break in upon them over the wall: so that there was a hot fight, and many other deeds were done on either party, the Romans having both strength and knowledge in warlike affairs, the Jews led with a desperate fury: and shame forced the Romans to fight, and need compelled the Jews: for the Romans accounted it a shame not to overcome the Jews, who were as it were fallen into their hands; and the Jews thought it the onely way to save their own lives, to break down the wall by force. And one of the horsemen, called *Pedanius*, the Jews being put to flight and driven into the vally, pursued them with his horse as fast as he could gallop, and overtook a young man, one of his enemies, being heavy of body, armed all over; and taking him about the ankle, he carried him violently away: thereby shewing the strength of his arme and of the rest of his body, & his skilfull chivalry, & so brought the captive unto *Cesar* as a present. *Titus* admiring *Pedanius* his strength, and punishing the captive for having attempted to assault the wall, he now hastened to assaile the Temple, and commanded the workmen quickly to dispatch the mounts. In the mean time the Jews being ill handled in the former wars, and war still increasing to the overthrow of the Temple, they did, as the custome is in a putrified body, prevent the plague from going any further, by cutting off the corrupted members. For that part of the porch that reached from the North unto the East, joyned unto *Antonia*: which they firing separated it 20. cubits from it, having now with their own hands begun to cast fire into the holy place. Two daies after, which was the 24. day of the aforesaid moneth, the Romans set the porch on fire, and the fire having gone fourteen cubits, the Jews pulled down the top thereof, and not desisting from their accustomed works, they pulled down all adjoining unto *Antonia*; when it was easie for them, and that they ought to have hindred the fire. The porch being on fire, they permitted so much to be burned, as they thought good for their purpose. The fight about the Temple never ceased, many excursions were made one against each other.

About this time, a certain Jew of low stature, & to see to a cōtemptible person, every way an abject, both by reason of his base parentage and otherwise, named *Jonathan*, going to the monumēt of *Iohn* the Priest, dared the strongest amongst the Romans to come & fight a single combat with him. The Romans that beheld him, disdained him: yet some amongst them (as it is commonly seen) were afraid of him: others wisely deemed, that they ought not to fight with one that was desirous to die: for they that were desperate, neither fought advisedly, nor had the fear of God before their eies; and so that it was not a sign of valor, but of overmuch hardines, to fight with such a one, whom though they overcame, yet they could win no credit but with infamy hazard themselves to be vanquished. So a long time none of the Romans came against him, and he upbraided them of cowardlineffe. At last, an arrogant and proud fellow, one of the Roman horsemen, named *Pudens*, disdaining his insolency, and perhaps also for that



**A** that he was of little stature, came against him; and fighting with him, fortune frowned upon him, so that he was laught to scorn by his fellow, for he falling down, *Jonathan* slew him; and setting his foot upon the dead body, with his left hand he flourished his shield, and with his right his bloody sword: and striking his weapons one against another, he insulted over the Romane army, and over the dead body, upbraiding the Romanes, so long till *Priscus* a Centurion, as he was thus vaunting, shot him thorow with an arrow, and so he fell down dead upon the body of his enemy: at which deed, both the Romanes and the Jews raised a confused cry or noise. So *Jonathan* here shewed how quickly revenge pursued the felicity of warlike victory, falling out contrary to all reason.

The year of the world, 4034 after Christs nativity. 72.

Podens fighting with Jonathan, is slain by him. Priscus the Centurion, killeth Jonathan with an arrow.

**B** *How the Romanes through the deceit of the Jews were consumed with fire, and* **CHAP. VI.** *ARTORIUS.*



**T**HE seditious that kept the Temple, did now every day openly in fight resist the Romanes that kept the mounts, and the 27. day they devised this stratagem; They filled the void part of the East porch of the Temple with dry wood and brimstone, and bitumen, and then fled out of it as not able longer to resist. Wherefore many of the Romanes rashly pursued the Jews that fled, and with ladders got into the galleries. But the wiser sort considering that the Jews had no just occasion to flee, kept their place. The porch being now full of Romanes that were got up into it, the Jews gave fire to the wood and brimstone, and upon a sudden all the porch was compassed with the flame: so that the Romanes who were out of danger were hereat amazed, and those that were amidst the flames became desperate, and invironed with the flames, some sought to run back into the town, others unto the enemies; others kil'd themselves so preventing the fury of the fire, and presently the flame overtook those that sought to flee. *Caesar*, though offended at the souldiers for having ascended into the porch unbidden, yet seeing them die sorrowfully in the flames, he compassionated them. And although that the fire could not be quenched, yet the poore souldiers dying amongst the flames were hereat comforted, in that they perceived him to be sorrowfull for them, for whom they had lost their lives. For they beheld him crying to their fellows to help to extinguish the fire, and he himself laboured what he could to do it; so that every one esteemed his sorrow and lamentation for them as much as a sumptuous funerall: but some escaped the fire and got into the largest part of the porch; yet invironed round about with Jews, having long resisted, though with many wounds; yet in the end they were all slain.

The Jews fill the void part of the East porch with dry wood, sulphure and bitumen.

The Romanes calamity in the fire.

Caesar hath compassion of the Romanes that were in the fire.

At last a young man named *Longus*, was an honour to all this misery: and notwithstanding that every one that there perished deserved particularly to be remembred, yet he shewed himself the most valiant of them all. The Jews were desirous to kill this man for that he was strong, and willed him to come down unto them, swearing unto him to spare him. But his brother *Cornelius*, who stood on the other side, entreated him not to discredit his own honour and the Romanes; whom he obeyed: and he lifting up his sword on high, that either part might see, slew himself. Yet one *Artorius* from amidst the fire escaped by this device: he called unto him one *Lucius* his fellow-souldier and chamber-fellow; I will (quoth he) make thee heire of all my inheritance, if thou wilt catch me in thy armes. *Lucius* willingly endeavouring to do it, *Artorius* cast himselfe downe upon him, and so escaped with his life, but *Lucius* upon whom he fell was bruised against the pavement, and so died. This calamity a while did greatly grieve the Romanes, yet it made them more wary afterward, and acquainted them with the Jews subtilties, whereof before being ignorant, they sustained great damage; so the porch was burnt unto the tower which *Iohn* built, during his wars against

Longus kills himselfe.

Lucius dieth, but Artorius saveth himself by a stratagem.

The porch of the Temple fired.

**F** *Simon*; and the Jews, after the Romanes that were ascended into it were consumed, pulled downe the rest. The next day the Romanes fired the North porch, even unto the foresaid East porch, which contained the corners of the wall builded over the valley Cedron; so that it was terrible to behold the valley from thence, by reason of the depth.

Bbbb CHAP.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

The intestine  
warres of the  
Jews that  
were welnigh  
famished with  
hunger.

The Jews eat  
their own gir-  
dles, shoos,  
the leather of  
their Targets,  
and old hay.

The mothers  
speech before  
she slew her  
sonne.

The seditious  
challenge the  
meat which  
the desolate  
mother had  
dressed.

The calamitie  
recounted to  
the Romanes.

## CHAP. VII.

*Of the famine amongst the Jews.*

**S**UCH were the affairs about the Temple, but an infinite multitude perished within the Citie through famine, so that they could not be numbred: for in every place where any shew or signe of food was, presently arose a battell, and the dearest friends of all now fought one with another, to take the food from other poore souls, neither did they beleewe them that were now a dying for famine, but the theeves searched them, whom they saw yeelding up the ghost, thinking that they dying for famine, had hid about them some food: but they were deceived of their hope, being like mad dogs, greedy of meat, and fell against the doores like drunken men, searching the self-same houses twice or thrice together in desperation, and for very penury they ate whatsoever they light upon, gathering such things to eat, as the most filthy living creatures in the world would have loathed. In brief, they did eat their girdles and shoos, and the skins that covered their shields, so that a little of old hay was sold for four Attiques. But what need is it to shew the sharpnesse of this famine by things that want life? I will recount an act never heard of, neither among the Greeks, nor any other barbarous people, horrible to be rehearsed, and incredible: so that I would willingly omit this calamity, lest posteritie should think I lie, had not I many witneses hereof, and perhaps should incurre reprehension, not fully recounting all accidents of them that are dead.

## CHAP. VIII.

*Of a woman that for famine killed her sonne, and dressed him for meat.*

**A** Certain woman named *Mary*, dwelling beyond Jordan, the daughter of *Eleazar* of the towne of *Vitezokia*, which signifieth the house of *Hyssope*, descended of noble and rich parentage, flying with the rest unto Jerusalem, was there with them besieged, her other goods the tyrants had taken from her, which she had brought from beyond the river into the city: and whatsoever being hid, escaped their hands, the theeves daily came into her house and took it away: whereat the woman greatly moved, cursed them, and with hard speeches animated them the more against her, yet no man either for anger, or compassion would kill her, but suffered her to live to get them meat: but now could she get no more, and famine invaded her, with rage and anger more then danger. Wherefore by rage and necessity she was compelled to do that which nature abhorred, and taking her sonne unto whom she then gave suck, O miserable childe (quoth she) in warre, famine, and sedition, for which of these shall I keep thee? If thou continue among the Romanes, thou shalt be made a slave, yet famine will prevent bondage, or else sedition worse then them both. Be therefore meat for me, a terrour unto the seditious, a tragicall story to be spoken of by posterity, and that which is onely yet unheard of among the calamities of the Jews. Having thus spoken she slew her sonne, and did seeth the one halfe of him, and ate it, the rest she reserved covered. Presently came the seditious, smelling the sent of that execrable meat, threatening presently to kill her, except she forthwith brought some of that unto them which she had prepared. Then she answered that she had reserved a good portion thereof for them, and presently uncovered that part of her son which she had left uneaten, at which sight they trembled, and a horror fell upon them. But the woman said, This is truly my sonne, and my doing, eat you of it, for I my self have eaten thereof. Be not more effeminate then a woman, nor more mercifull then a mother. If religion make you refuse this my sacrifice, I have already eaten of it, and will eate the rest. Then the seditious departed hereat, onely trembling, and scarcely permitting this meat to the mother. Presently the report of this hainous crime was bruted all about the city, and every man having before his eyes this execrable fact, trembled as though himself had done it. And now all that were vexed with this famine, hastned their own deaths, and he was accounted happy that died before he felt this famine. This unnaturall fact was soon after recounted unto the Romanes, and some of them would not beleewe it, others pitied them within the City, and many hereat encreased their hatred towards that nation.

*Caesar* before Almighty God protested, that he was not the cause of this, having offered the



**A** the Jews peace, free pardon and forgiveness for all their offences past, and that they did rather make choice of warre then peace, of sedition then quietnesse, of famine rather then wealth and plenty, having with their own hands begun to set on fire the Temple, which he had preserved for them, and that therefore such like meat was fit for them, and that he would bury this abominable crime of eating their own children in the ruins of their countrey, and that he would not in any part of the world suffer the Sunne to shine upon such a City, wherein mothers did eat their own children, and that such food did more beseeem fathers then mothers, who for all their miseries would not yet cease from arms. Having thus spoken, he considered the desperation of the enemies, and that they would not recall themselves, who had already endured all such calamities, which might if it had been possible have altered their opinions, rather then have endured them.

The year of the world, 4034.  
after Christs Nativitie, 72.

4. Reg. 6.  
Ant. 11.9.c.4.

## CHAP. IX.

*How the wall was taken, and the Temple burnt.*



**H**E eighth day of August, two of the Romane legions having finished their mounts, they began to place their Rammes against the East galleries without the Temple, having six dayes together without intermission, already beaten the wall with their strongest Rammes, and nothing prevailed, the stones being so strong, that the Rammes could not move them: others of the Romanes laboured to dig up the foundations of the porch, that was on the North side, and after much

**C** toiled, they onely could pull away the outward stones, and the inner stones did still support the porch. At last the Romanes seeing themselves not prevail by their javelins and other instruments, they set ladders to ascend into the galleries. The Jews did not greatly labour to hinder them from getting up: but when they were within the galleries, then they came and fought with them, and cast some of them down headlong, forcing them to retire, others they slew that stood in it; and others that were upon the ladders going down, before they could defend themselves with their shields, were with swords stricken down, and they also thrust down some ladders full of armed men. So that there was a great massacre of the Romanes, some fighting for their ensignes, which the Jews had taken from them, esteeming the losse thereof a great shame unto them. At last the Jews got their ancients, and slew them that came up to rescue them; and the rest terrified with their deaths that were slain, went down again, and no one of the Romanes died, who before he was slain did not some valiant act; and those seditious people that in the former battels did shew themselves valiant, did now also fight valiantly, and beside them *Eleazar*, sonne unto the Tyrant the brother of *Simon*. Then *Titus* perceiving that he spared the Temple of the Jews to his losse, and to the death of his souldiers, he commanded fire to be put to the Temple gates: presently *Ananus* of Emmaus the most cruell of all *Simons* followers, and *Archelaus* the sonne of *Magadatus*, fled unto *Titus*; who, for their cruelties committed, determined to put them to death: yet they hoped for pardon, for that they had now forsaken the Jews when they had gotten

The Jews overcome the Romanes, and seize their ensignes.

**E** the better hand. But *Titus* affirmed they came not of good will, but for necessity, and that they did not deserve to live forsaking their countrey now set on fire for their offences: yet his promise bridled his wrath, and he dismissed them, but they were not so much esteemed as the rest. The Romane souldiers did now put fire unto the Temple doores: and the silver plate wherewith they were covered being molten, the flame quickly fired the wood, and encreasing, took hold presently on the next porch. The Jews seeing themselves invironed with flames, were now altogether discouraged, and their strength failed them, and being amazed no man sought to extinguish the flame, and so they stood still beholding the fire, yet not lamenting that which was set on fire, more then desiring to save the rest: and so that day and all the next night the fire encreased, for the porches were burnt by little and little, and not all at once.

Two of Simons guard revolt from him.

Titus promise restraineth his wrath.

None of the Jews gorth about to extinguish the fire.

**F** The next day *Titus* caused part of his army to quench the fire: and calling unto him his Captains, and six that were the chiefeest among them, to wit, *Tiberius Alexander* Generall of the whole army, *Sextus Cerealis* Commander of the fifth legion, *Largius Lepidus* of the tenth, *Titus Frigius* of the fifteenth, with whom also was *Aeternius Fronto* Commander of the two legions that came from Alexandria, and *Marcus Antonius Julianus* Governour of Judæa, and with them the Colonels and Captains, he deliberated with them what was to be done concerning the Temple. Some counselled to use the custome of wars, for that the Jews

Titus calleth the chieftains before him.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Titus counsell  
as concerning  
the Temple.

would never live peaceably their Temple standing; all their Nation wheresoever living, assembling themselves thither at certain times. Others perswaded *Titus*, that if so be the Jews yeelded their Temple, and fought not for it, then to save it, but if they fought for it, to burne it: for now it seemed a castle and not a Temple: and if any man were offended hereat, it should not be imputed to the Romanes or to their Generall, but to the Jews who constrained them to do it; and he offended not, they forcing him to fire it. But *Titus* affirmed, that although the Jews fought for their Temple being men without conscience, yet it should not be destroyed: for he would not so be revenged of their iniquities: neither would he ever fire so goodly a building; for so it would redound to the losse of the Romanes; as also it would be a credit unto them, if it were left remaining. And now *Alexander*, *Fronto*, and *Cerealis*, perceiving *Cæsars* minde, were of his opinion, and so he dismissed the convocation, and commanded the souldiers and Captaines to rest, that they might be more able to fight when need required: and presently he appointed certaine chosen men to make the wayes even, and easie for the army to passe by the ruins, commanding them to quench the fire; and that day the Jews being fearfull and weary did make no resistance. The day following taking heart and assembled together, they assaulted the watchmen that kept without the Temple, the second hour of the day. The Romanes valiantly resisted their first assault, so defending themselves with their shields as though they had a wall before them; yet sure it was that they would not long abide, for that they were fewer in number then their enemies, and not so desperate as they were. Then *Cæsar* before his men retired (beholding the fight from *Antonia*) with certain chosen horsemen came to succour them: whose force the Jews not sustaining, but the first of them being slain, the rest fled: and the Romanes departing, they returned, and fought against them; and when the Romanes returned again, presently they fled, till about the fifth hour of the day, the Jews were forced to betake themselves into the Temple, and there they were shut up. Then *Titus* returned into *Antonia*, purposing the next day to assault them with all his army, and winne the Temple. But the sentence of God had already determined, that it should be consumed with fire: and now the fatall day was come after many yeers, which was the tenth of August: upon which day also, the King of *Babylon* did once before fire it, yet was it now first set a fire by our own countrey-men, who were indeed the cause thereof. For the seditious being quiet till *Titus* was departed, then again they assaulted the Romanes, and so fought with the guard that were without the Temple, labouring to extinguish the flame; who putting the Jews to flight, came unto the Temple.

Titus with his  
chosen horse-  
men, cometh  
to rescue the  
Romanes.

The Temple  
was burnt by  
the Romanes  
the tenth of  
the moneth of  
August, on  
which day be-  
foretime it  
was burned by  
the King of  
*Babylon*.

## CHAP. X.

How the Temple was burnt against the will of *TITUS*.

A souldier  
contrary to  
*Cæsars* will  
burned the  
Temple.

**W**hen a certain souldier, who expected no command, nor feared to do so execrable a fact, moved with some divine fury, and lifted up by his fellow, took in his hand a flaming fire-brand, and cast it into the golden gate which entred into the rooms on the North part of the Temple, and the flame presently arose: which caused a great cry amongst the Jews, expressing their calamity, and every one hastened to extinguish the fire; now neither accounting of their lives nor forces, having lost that for which they so fought. News hereof was presently brought unto *Titus*, by one who came from the fight, who then was resting in his tabernacle, and he presently arose and ran unto the Temple to hinder the fire, and all the Captains after him; whereat the souldiers being terrified followed, & there arose a great cry and tumult in that army being unordered. *Cæsar* both with voyce and hand made a signe unto the souldiers, that were fighting to quench the fire. But they did not heare him, there was so great a noyse, neither did they perceive the signe he had made unto them with his hand, because that some were distracted with fight, others with anger: and the souldiers issued in, not refrained either by commands or threatnings, but every one went whither fury carried him: and thronging together at the entrance, many pressed one another to death; and many being amongst the fiery ruins of the galleries, perished as miserably as those that were overcome. When they came unto the Temple, every one counterfeited himself not to heare *Cæsars* command, and so exhorted his fellows that were before him to fire the Temple. The seditious now had no hope to withstand them, but either fled or were slaine; and many unarmed and unable people, wheresoever they were found, were slaine: so that about the altar were an innumerable company

The burning  
of the temple.  
Great slaugh-  
ter in the  
Temple.



**A** many of dead bodies heaped together, and their blood flowed downe the Temple staires; and their bodies that were slaine rouled downe, *Cesar* seeing he could not restrain the fury of the mad-braine souldiers, and that the fire encreased entred into the Temple with his Nobles, and beheld all the holy things there, and whatsoever else was there, farre surpassing all report which strangers had given of it, and equall to the report which the Jews made of it. And the flame not having yet pierced into the inner part of the Temple, nor yet consumed the houses and roomes about it, he deemed that as yet it might be preserved: wherefore himself came and entreated the souldiers to extinguish the fire: commanding *Liberalis* the Centurion of his guard, to beat those with a trunchion that would not be obedient, and drive them away. But their fury and the rage of warre, and the hatred they bare against the Jews, overcame in them all *Cesars* commands, and fear of them that forbade them. Many were incited so to do, hoping of some bootie, thinking that all the Temple within was full of money, because they saw the gates of gold. Moreover, a certaine souldier, when *Cesar* sought to quench the flame, fired the postes about the doors: and presently the flame appearing within, *Cesar* and the Captains departed, and so every one stood looking upon it, and no man sought to extinguish it. Thus the Temple was burnt against *Titus* his will. And although every man will judge it a lamentable case, in such a building surpassing all that ever was seene or heard of, both in greatnesse, workmanship, costliness and plenty of all things, in this yet we may comfort ourselves, in that the destinies had so determined. For neither living creatures, nor places, nor buildings can avoyd their destiny. One may also admire the exact and just revolution of time: for it was now destroyed in the same moneth, and on the same day that the Babylonians first destroyed it: and from that time that *Salomon* began the first Temple, unto the destruction of the second Temple, which hapned the second yeer of *Vespasians* reigne, were a thousand a hundredth and thirty yeeres, seven moneths, and fifteene daies; and from the building of the latter Temple which *Aggeus* built in the second yeer of the reigne of King *Cyrus*, unto the destruction thereof now in *Vespasians* reigne, were six hundredth thirty nine yeeres and five and fourtie daies.

The year of the world, 4034. after Christs Nativité, 72.

*Titus* strived to save the inward Temple.

How many yeeres there were between the first building of the Temple under King *Solomon* and the destruction under *Titus*.

## CHAP. XI.

Of the Priests, the Treasure-house and the Porch.

**W**HEN the Temple was thus consumed with fire, whatsoever the souldiers found therein, they carried away, and put all to the sword that were in it, which was an infinite number: neither did they shew any pity to old age, or infants: but old, young, Priests and common people, all were slaine without respect, and all sorts of people tasted the calamitie of warre, whether they resisted, or intreated for mercy. And now the flame encreased, which grieved even them that were yeelding up the ghost: and by reason of the height of the hill, and the building together, one would have thought the whole City had beene on fire. Then a most lamentable cry was raised betweene the Romane legions, and the seditious now invironed with fire and sword, and of the people that were taken in the higher part of the Citie, and had fled unto the Romanes, lamenting their calamitie; and they of the Citie answered the teares and cries of them in the hill, and many whose eyes death by famine had already closed, took strength awhile to bewaile the Temple, which they now opening their eyes beheld on fire. The countrey beyond Jordan, and the mountaines about did eccho with their laments: and yet the calamitie surpassed that tumult. For one would have judged the hill whereon the Temple was situate, to have beene burnt up by the rootes, it was so full of fire: Yet multitude of blood shed surpassed the fire. Many that were slaine were covered with them that slew them, and all the ground was overspread with dead bodies, so that the souldiers ranne upon the dead bodies to pursue them that fled. At last the thieves having driven the Romanes without the Temple, they ranne into the Citie; and the rest of the people that were left, fled into the outward porch. And many of the Priests first used spits, and then their seates made of lead, in stead of darts against the Romanes; at last, nothing at all prevailing, and the fire falling upon them, they went unto a wall eight cubits broad, and there stayed. Yet two of the Nobles, when they might either have fled unto the Romanes, and there have beene saved, or else have endured like fortune with the rest, they notwithstanding cast themselves into the fire, and so were burnt with the Temple: one of them was named *Meierus* the son of *Belga*, the other *Ioseph* the sonne of *Dalans*.

The cry and howling of the murdered Jews.

The Temple filled with fire and blood.

Two Noble men cast themselves into the fire.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

Six thousand  
in the porch  
consumed  
by fire.

False prophets  
suborned by  
the seditious.

The Romanes thought it in vaine to spare the buildings about the Temple, seeing the Temple was already consumed, and so set fire on them all, the porches, galleries and gates, two onely excepted, one on the East side, and the other on the South side, both which afterward they razed unto the ground: they burnt also certain chests called Gazophylacia, or money boxes, wherein was great store of coine, and rich garments, and other precious things, and indeed all the Jewes treasure, for the richest of the Citie had brought all their wealth thither. There came into the porch that was left standing, many men, women, and children, to the number of six thousand. And before *Cæsar* and the Captaines did determine any thing what should be done with them, the furious souldiers fired the porch where in they were, and so they all perished in the flames; save a few, that leaping down to avoid the fire, were slaine in the fall, so that no one escaped of all that multitude. A certaine false prophet was cause of all their deaths, who the same day preached in the Citie, and commanded them to go into the Temple, and behold signes of their deliverance: for many false prophets were then suborned by the tyrants, to perswade them to expect Gods help, thereby to hinder them from flying to the Romanes, and to cause the souldiers to fight more valiantly to defend their Citie. Men easily beleve and are credulous in adversity, so that if any deceitfull person promise deliverance out of calamity, he that suffereth misery, is full of hope thereof.

## CHAP. XII.

### *Of the strange signes and tokens that appeared before the destruction of Ierusalem.*

The blindness  
of the people.  
The first prodigie.  
A comet like  
unto a sword.  
The second  
prodigie was,  
that a bright  
light shined  
about the Altar  
and Temple  
by night.  
The third  
prodigie was  
a Cow that  
brought forth  
a lambe in the  
midst of the  
Temple.  
The fourth  
the brazen  
gate of the  
Temple opened  
it self.



The fifth, arm'd  
chariots and  
men seene in  
the ayre.  
The sixth, a  
voyce in the  
inward Temple.  
The seventh  
prodigie, Iesus  
a country  
mans cry and  
death.

These miserable people were thus easily perswaded by impostors who did belieue God, yet would they not beleve, nor give any care or regard unto certain tokens, and signes of the ruin of their city: but as it were blinded, neither having eyes nor souls, they counterfeited themselves not to see what God foreshewed them. One while there was a Comet in forme of a fiery sword, which for a yeer together did hang over the city: another time before the first revolt and warre, the people being gathered together to the feast of unleavened bread (which was the 8. day of April) the ninth houre of the night there was so much light about the Altar and Temple, as though it had been bright day, which remained halfe an houre: this the ignorant people interpreted as a good signe, but they that were skilfull in holy Scripture, did presently judge, what would ensue before it came to passe. At the same festivity, a Cow led to be sacrificed at the Altar, brought forth a lambe in the midst of the Temple: and the Inner gate of the Temple on the East side being of massive brasie, which at night time had alwaies at least twentie men to shut it, and was bound with locks of iron, and was barred with barres, the ends whereof went into mortise holes in the stones on either side the doore (the foresaid stones being on each side one whole stone) was seene at the first houre of the night to open of his own accord: which being presently related unto the Magistrate by the keepers of the Temple he himself came thither and could scarcely shut it, and this also to the ignorant seemed a good signe, affirming that God opened unto them the gate of his blessings; but the wiser sort judged that the defence of the Temple would decay of his own accord, and that the opening of the gate foretold, that it should be given to the enemies, affirming one unto another that this signe signified desolation. A little while after the feast daies, on the 21. day of May there was seene a vision beyond all beleife, and perhaps that which I am to recount might seeme a fable, if some were not now alive that beheld it, and that calamity worthy to be so foretold ensued: for before the sunne set, were seene in the ayre iron Chariots, all over the country, and an army in battell aray passing along in the clouds, and begirting the Citie. And upon the feast day called Pentecost, at night the Priests going into the inner Temple to offer their wonted sacrifice, at first felt the place to move and tremble, and afterward they heard a voice which said, Let us depart hence. And that which was most wonderfull of all, one *Iesus* the sonne of *Ananus* a country man of the common people, foure yeeres before the warres began, when the Citie flourished in peace and riches, coming to the celebration of the feast to Ierusalem, which we call the feast of Tabernacles, suddenly began to cry out thus; A voyce from the East: A voyce from the West: A voice from the four windes: A voyce against Ierusalem and the Temple: A voyce against men and women newly married: A voyce against all this people: and thus crying night and day, he went about all the streets of the city.

Some



**A** Some of the Nobility disdainig misfortune, took him and scourged him with many stripes: but he, neither secretly speaking for himself, nor to those that did beat him, persevered crying as before. The Magistrates then thinking (as indeed it was) that the man spake this through some divine motion, led him unto the Generall of the Romanes, where being beaten till his bones appeared, he never intreated nor wept, but as well as he could, framing a weeping voyce he cried, Wo, wo unto Jerusalem. *Albinus* (being then Judge) asked him what he was, or of whence, or wherefore he said so, but he made him no answer. Yet he ceased not to bewaile the misery of Jerusalem, untill *Albinus* thinking him to be out of his wits, suffered him to depart. This man even untill the time of war never went to any Citizen, nor was seen speak to any one: but still as it were studying of some speech, he cried, Wo, wo unto Jerusalem. Neither did he ever curse any one, though every day one or other did beate him; nor thank any one that offered him meat. All that he spake unto any man was this heauie prophecy. He went crying as is aforesaid, cheifly upon holy dayes, so doing continually for the space of seven yeers and five moneths, his voyce never waxed hoarse nor weary, till in the time of the siege, beholding what he foretold them, he ceased, and then once again upon the wals going about the city, with a loud voyce he cried, Wo, wo to the City, Temple and people: and lastly he said, Wo also to my self. Which words were no sooner uttered, but a stone shot out of an engine smote him, and so he yeilded up the ghost, lamenting them all.

The year of the world, 4022, after christis nativity, 73.

Jesus for seven yeers space and five moneths cried about the Citie. A stone shot from an engine killeth Jesus.

**C** If any one do diligently consider all these, he shall finde that God hath a care of mankind, and doth every way foreshew betime, what is most expedient for them, and they through their own madnesse, to have voluntarily perished in their wickednesse. For the Jews, when the Castle Antonia was taken, made the Temple foure-square: notwithstanding that it was written in the holy Scripture, that the City and Temple should be taken, when the Temple was made foure-square. But that which chiefly incited them to warre, was the doubtfull prophecy likewise found in the holy Scriptures: That at the same time one in their dominions should be Monarch of the whole world; and many wifemen were deceived in this interpretation, making account that he should be one of their own nation, yet indeed thereby was foretold *Vespasians* Empire. But men cannot prevent destiny, though they foresee it. Thus the Jews interpreted some of the signes as they pleased, and at others they laughed, till by the ruine of their country, and their own wofull overthrow, their iniquitie appeared.

The Jews interpreting the signes to their own good liking, are their Countreys ruine, and the cause of their own calamity.

## CHAP. XIII.

How *TITUS* was made Emperour: and of the death of the Priests.



After the seditious were fled into the Citie, all the Temple and places thereabout being set on fire, the Romanes placing their Ensignes in the Temple over against the East gate: and there celebrating sacrifice, with great cries declared *Titus* Emperour, and the Romanes got many preyes and booties, that they sold gold in Syria for half the valew. And among those Priests that kept on the wall,

**E** a child being thirsty, desired peace of the Romane watchmen, saying, that he was thirsty. So they, pitying both his yeers and his need, gave him their hands that he should have no harme, and then he came down and drunk, and filled a bottle which he brought with him: and when he had done, he ranne up again to his fellows, and none of the watchmen were able to overtake him, and they upbraided him with falshood. But he answered, that he had done nothing, but that which he and they intended: for they did not give him their hands to secure him to remain with them, but onely to come down and take water, which he had done. The Romane watchmen greatly admired the subtilty of him that was but a childe. The fifth day, the Priests being almost famished came down, and the watchmen carried them to *Titus*, whom they besought to grant them their lives. But he answered them, that the time of pardon was past, seeing that was destroyed, for the which he might have pardoned them, and that it was meete that the Priests should perish with the Temple: and so he commanded them to be put to death. Then the Tyrants with their followers being on every side beset with warres, and having no way to flee, they being thus beleagred round, requested to parley with *Titus*; who for his naturall meeknesse, his friends also perswading him thereto, thought at least to save the Citie (judging indeed that now the seditious had already their mindes) and so he stood in the West part of the inner Temple: for there was a gate built above a gallery, and a bridge that joyned the Temple and Citie together, which was then between *Titus* and the tyrants. Many souldiers on both parts flocked about their Rulers; the

Gold was sold for halfe the price.

The craft of a boy.

The Priests crave pardon, but *Titus* commands them to be led to execution. The seditious summon *Titus* to a parley.

Jews



The year of the  
World, 4034.  
after Christs  
Nativity, 72.

Titus Oration  
to the Jews by  
an Interpreter.

The Romanes  
humanity in-  
cited the Jews  
against them.

Jews about *Simon* and *Iohn*, hoping for pardon: the Romanes about *Titus*, desirous what he would say unto them: and *Titus* by an Edict commanding the souldiers to be quiet, and to shoot no arrows, spake unto them first by an Interpreter, thereby shewing that he had the upper hand, and said, O ye men of Jerusalem, are ye not now glutted with the calamities of your countrey? Neither calling to minde our power, nor your own infirmity, but with a rash fury have destroyed your people, City and Temple: your selves also having justly deserved to perish; who, since *Pompey* first conquered you, have never ceased to be seditious, and at last, have openly borne arms against the Romanes. Did you trust unto your multitude? You have seen that a small parcell of the Romanes army hath sufficiently resisted you. Or did you expect forraign aide? What nation is not under our dominion? and who would rather make choyce of the Jews then of the Romanes? Did you trust in your strength of body? why, you know the Germanes serve us. Or in the strength of your wals? what wall, or what greater hindrance then the Ocean, wherewith the Britaines invironed, have yielded unto the Romane forces? Or to your courage, and politike counsell of your Captains? You have already heard that the Carthagenians have been by us surprized. It was therefore the Romans humanity that incited you against themselves, who first of all permitted you to possesse your countrey, and gave you Kings of your own nation: and after all this, we kept your laws inviolate, and suffered you to live as your selves desired, not onely in your own countrey, but also amongst other nations; and which is the greatest of all our benefits bestowed upon you, we permitted you to gather tribute and gifts to the maintenance of your Temple and sacrifices to God; of all which, we neither forbade any to be brought unto you, neither hindred any that would offer unto your Temple, but suffered you our enemies to be made richer then our selves, so that you have used our own money against us. Wherefore, having received so many benefits at our hands, you have now disgorged your selves upon us, and like spightfull serpents, spet your poyson upon them that made much of you. Let us omit that by *Nero* his negligence you became forgetfull of your duty, and like some member in the body broken or shrunk, you being still tumultuous, at last were taken in a greater offence, and were encouraged with immoderate desires to hope for unlawfull libertie. My father came into your countrey, not to punish you for your misdemeanour toward *Cestius*, but by good counsell and warning to reprehend and quiet you. And whereas if he had come to destroy your nation, he ought first to have cut down the very root, and to have come unto this city and destroyed it, with the inhabitants: he rather chose first to waste Galilea, and the places adjoyning, that in the mean time you might repent you, and consider of your estate. But this his mercy towards you was held for cowardlinesse and infirmity in him, and by our long suffering, you were emboldned against us: and when *Nero* was dead, you did as treacherous subjects are wont to do, taking occasion by our civill dissention, to revolt from us: and whilest my father and I were gone into Egypt, you prepared your selves to warre against us: neither were you ashamed to trouble them that were designed Princes, whom notwithstanding you had found most gentle Captains unto you. At last, when the Empire fell unto us, and all things being now quieted, all nations with gifts and presents came to congratulate us: behold again, the Jews shewed themselves our enemies, and you sent an Embassador beyond Euphrates, onely to nourish your rebellion, walling and fortifying your towns anew: and contending like seditious and tyrants one with another, set abroad civill warres: all which, none but impious people would have committed. Wherefore being commanded by my father, who was now urged thereunto, I came against this city with a heavy charge, yet did I rejoyce when I heard that the people desired peace. Before I warred against you, I exhorted you to peace: after war was begun, I desisted a while from using severitie: I spared those that were captives. I with strokes restrained them that halted the warre against you against my will; and even forced so to do, I set the Romanes against your wals, and alwaies restrained my souldiers so much desirous of your blood. As often as I overcame you, so often did I exhort you to peace, as though I had been vanquished. Again, when I approached unto the Temple, I (willingly omitting the law of arms) requested you to spare both it and the holy things, offering you leave to depart, and promising you safety, or licencing you to fight another time in another place, if so you thought good. All these my offers you refused, and with your own hands fired your Temple. And now you wicked wretches urge me to a parlee. What thing can you now preserve so excellent, as that which is already perished? What pardon can you expect, seeing your Temple is destroyed? nay, even now you stand armed, not so much as counterfeiting submission in the last cast. O wretches, with what hope?



**A** hope? Is not your people dead, is not your Temple destroyed, and your city now in my hands, yea, your lives also? But do you think death the renown of fortitude? I will not strive with your obstinacy: yet if you will cast down your weapons, and yeeld your bodies, I will spare your lives: And like as in a private house I will shew my selfe unto you a gentle master; and after I have punished that which otherwise is incurable, I will reserve the rest for my selfe.

*The year of the world, 4034, after Christs nativity, 72.*

*Titus grants the Jews life, on condition they should lay aside their weapons, and submit themselves.*

To this they answered, that they could not receive pardon at his hands, having vowed the contrary: wherefore they requested licence to depart with their wives and children by the camp, which he had environed with a wall, and so to go into the wildernesse, and leave the Citie to the Romanes. *Titus* was hereat greatly enraged, that they being in a maner captives, should impose upon him conditions, as though they were victors; and commanded a crier to tell them, that henceforth they should not flee unto him, nor hope that he would pardon them: for he would spare nothing, willing them with all their forces to fight and save themselves as they could, for he would now in all things use the law of arms: and so he permitted the souldiers to sack the Citie and set it on fire. And that day they did nothing: but the next day following, they fired the counsell-house, the palace *Acra*, and *Ophla*, and the fire came unto *Queen Helens* palace, which was situate in the midst of *Acra*: also the houses and streets of the Citie full of dead bodies were set on fire. The same day, the sonnes and brethren of King *Izates*, and with them many nobles of the people, assembled together, besought *Cesar* to pardon them: and he though incensed against them all, yet not changing his maner, received them to mercy, and put them all in prison, and afterward carried them bound to Rome for hostages, that were the Kings sons and kinsmen.

*The souldiers set the city on fire.*

*Cesar constant in his resolution.*

### CHAP. XIII.

*Of the prey of the seditious, and the burning of the inner part of the Citie.*

**D**  The seditious went unto the Kings Palace, where many had left all their wealth, because it was a strong place: and driving the Romanes from thence, they slew all the people there assembled, amounting to the number of 8000, and 400. and carried away all the money, and they took there two Romane souldiers alive, one a horseman, and another a footman; and they slew the footman, and drew him all along the Citie, as it were in the body of that one, revenging themselves upon all the Romanes. But the horseman affirmed that he had something to say unto them, which would greatly profit them, and save their lives: who was carried to *Simon*; and not having there any thing to say, *Simon* delivered him to one of his Captains called *Ardala* to be slain, and he brought him where the Romanes might behold him with his hands bound behind him, and a veile before his eyes, meaning there to behead him: but he, whilest the Jew drew out his sword, fled to the Romanes. And *Titus* would not put him to death, because he had escaped from the enemies: yet deeming him unworthy to be a Romane souldier, who suffered himselfe to be taken alive; he took from him his arms, and discharged him from bearing them any more, which to a wise man was worse then death. The next day, the Romanes putting the seditious to flight that were in the lower Citie, they fired all unto *Siloa*, rejoicing that the town was destroyed: yet they got no booties, because the seditious had already robbed and spoiled all, and carried it into the higher City. For they nothing repented them of their wickednesse, but were as arrogant as though they had been in prosperitie: so that they with joy beheld the City on fire, affirming that they desired death; for that the people being slain, the Temple destroyed, and the Citie on fire, they should leave nothing to their enemies. Yet *Ioseph* in that extremity laboured to save the reliques of the Citie, much inveighing against their crueltie, and earnestly exhorting them to save themselves: yet he nothing profited in all this, but was derided for his labour: for neither would they yeeld to the Romanes for their oaths sake, neither were they able to fight with the Romanes, being now as it were besieged round by them; yet their accustomed murders did encourage them to stand out.

*The seditious resorting to the Kings house take away the treasure.*

*The punishment of a Romane souldier taken by the Jews.*

*The Jews are arrogant in midst of their calamitie.*

*The Jews refuse to submit themselves to the Romanes, yet are they unable to wage warre with them.*

Thus dispersed all over the City, they lurked in the ruines, lying in waite for those that sought to flee unto the Romanes, and many of them were taken, and all of them were slain; for famine had so weakened them, that they could not flee, and they cast their dead bodies to dogs. And any death were easie in respect of famine. So that many fled unto the Romanes,



The year of the  
World, 4034.  
after Christs  
Nativity, 72.

The tyrants  
uttermoſt  
hope was in  
their vaults.

Rapine and  
ſlaughter in  
the vaults.

manes, having no promiſe, no nor hope to be pardoned by them, and upon purpoſe fell into the hands of the ſeditious, who never ceaſed from murder: and now there was no place in the whole Citie void, but was filld with dead bodies, who either periſhed by famine or ſediti-  
on. But the tyrants and factious theeves put their laſt refuge in the vaults, where they hoped whatſoever hapned to ſave themſelves, hoping that there they could not be found, and ſo after the Citie was deſtroyed, to eſcape, which was onely their vain fantaſie. For they could neither be hid from God nor the Romanes: yet at that time they truſted in thoſe caves, from whence they fired the Citie more then the Romanes, and cruelly murdered them, that having eſcaped the flames, came and fled into ſecret places, and ſpoiled them: alſo if they in any place found any meat, though all bloody, yet they took it, and did eate it, and now one of them began to fight with another about the ſpoile they got. And I verily perſwade my ſelf, that had they not been prevented by the deſtruction of the Citie, their crueltie would have been ſuch, that they would have eaten the bodies of dead men.

# CHAP. XV.

*How the higher part of the Citie was aſſaulted: and how ſome of the Iews fled unto TITUS.*



**E**SAR, perceiving that the higher part of the Citie would not be won without mounts, being ſituate in a ſoile, round about the which were high and deep places, on the twentieth day of Auguſt, he ſet all his ſouldiers on work, and the carrying of wood for that purpoſe was very painfull: all trees within 100. fur-  
longs off the Citie were already cut down, and uſed in the former work, as is be-  
fore ſaid. So the ſoure legions raiſed a mount on the Weſt ſide of the Citie, and all the reſt made a mount againſt the porch, bridge and tower, which *Simon* during his warres with *Iohn* had built. About this time, the Captains of the Idumæans aſſembling together, deliberated to yeeld themſelves, and ſent five of their company to *Titus*, beſeeching him to confirme a peace unto them: and he hoping that the tyrant would yeeld after them, who were the greateſt part of his army, with much ado granted them life, and ſo ſent them to their fel-  
lows: but *Simon* had notice of their departure, and preſently ſlew thoſe five that were ſent unto *Titus*, and taking the Captains (the nobleſt of whom was *Iames*, the ſon of *Sofa*) he put them in priſon, and alſo kept and guarded the Idumæans, who now having no Governours knew not what to do, yet the guard could not hinder them from fleeing: for althoough many of them were kild, yet divers fled and eſcaped, and were all received by the Romanes: *Titus* courteſie being ſuch, as that he remembered not his former Ediſt to the contrary, and now the ſouldiers hoping for gain, and having already gotten ſufficient, abſtained from murders: for leaving onely the common people, they ſold the reſt with their wives and children for a ſmall price, many being expoſed to ſale, and few coming to buy them: ſo that he having made an Ediſt that none ſhould flee unto him alone, intending thereby to bring their families with them, yet he now received them alſo, appointing ſome to enquire who had deſerved puniſhment, and to inſlict it on them. And an infinite number was ſold, and more then 40000. of the people were ſaved, whom the Emperour diſmiſſed, and permitted to go whither they pleaſed. The ſame time a certain Prieſt, the ſonne of *Thebathus*, named *Ieſus*, was promiſed pardon, on condition he ſhould deliver certain holy things given to the Temple: and ſo he came and brought out of a wall two candleſticks, like to them that were in the Temple, tables, goblets, cups, all made of ſolid and maſſive gold: alſo the veile and the ornaments of the Prieſts, and the precious ſtones about them, and many veſſels made for ſacrifice. Moreover, the Keeper of the holy Treafure called *Phineas*, brought forth the garments, and all things that did belong to the Prieſts, and much purple and ſcarlet, which were laid up in ſtore, to make tapeſtry or hangings, among which alſo was ſome Cinnamon, Caſſia, and many other odoriferous things, whereof were compounded ſweet odours to be offered to God. He alſo delivered him much wealth of other mens, and much Sacred Treafure: for the which, notwithstanding he was taken by force, yet he was pardoned, as they were that fled unto *Caſar*.

The Idumæ-  
ans conſult in  
their aſſembly  
about their  
ſubmiſſion.

Fourty thou-  
ſand of the  
Iew people ſaved.  
Jehus a Prieſt,  
the ſonne of  
Thebathus.  
ſee Chap. 17.

Phineas, the  
Treafurer of  
the Temple  
taken.



## CHAP. XVI.

*How the rest of the Citie was taken.**The year of the  
world, 4034  
after Christs  
nativity, 73.*

**T**he seventh day of September, the mounts being finished, which was the 18. day after they were begun, some of the Romanes placed their Rams and Engines to batter them; and some of the seditious, who now despaired to keep the Citie, left the wals, and fled into Acra, others hid themselves in certain vaults, and many hindred the Romanes, and resisted them for placing their Rams against the wals, who were overcome by them, being both more in number

*Some of the  
seditious kept  
in Acra, the  
rest in the  
vaults of the  
Citie.*

**B** then they were, and also stronger and more valiant. The Jews being now all discouraged and sorrowfull, so soon as any part of the wall was broken down, or shaken with the force of the Rams, straightwaies fled, and now the tyrants were surprized with a greater feare then needed. For even before such time as the enemies had entred the wall, they stood in doubt whether they might flee or no: and they who a little before were proud and arrogant malefactors, did now tremble & quake, so that it was pitifull to see such a change in them, though they were wicked persons. And they endeavoured to assaile the wall that *Titus* had built to cōpasse the whole city withall: but seeing themselves forsaken of all those that were wont to be trusty unto them, every one fled whither necessitie did drive him. Presently news were

*The feare and  
amazement of  
the seditious.*

**C** brought them that all the West wall of the City was beaten down, others affirmed that the Romanes had entred, and that they had seen the enemies in the towers, fear dazeling their eyes: and prostrate on the ground, they bewailed their misfortune, and as though they had been lame, they stood still, and sought not to flee. From whence one may chiefly perceive Gods justice toward the impious, and the Romanes fortune: for the tyrants deprived themselves of their strong holds, and voluntarily departed out of their towers, wherein they could never have been taken but by famine: and the Romanes, having so much laboured at the lower wals, did now by fortune take these, which their engines could never have shaken, for there were three inexpugnable towers that could not be battered with the engines, whereof before we have made mention. So the tyrants having forsaken these, or rather being

*The tyrants  
inseble them-  
selves, and of  
their own ac-  
cords forsake  
the towers,  
from whence  
by no means  
but famine  
they might be  
driven.*

**D** by Gods will driven from hence, presently they fled unto the valley Siloa; after the fear was past, they again took heart, and went unto the wall that was in that place: yet not using such courage and violence as their need required, they were beaten by the watchmen that guarded it; their strength now failing and wearied with labour, fear, famine and calamity. And some were driven one way, and some another, and were forced to hide themselves in vaults and sinks. The Romanes having obtained the wall, placed their colours in the towers, and clapping their hands, and singing for joy, they cried, Victory, finding the end of the warre nothing so terrible as the beginning. Yet did they not beleieve that was the end, because they got the wall without any bloodshed, but admired, seeing no man did offer to resist them. And now issuing into every street, they slew whomsoever they found, without any respect, and fired houses, and all the people that had fled into them, and destroyed many whereas they entred for to get a prey, and they found whole families dead, and houses full of dead bodies, consumed by famine. Thus terrified with that heavy sight, they departed out, not taking any thing away, yet for all that they pitied not them that were left alive, but slew whomsoever they met, whereby they filled the narrow streets so full of dead bodies by them slain, that none could passe that way for them: all the whole citie flowed with blood, so that many things set on fire, were quenched with the blood of them that were slain. At evening they ceased from killing, but all the night long the fire encreased: and so in the morning, which was the 8. day of September, all was now on fire, the City in the time of the siege having endured more misery and calamity, then ever it received

*The Romanes  
enter the towne  
and obtain the  
victory.*

**E** joy and happinesse from the time of the first foundation, notwithstanding that they were so great, that all cities might justly envy it, and it no wise deserved so to be oppressed with such misery, save onely for that it fostered and bred such impious persons as wrought the overthrow thereof.

*The houses  
and families of  
best reckoning  
are left full of  
dead bodies.*

*Titus*, entering into the City, amongst the rest admired the strong holds thereof, and the rocky towers which the tyrants like mad men deprived themselves of: and seeing the height, firmesse, bignesse, and the joyning of the stones together, and their breadth and height, he said: Surely, God hath assisted us in the fight, and he it was that did withdraw the Jews from these fortresses. For what could mens hands and engines prevaile against them? And having spoke much to this effect, coming with his friends, he set them at libertie

whom



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

These munitions of the city and defence of the tower, which the tyrants abandoned for fear, impregnable, Fortunes monument. The old and weak Jews are slain, and the strong and lusty reserved. Titus distributeth the Jews.

whom the tyrants had left bound in the Castles: and when he destroyed the rest of the Citie and wals, he left those towers standing as a monument of his good fortune and victory, by the which he had gained them, though unexpugnable. The souldiers now being weary with killing the miserable Jews, & yet a great multitude remaining alive, *Cesar* commanded that onely the armed Jews and they that resisted should be slain, and the rest left alive. But the souldiers also killed old folks and weak persons, and taking all able men and lusty, they carried them into the Temple, and shut them there in the place appointed for the women. *Cesar* left one *Fronto*, a Libertine and his friend, to keep them, giving him also charge to make inquiry, who had deserved punishment; who slew all the theeves and seditious, one of them bewraying another, and reserved certain chosen young men of large stature and beautifull withall for the triumph: and all the rest that were above seventeen years old, he sent bound into Egypt, to be employed in certain works there, as digging, delving and manuring the fields, & to be used in other publike busines. *Titus* also sent many of them unto divers Provinces to be slain in the Theaters with beasts or swords: and they that were under seventeen years of age were sold. And during the time that *Fronto* kept them, 10000. died for hunger; partly, for that their keepers hating them, would not give them any meat; partly, for that some refused meat when it was offered them. For there was now scarcity of corn, by reason of the great multitude of the people.

# CHAP. XVII.

Of the number of the captives, and them that were slain.

The number of the captives and such as died, during the siege of the Citie.



The number of all the captives that were taken during the whole time of warre, was 97000. and the number of all that died and were slain during the siege, was 1100000. the most of them being Jews by nation, but not inhabitants of that place. For being assembled together from all parts to the feast of unleavened bread, presently and on a sudden they were invironed with warre, and first of all a plague fell among them by reason of the straightnesse of the place, and immediately after, famine, worse then it. And that the Citie was capable of so many men it is evident, for that *Cestius* before numbred them; who, desirous to signifie the flourishing estate and strength of Jerusalem unto *Nero*, who contemned our nation, requested the high Priests, that if possibly they could, they should number all the people in their Citie: and that upon the feast of Easter, when they killed offerings from the ninth houre of the day untill the eleventh (and to eate a Lambe not fewer then ten persons were assembled, for it is not lawfull to feast alone, yea, many times twenty are in a company) they numbred 256000. and 500. oblations or lambes to be killed; so that if we reckon to every lambe ten men, the number amounts to 2700000. men, all purified, whole and sound: for it was not lawfull for any that were lepers, or had a flux of seed, nor women that had the monethly termes, to eate of that sacrifice, nor for any stranger, except he came thither for Religion sake. And this multitude was assembled together from other places, and was there by the providence of God shut up as it were in a prison. And the Citie being filled with men of warre was besieged, that the number of them that were slain, passed all that ever perished, either by any plague sent from God, or by the means of men; who were partly openly slain, partly taken by the Romanes: who searching the vaults, and opening the sepulchres, spared none they met withall. There also were found more then 2000. whereof some slew themselves with their own hands, others some kild by others, the rest perished by famine. The stink of dead bodies was so great, that many minding to go and search the foresaid places, and being entred into them, were forced to retire: yet others for lucre sake treading on the dead carcases, searched the dead bodies, if they could finde any thing: for much riches were hid in the vaults, and covetousnesse omitted no way to gain. Moreover, many were taken out from thence, whom the tyrants had bound, who even in their extremitie ceased not to tyrannize: yet God plagued them both according to their deserts: for *Iohn* being now almost famished with his brethren in a vault, besought the Romanes to save his life. And *Simon*, having long striven with necessitie, as we shall hereafter make mention of, at last yeelded himselfe, who was kept for the triumph; and *Iohn* was condemned to perpetuall prison. Then they destroyed the wals, and fired the outward parts of the Citie.

The Romanes searching the graves and vaults, finde much treasure.

John and Simon apprehended in the vaults.

# CHAP.



A

## CHAP. XVIII.

*A brieffe History of the Citie of Ierusalem.*

The year of the  
world, 4034.  
after Christs  
Natiuite, 72.



Hus was Ierusalem taken the second yeer of *Vespasians* reign, on the eighth day of September, and having been already five times before surprized, it was finally again destroyed. First *Asocheus* King of Egypt, and after him *Antiochus*, then *Pompey*, and after them *Herod* with *Sofius* took the Citie and yet destroyed it not.

Ierusalem be-  
ing fivetimes  
spoiled, was at  
that time once  
more sackt.

B

But before them the King of Babylon destroyed it, when he had injoyed the same, a thousand three hundred and threescore yeers, eight moneths and six dayes after it was first built: but he that first built it, was one of the Princes of the Cananeans, in his own language called the just King. For he indeed was so, and therefore was the first Priest that sacrificed unto God, and dedicated a Temple, called the City Solyma: but *David* the King of the Jews having driven out the Cananeans, gave it unto his people to be inhabited, and after foure hundred and threescore foure yeers and three moneths, it was destroyed by the Babylonians: and from King *David* who was the first Jew that reigned there, untill the time that *Titus* destroyed it, were a thousand one hundred seventy and nine yeers, and from the time that it was first erected untill it was by him destroyed, were two thousand one hundred and seventie seven yeers: yet neither the antiquity, nor riches, nor the fame thereof now spread all over the world, nor the glory of Religion did any thing profit or hinder it, from being destroyed.

C

Such was the end of the besieging of Ierusalem. When there was none left to kill, nor any thing remaining for the souldiers to get, and that now there was nothing, against which the souldiers could shew their outrage (for they would have spared nothing that they could have spoiled) *Cesar* commanded them to destroy the citie and temple, onely yet leaving standing certain towers, that were more beautifull and stronger then the rest, to wit, Phasaelus, Hippicos, and Mariamme, and the wall that was on the West side; meaning there to keep a garrison, and that they should be monuments of the Romanes vertue, who had surprized a Citie so well fortified as it appeared by them. All the rest of the Citie they so plained, that they who had not seen it before, would not beleevē that it had ever been inhabited. This was the end of their madnesse, who were alwaies given unto sedition in Ierusalem, a most worthy City and famous amongst all nations.

The Romanes  
wholly ruinate  
both the citie  
and the Temp-  
ple.

D

## CHAP. XIX.

*How the souldiers were rewarded.*

*ESAR* determined to leave the tenth legion for a garrison in Ierusalem, with some troupes of horsemen and other companies of footmen: and all warres being now ended, hee purposed to thanke the whole armie for their valiant acts, and reward the most couragious for their deserts. And placing a greate tribunall in the mid-

E

dest before the campe, standing in it with the chiefe Peeres about him, from whence the whole armie might heare him, he gave them heartie thanks for that of their good will towards him, they had patiently abode with him during those warres, praising them for their loyalty during all the foresaid time, and that in many skirmishes they had shewed themselves valiant, and by their valour had enlarged the dominions of their countrey: likewise they had now given all nations to understand, that neither the multitude of enemies, nor strong holds, nor greatnesse of Cities, nor rashnesse, nor barbarous cruelty of their adversaries could ever resist the forces of the Romanes, nor escape their hands; notwithstanding

Titus thanke-  
th his sould-  
iers, for that  
they had con-  
tinued their  
love towards  
him.

F

that in many things fortune favoured them: adding that it was a credit for them to have ended those warres that had continued a long time; which was all that they hoped for at their coming; and which was most glory of all unto them, that those Captains whom they had elected to be the Romane Emperours, were all liked and imbraced of all men, all standing to their appointment; and acknowledging themselves beholding to them that elected them. Moreover, that he admired them and loved them all, for that every one shewed himselfe valiant and couragious: affirming that he would now recompense those with honours, and due desert, who had behaved themselves most valiantly, and most hazarded themselves, and effected worthy deeds, and whosoever was forwarder then the rest, should have reward according to his desert. And that he would be more diligent in honouring them that had

Titus promi-  
ses recompense  
to his valiant  
souldiers.



The year of the  
World, 4014.  
after Christs  
Nativity, 72.

Titus largesse  
to his sould-  
diers.

Titus sacrifice  
for his victory.

The twelfth  
legion under  
Cestius lead-  
ing, gave place  
to the Jews.

been his companions in that warre, then in punishing their offences; then presently he willed them to whom it appertained, to nominate them who had valiantly behaved themselves in those warres, and had performed any worthy exploit: which being done, he called every one by his name, and praised them, as greatly rejoycing at the valour of his countrey men, crowning them with crowns of gold, and put chains of gold about their necks, and gave them large spears of gold, and ensignes made of silver; he also preferred every one of them, and gave them of the spoil, precious garments, with gold and silver very plentifully: and thus having rewarded every one according to his merit; and praising God with all his army, he descended with great applause out of the tribunall, and went and offered sacrifices for the victory, and having gathered a great multitude of Oxen about the Altar to sacrifice them, he offered them all, and therewith feasted his army, and himselfe three dayes with all his Nobility, dismissing all the souldiers to depart whither they would, or thought good, appointed the tenth legion to keep Jerusalem, and did not send it back unto Euphrates, where before it was. He banished also the twelfth legion out of all Syria, remembering that under *Cestius* his government they fled from the Jews, being before at Raphanaas, which he sent unto Malto that is situate by Euphrates, in the confines of Armenia and Cappadocia, and the other two he kept with himselfe, as sufficient to guard him into Egypt, which were the fift and fifteenth legions. And coming to Caesarea by the Sea coast, he there laid up all his spoiles, and caused the captives to be kept, because that the Winter season permitted him not to sayle into Italy.

# CHAP. XX.

Of *VESPASIAN'S* voyage by Sea, and how *SIMON* was taken: and of the spectacles, and shews made upon his birth day.

Vespasians  
saying and  
journey.

Shews at  
Caesarea.

Simon gets  
down into the  
vault, and  
hopeth to  
escape from  
thence in  
safety.

Simon is taken  
by the Ro-  
manes.

Simon cannot  
shun Gods  
justice.  
A great multi-  
tude of the  
seditious taken  
in vaults.

Hilest *Titus* was busied in the siege of Jerusalem, *Vespasian* in a Marchants Ship sayled to Rhodes: and from thence departing in a Gally, having visited all Cities by the which he passed, being joyfully received of them all, he went from Ionia into Greece, from thence unto Corcyra, and then unto Japygia, and afterwards by Land. Thus *Titus* being returned from Caesarea on the Sea coast, he came unto Caesarea Philippi, and there he made a long abode, proclaiming all sorts of pastime: wherein many captives perished, some being cast unto wild beasts, others forced in great companies to fight one against another; being in this place, he understood that *Simon* the sonne of *Giora* was taken. This *Simon* at such time as Jerusalem was besieged, was in the higher part of the citie, when the Romane army had entered the wals, and began to waste it: and with his most trusty fellows, and certain Masons, having provided them all necessary tooles, and victuals that might have sufficed them all for many dayes, he accompanied with them, and went into a secret cave, unto the end thereof, and there he caused them to digge further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good successe as he expected: for they had but digged a little way, ere victuals failed them: notwithstanding, that they had made very great spare thereof. Then *Simon* thinking to feare the Romanes, clothed himselfe in white, and a purple cloake buttoned about him, and so came out of the earth in that place where the Temple had been builded before-time. And they that did first see him, were astonished awhile, and stirred not, but let him alone: yet at last they came unto him, and demanded what he was, but *Simon* would not tell them, willing them to call their Captain unto him, and presently some of the souldiers ran to call him, and so he came: at that time *Terentius Rufus* was Captain of the souldiers. *Terentius* having learned the truth of all, kept him bound, and related unto *Caesar* the manner of his taking, and thus *Simon* was by the power of God delivered into his enemies hands, who hated him above measure, and so was justly hereby punished, for having so cruelly tyrannized over his own countrey men, not taken by their force, but yeelding himselfe unto them, having cruelly butchered many, under pretence of false criminations: to wit, for having revolted unto the Romanes.

But impiety cannot escape Gods vengeance, neither is the divine justice of so weak force, but that it can at one time or other punish them that violate it, and it many times inflicteth a grievous punishment upon men, when they think they have escaped all, for they were not presently punished; which also *Simon* felt, after he fell into the Romanes hands: his coming out of the earth, made a great many more of the seditious at that time to be taken in the caves. When *Caesar* was returned into Caesarea by the Sea coast, *Simon* was presented bound unto



**A** unto him, who commanded him to be reserved for his triumph, which he purposed to make at Rome. After making some abode in that place, he celebrated his brothers birth day with great solemnitie: and in that solemnitie bringing forth divers Jews, whose punishment he had of purpose deferred till that time, the number of all that perished there with fighting against beasts and amongst themselves, and by fire, amounted to more then 2000. and five hundred men. Yet the Romanes thought all these punishments too light and easie for them. After this, *Caesar* came to Berytus (which is a Citie in Phœnicia, and a Colony of the Romanes) and here also he made some long abode, and celebrated the birth of his father, with farre greater solemnitie then the former, as well in making divers shews unto the people, as in great expences and sumptuousnesse, and causing many captives to perish as before.

The year of the world, 4034. after Christs Nativitie, 73.

In a shew in Cæsarea two thousand five hundred Jews die. Titus, celebrateth Vespasians birth day.

## CHAP. XXI.

## Of the calamitie of the Jews at Antiochia.

**A**T the same time the rest of the Jews were in great misery, and the City of Antiochia was incited against them, both for certain criminall causes now laid unto their charge, as also for certain offences before committed, which necessarily I must recount, before I speak any thing of the rest. The nation of the Jews is mixed almost amongst all nations of the world, and especially amongst the Syrians, by reason of their vicinitie, and many of them were at Antiochia, because it was a great Citie, and the Kings that succeeded *Antiochus*, permitted them freely to inhabit there, and to enjoy all liberties of the Citie. For *Antiochus*, surnamed *Epiphanes*, destroyed Jerusalem, and sacked the Temple: but the Kings successors restored all the brasie that was taken from the Temple unto the Jews, offering it unto their Synagogue in Antiochia, and permitted them to have the same liberties in the Citie, that the Greeks enjoyed, and the other Kings also of later times used them after the like sort: so that their number greatly encreased, and they enlarged their Temple and enriched it with sundry offerings, oftentimes winning many Pagans to be of their religion, and so as it were made them also a part of their nation. Now about the time that the wars began, and *Vespasian* was newly arrived, the Jews began to be generally hated of all men: then one of them named *Antiochus*, reverend for parentage, whose father was chief of all the Jews in Antiochia, at such time as the people of Antiochia were assembled in the Theater, this man came in amongst them, and accused his own father, and the rest of the Jews to have conspired together to burn the Citie in the night time, and delivered some Jews unto them that were his guests, as conspirators with the rest. The people hearing this, could not repress their rage, but presently caused them that were offered unto them, to be burnt in the Theater, and made great speed to set upon all the Jews, hoping that by speedy dispatch they might preserve their countrey, which otherwise was like to perish. And then *Antiochus* to enrage them the more, did now offer to sacrifice according to the custome of the Pagans, thereby as it were assuring the Antiochians, that he hated the Jews and their customes, willing them also to compell all the rest of the Jews to do the like, for whosoever refused so to do were traitors. The Antiochians followed his counsell: but few Jews would obey them, yet they that denied to sacrifice were slain. Then *Antiochus* receiving a charge of souldiers from the Captain of the Romanes, became most cruell against his countrey men, and would not permit them to keep holy the seventh day; but in it to do all labour and businesse, that they were accustomed to do upon any other day, and so urged them hereto, that within short time the seventh day was not onely violated amongst them of Antiochia, but also in other places and Cities round about. The Jews at Antiochia having then endured the foresaid misery, now fell into as great calamitie as that was, whereof I intending to speak, was forced to relate the former. For it happened that the fouresquare market was fired, and the publike places, where all Writings and Registers were kept, as also the Kings Houses: and the fire so increased, that with much ado it was hindred from firing the whole Citie. Of this fact *Antiochus* accused the Jews, thereby sufficiently inciting the Antiochians against them, although that they had not before borne them any malice, and making them so easily beleieve his calumniation, who now gave full credit unto his accusations, by reason of that which was past: so that now they almost perswaded themselves, that they did see the Jews put fire unto them, and so in a great rage all of them set upon them that were accused. Wherefore *Collega* the younger had much ado to pacifie the people, notwithstanding that he requested them to permit him to informe

The nation of the Jews intermixed among the people of the world.

A number of Jews in Antiochia.

A Jew called Antiochus is the cause of their mighty misery in Antiochia.

Antiochus perfidious to his Citizens. Antiochus forbiddeth to sanctifie the seventh day.

Another calamitie at Antiochia.



The year of the  
world, 4034.  
after Christs  
Nativity, 72.

A sort of wic-  
ked men, by  
means they  
were indebt-  
ed, burnt the  
market-place,  
and the pub-  
like records.

*C*esar of all that was past. For *Vespasian* had already sent *Cassinius Porcus* to be Governour of Syria, but he was not as yet arrived there. Then *Collega* making diligent enquiry of the matter, found out the truth, and not one of the Jews accused by *Antiochus* was guiltie: for certain impious people had done all this mischief, being indebted; thinking that if they had burnt the market-place, and the publike writings, that then their debts could not be required at their hands. Yet the Jews lived in great fear, and expected the event of those forged accusations.

## CHAP. XXII.

*How VESPASIAN at his return was received by the Romanes.*

The year of the  
world, 4035.  
after the Nati-  
vity of Christ.  
73.

The Citie of  
Rome enter-  
taineth *Vespa-  
sian* with all  
willing acce-  
ss and pompe.

The Romanes  
issue out to  
meet with *Ves-  
pasian*.



*A*fter that *Titus* had received letters from his father, that he was arrived in Italy, and all Cities wherein he as yet came, welcomed him very joyfully, and that especially Rome had entertained him with great pompe and triumph, he was now eased of the care he had before, and very joyfull for his fathers welfare, and good fortune. For all the people of Italy did reverence *Vespasian*, though absent, as though he had been present with them, desiring to see his expected arrivall, whose coming they so heartily wished for. For the Senate, remembering what calamities had befallen the Citie in the change of Princes, desired to receive their Emperour dignified with the honour of old age, and martiall renown, whose presence onely would be to his subjects profit and safetie. And the vulgar sort also troubled before with civill warres, long expected his arrivall, assuring themselves thereby to have an end of their calamitie, and to recover again their wonted affluence. Especially he was expected by the souldiers, who knowing his skill in martiall affairs by that which himselfe had already done, and finding their other Captains, under whom they warred, ignorant and unskilfull, they wished for his coming, thereby to be delivered from the disgrace wherein they lived, desiring to receive him by whom they might both be honoured, and preserved from danger. The Nobilitie seeing him so beloved of all men, could no longer waite his coming, but went and met him, he being far from the Citie, and accompanied him; and no man stayed his coming, but in whole multitudes they went to meet him, they were so desirous to see him: so that more went to meet him then stayed at home.

When news was brought that he approached neer unto the Citie, and how friendly and courteously he had entertained all men, the people with their wives and children stayed in the way he came, to salute and see him: and wheresoever he came, with joyfull applauses and acclamations they cried, calling him their Conserver and Benefactor, and he who onely was worthy to be the Romane Emperour, and the whole Citie was as it had been a Temple all hung with garlands, and full of sweet odours and perfumes: and the multitude of the people being such that he could scarcely get into the palace, he offered sacrifices unto his household gods for his safe return, and all the people were feasted by their tribes, kindred and neighbours, sacrificing unto God, and requesting that *Vespasian* might long continue their Emperour, and his son after him, and that the Empire might never depart from his linage. The Citie of Rome having thus received *Vespasian*, it presently was blessed with all happinesse and felicitie.

*Vespasian* celebrateth gratulatory sacrifice for his safe arrivall.

## CHAP. XXIII.

*The exploits of DOMITIAN against the Germanes and Frenchmen.*



*B*efore such time as *Vespasian* was gone to Alexandria, or that *Titus* besieged the Citie of Jerusalem, a great part of Germany was revolted, with whom the Frenchmen that bordered upon them, renouncing their allegiance, they were in great hope to free themselves from the yoke and government of the Romanes. The first motives that caused the Germanes to revolt, and to warre against the Romanes, was their temeritie and rash natures prone to fight, having but a very little hope of successe; then the hatred of their nobles, who knew that none could by force bring them into subjection but onely the Romanes, and chiefly thereunto encouraged by the opportunitie they had. For they seeing the Empire greatly afflicted with civill wars, by reason

The causes of the revolt of the Germanes and French, from the Romanes.



- A** reason of the often changing of Emperours, and knowing that all the world under their dominion was now in suspence, they thought that by reason of their troubles and civill warres, fit opportunity was offered them, & they were hereunto perswaded by one *Cassius* and *Civilis*, two of the most potent amongst them, who long before desired alteration; and now finding opportunity, shewed what minds they bare: who now taking courage, made tryall what the common people thought of this point, and the greatest part of them manifestly condescended hereunto, and perhaps the rest were not unwilling. At this time, as it were by Gods providence, *Vespasian* sent letters unto *Petilius Cerealis* (who before-time had been Governour of Germanie) and declared him Confull, commanding him to go into Britaine and take the rule of the country. He forthwith obeyed *Vespasians* command: and hearing that the
- B** Germanes had revolted, he came against them, they having now levyed an army, and gave them a great overthrow, killing many of them, and forced them to their due obedience unto the Romanes. Notwithstanding, if he had not come thither, not long after they had assuredly been punished for their offence. For so soon as news of their rebellion was brought to Rome, *Cesar Domitianus* hearing of it (not as one of his yeers would have done, being very young) undertook that expedition to go and conquer them: but having his fathers courage, and being more skilfull then his age required, he presently went against them: who terrified with the report of his coming, yielded unto him, thereby gayning this that without boodshd they were brought under subjection as before. Now all things in Gallia being well disposed of, so that it was not easie for them, although they would, to rebell any more, *Domitian* returned againe to Rome, being a credit unto his age and countrey.

The year of the world, 4033 after Christs nativity. 73.

*Cerealis* compelled the Germanes to subjection.

*Domitianus* Titus brother.

- C** At the same time also the Scythians rebelled, and the Sarmates assembled in great multitudes, and passed over the river *Ister*, and with great violence and crueltie coming unexpected, slew many of the Romane garrisons, whom they found in strong holds: and *Fonteus Agrippas* Lieutenant, who had been Confull, meeting them, bade them battell, and fought very valiantly: which done, they went all over the countries adjoyning, wasting, robbing, and spoyling them. When *Vespasian* heard thereof, and how *Mæsa* was all wasted, he sent *Rubrius Gallus* to be revenged upon them: who having slain many of them in fight, he forced the rest to retire into their own country. The Generall of the armie having thus ended that warre, provided to prevent them, if hereafter they did attempt the like; for he built
- D** farre more stronger Forts then were before, so that the enemy could no way passe out of their own country: by which meanes the wartes in *Mæsa* were quickly ended.

The Scythians and Sarmates rebellion against the Romanes.

## CHAP. XXIII.

Of the River *Sabbaticus*, and the famous triumph of *VESPASIAN* and *TITUS*.

- E**  Titus the Emperour having some while remained at Berytus (as is before said) and being returned from thence, he shewed many spectacles in all the cities of Syria, wherein he came, reserving for that purpose the Jews that were captives, to let all men understand of their overthrow: in his journey, he beheld a river worth the recitall, which runneth in the midst between *Arcas* and *Raphaneas*, two cities of the kingdome of *Agrippa*, which had a miraculous nature: for when it floweth, it is very full of water, and runneth with a swift stream; yet having flowed fix daies, it is on the seventh day so dry, that you may see the bottome, and so continueth his course, which for this cause the Jews called *Sabbaticus*, taking the name thereof from the Jews Sabbath, which is the seventh day. When the Antiochians understood that *Titus* was coming to their citie, they could not containe themselves within their wals for joy, but all went out to meet
- F** him; and not onely men, but also women and children, expecting his coming thirty foulds off: and when he approached neer unto them, they holding up their hands to him, saluted him with great joy; and having received many courtesies from him, they returned with him, and amongst other acclamations, they often besought him to banish the Jews out of their citie. But *Titus* returned no answer, making as though he heard not what they requested. Yet the Jews doubtfull what he would do, and what his intent was, were all in exceeding great feare. For *Titus* did not tarry at Antiochia, but passed from thence to Zeugma towards *Euphrates*, where *Vologesus* the King of Parthians messenger came unto him, bringing him a golden Crown for his conquest of the Jews: which he receiving, feasted the Kings Embassa-

*Titus* celebrateth many sumptuous pastimes in all the cities of Syria.

The flood; *Sabbaticus*. See *Pilgrimage* p. 112. *Bible* 3<sup>rd</sup> Hope p. 263.

*Titus* coming to Antioch. The prayers of the citizens against the Jews.



The year of the  
World, 4036  
After Christs  
Nativity, 74.

Titus lamenteth  
the losse  
& desolation  
of Jerusalem.  
The Romanes  
finde no small  
part of the riches  
of Jerusalem.

John & Simon  
and severitie  
other goodly  
Jews are reserved  
by Titus,  
to be sent  
into Italy.

The triumphant  
attire  
of Vespasian  
and Titus.

Their vowes  
and dinner  
before their  
triumph.

The magnificence  
of the  
triumph.

The most  
precious  
garments.

dours, and so returned to Antiochia, where the Senate and people besought him to come into the Theater, where all the people were assembled expecting him, and he accorded so to do: and againe they besought him to expell the Jews out of their city; but he answered that their cuntry whereunto he might have banished them, was now destroyed, and there was no place that would receive them. So the Antiochians seeing they could not obtaine their former petition, requested another thing of him, to wit, that he would take away the brazen tables, wherein were engraven the Jews priviledges, but *Titus* would not grant that, but leaving the Jews in the same estate he found them, he departed from thence into Egypt: and as in the way he past by Jerusalem, comparing the desolation of that place with the beauty and goodly buildings that were before it was destroyed, he lamented and pitied the overthrow thereof, not insolently rejoycing as another would have done, for having destroyed so faire and strong a citie, but cursing the seditious who forced him to destroy it, not purposing to make his vertue knowne by the calamitie of wretches. For as yet great part of the treasure of the Citie was found in the ruines, and some the Romanes found of themselves; but the most they got, the captives told them of, which was gold and silver, and other precious things buried by the owners in the earth, being uncertaine what would betide them: *Titus* going forward in his journey speedily past the wildernesse, and came to Alexandria: and determining now to sayle unto Italy, he sent the two legions that accompanied him unto the places, from whence they came, the fift into Mæsia, the fifteenth into Pannonia, commanding *John* and *Simon* Captaines of the prisoners and others, to the number of seven hundred, all of goodly stature, and beautifull, to be carried presently into Italy, meaning to use them in his triumph. When he was now arrived at Rome as he desired, the people were so affected towards him, as if he had been their father, and came to meet him. *Vespasian* also honoured his sonne *Titus*, meeting him in his own person with great joy: all the citizens likewise received him with exceeding joy, seeing that now the father and his two sonnes were met. Within a few dayes after they purposed to make a triumph in common, but the Senate had decreed them a private and peculiar triumph, for their valiant deeds: and in the day prefixed for the same, no man in all the Citie remained at home, but every one got a place to stand in, that they might see the Emperours, leaving onely roome between them for their passage. All the souldiers before it was day light, every one with his Captaine in companies, came and expected the Emperour, not at the Palace gate, but neere the Temple of Isis (for the Emperours that night lodged there) and at day-break *Vespasian* and *Titus* came forth both crowned with Lawrell, and in purple garments made after their cuntry fashion, and they went unto *Octavians* walks, where the Senate, Captains and Knights expected their coming. Before the porch was made a tribunall, and in it placed seats of Ivory, which they ascending sate down in, and presently all the souldiers with loud voice declared their valour and fortitude. The Emperours were unarmed and cloathed in silk, and crowned with Lawrell. *Vespasian* having received their praises, they offering still to speake more in his commendations he beckned with his hand, and made a signe unto them to be silent: which being done, he arose up, and covering the greatest part of his head with his garment, he performed his solemne vows, and *Titus* also did the like. That done, *Vespasian* spake unto them all in generall in few words, and so dismissed the souldiers to go to dinner, which according to the custome, the Emperour was to provide for them: himself departed from them to the triumphant gate so called, for that all triumphs passed that way, and they did eate meat, and put on triumphant apparell, having offered sacrifices unto the Gods that were placed by the gate, and so went in triumph all along the place where people strived to see them, to the end that all people might have a better view of them. But the spectacles there exhibited, both for number, varietie, and costlinesse, cannot be described sufficiently, being excellent in all things, which any man could devise, both workmanship, riches, and varieties, and novelties of nature. For almost all things that ever were in any place amongst men that lived in felicitie, either rich or beautifull, and pleasant to behold, all of them were that day shewed and seene in that triumph, giving a testimony of the large dominions of the Romanes. For there was such store of works of gold, silver, and Ivorie, that one would not have deemed them to have beene made onely for the pompe of that day, but to have been so plentifull, as if they had flowed all about the citie: some carried fine tapestry made of all sorts of purple, other some carried others diligently wrought with pictures and Babylonian worke, and there were so many gemmes and precious stones, some set in crownes of gold, some in other works, that it appeared, that without reason, we judged them to be rare and scarce. Moreover, the pictures of their gods were carried with them, which were admirable both for greatnesse and workmanship, and all of precious matter. And divers

forts



**A** sorts of living creatures were there to be seen, all adorned with some attire, agreeing and al-  
luding unto their nature. There was also an infinite multitude of men, in purple garments  
over-wrought with gold, which carried all these things, and they who were separated from  
the rest to be seen, were attired in such garments, that as many as beheld them admired. The  
captives went not without their gorgeous attires, but the variety and beauty of the garments  
hid all the deformity of their bodies, which hapned through their bad usage. The Page-  
ants that were borne in that triumph, were of an admirable bignesse, so that the people that  
beheld them, wondred how it was possible that men should carry them: for many were build-  
ed with three or foure lofts one above another, surpassing all that can be imagined of them  
for worke and cost, for many of them were hanged about with Tapestry of gold, and all  
things annexed unto them, whereon they were carried, were made of wrought gold or Ivory.

The year of the  
world, 4036.  
after Christs  
Natiuite, 74.

The building  
of the Page-  
ants.

**B** Therein was curiously represented the manner of warre, and all stratagems, and maners of  
fighting, that could be devised; some in one part of the Pageant, some in another. There  
might one have beheld a most fertill and fortunate land destroyed, and all the army of ene-  
mies to be slain, and some flying, others taken prisoners, and strong and huge wals battered  
down with Rammes, and Castles and strong holds destroyed, and the wals of populous  
Cities to be ruined, and the army entring the wals, all places filled with massacred men, and  
how those that were not able to fight, yeelding themselves, asked mercy, the Temples fer-  
on fire, and after all else was wasted, the houses throwne down upon the owners heads, and  
a river representing sorrow, not flowing as it was wont, into tilled places, and to serve the  
use of man, nor for cattell to drink, but into a country which was in every part burning, and  
enviored with flames, all which the Jews in their warres endured. These things were so ar-  
tificially represented unto their views that had not seen them, as though they were now a  
doing. Before every Pageant went the Captain of the City, representing the maner how it  
was taken. After all these followed many ships, and in every place were carried the spoils tak-  
en in warre: amongst all which, those that were taken in the Temple of Jerusalem, were  
most excellent, for there was a golden table weighing many talents, and likewise a golden  
Candlestick, the use whereof was now not such as we were wont to put it unto, for in the  
midst of the stem thereof was fixed a base, and out of it proceeded many small branches,  
framed like a three forked spear, every one being at the top made like a Lamp, which were  
seven in number, shewing the honour of the seventh day, which is called the Sabbath  
amongst the Jews. After all this, was carried the Jews Law, which was the last of all the spoils.

The year of the  
world, 4037.  
after the Nati-  
uite of Christs  
75.

A table of  
gold of the  
weight of a  
great talent.

**C** Then followed many carrying the image of Victory, all made of gold and Ivory. Afterwards,  
came *Vespasian*, and after him *Titus*, and with him *Dormitian* gallantly adorned and mounted  
upon an excellent horse, and so they went all to the Temple of *Iupiter Capitolinus*, and there  
was the end of all this pomp, where they made some abode.

The last of the  
spoils was the  
Law of the  
Jews.

For it was an ancient custome of their country, to repose themselves there till some came  
and brought news unto them, of the death of him, who was Generall of their enemies. This  
as then was *Simon Giora*, who was also carried in the triumph, and having a rope fastned about  
his neck, was drawn all along the market place, where they that drew him did kill him. For  
it is the custome of the Romanes, there to put malefactors to death that are condemned.

Simon the  
sonne of Gio-  
ra, is drawne  
with a halter  
about his  
necke, thoro-  
gh the market  
place.

**E** After word was brought that he was dead, all the people made joyfull exclamations, and so  
they began to sacrifice: which done according to the custome, they returned into the Pa-  
lace, and they feasted some, other some had prepared banquets for themselves at their own  
houses. For this day was sacred amongst the Romanes, in joy of the victory over their ene-  
mies, and an end of civill calamitie, and the beginning of good fortune, and hope, which  
they had in their new Princes. When the triumphs were ended, and all the Romane Empire  
quieted, *Vespasian* built a Temple, and dedicated it unto Peace, which he did in so short a  
space as it was admirable: and having bestowed great cost upon it, he also beautified it with  
divers pictures and carved works. And he placed in that Temple all things that men of  
former ages had come to see, from the uttermost parts of the earth. And he placed there all  
the golden vessels, and other necessities that the Jews used in their Temple, doing them  
great reverence. But their law and the Tapestry or purple veils of the Sanctuary he com-  
manded to be kept in the Palace.

Vespasian  
buildeth & de-  
dicateth a ter-  
ple to Peace.



## CHAP. XXV.

How Herodium and Machærus were taken by Bassus.

The year of the  
world, 4037.  
after Christs  
Nativity, 75.



**C**ÆSAR sent *Lucius Bassus* into Judæa to be Lieutenant there, who receiving an army of *Cerealis Vetilianns*, he took the castle and garrison of Herodium, being yeelded unto him. After this, gathering together all his army, who were dispersed in divers places of the countrey, he with the tenth legion purposed to warre against *Machærus*; for he thought it necessary to destroy that castle, lest that for the strength it might move many to rebell: for by reason of the situation of the place, they that were in it, had certain hope of their safety, and those that fought to assault it, were in great danger. For it was built upon a rock that was exceeding high, which made it almost inexpugnable, and nature had so devised, that it is hard to come unto it, who hath environed it round about with valleys, so deep, that the bottome thereof cannot be descried, neither could one passe over them, nor fill them up: for that which is on the West part is threescore founts large, and endeth at the lake Asphaltites, and on this side *Machærus* hath a very high prospect, and it is environed on the North & South with valleys of the like measure that the former is, whereby it is impossible to winne the Castle: but that valley which is on the East side, is at least a hundred cubits deep, and it endeth upon a mountain neer unto *Machærus*. King *Alexander* seeing the nature of the place did there build a Castle, which afterward *Gabinius* in the warre against *Aristobulus* destroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a principall defence against the neighbouring Arabians. For it was aptly situate upon a mountain, where one might behold their borders: wherefore making a large wall, he builded a City there in the place that men do enter unto the Castle: he also compassed the very top thereof with another wall, and in the corners he placed towers that were threescore cubits high, and in the very midst of all he built a Palace, for largenesse and beauty admirable, and made many cisterns to receive water in convenient places, which served the people abundantly, as it were striving with nature, that the places which he had made inexpugnable, he by Art might make places more strong then that was. He also laid up there in store, arrows and engines, and made all provision wherewith the inhabitants might be able to hold out a great siege.

Herod environeth Machærus with a great wall and tower.

Wonderfull store of arrows and other engines in this tower.

Rue, of admirable greatnesse.

How Baaras is to be gathered.

Another fashion how to dig the root.

Hot baths.

In the Kings Palace, there grew the hearb called Rue, which was very admirable for the greatnesse, for there was no fig-tree taller or broader then it: and it was reported that it had continued ever since *Herods* time, and had endured longer, had not the Jews inhabitants of the place cut it down. In the valley that lieth on the North side of the City, there is a place called Baaras, where also groweth a root of the same name, the colour whereof resembleth the flame, and it shineth at night like the Sunne beams, and is not easie to be pulled up, till that one cast upon it the urine of a woman or her flowers: which done, whosoever toucheth it is sure to die, except he carry the root hanging on his hand. It is also gathered another way without danger, after this maner: They dig all round about it, so that they leave a very little of the root covered with earth, and then they tie a dog unto it, which striving to follow his master who maketh as though he would go away, he easily pulleth up the root, and the dog presently dieth, as it were in his stead that seeketh to get it, so that afterward none that handleth it or taketh it, need to stand in any fear thereof. This hearb notwithstanding all this danger is diligently sought out for the vertue it hath. For it driveth away devils (which are the spirits of wicked men) out of mens bodies, if it be but applyed unto them, whereas otherwise if they had no help, these devils possessing their bodies would kill them. Out of that place also do spring certain hot waters, very different in taste one from another; for some are bitter, some sweet, there are also sources of cold waters, one neer unto another in a Plain: but which is most admirable, there is a cave hard by, not very deep, environed with an eminent rock above, from the which there cometh as it were two dugges or paps, hard by one another, and out of the one of them there floweth very cold water, out of the other very hot; which mingled together make a pleasant bath, and serve to cure many diseases, and especially helpeth all pains of the sinews. In the same place also are mines of Sulphure and Alume.

*Bassus* having viewed this place on every side, resolved to besiege it, and endeavoured to fill up the valley that was on the East side, and so make a way unto it: which he began to do, hastning



A haſtning to raiſe a very high mount, and ſo make it eaſe to be taken. Thoſe that were inhabitants, conſtrained the Jews that were ſtrangers, to go into the lower City, judging them an unprofitable multitude; and ſo cauſed them to endure the firſt brunt of the enemies, and they themſelves kept the Caſtle, both for that it was ſtrong, and alſo to preſerve themſelves, hoping that by yeelding the place unto the Romanes, they might obtaine pardon of them; yet firſt they purpoſed to make triall if they could avoide the ſiege; and therefore very courageouſly, every day they made excuſions, and fought with them they found, and many were ſlaine on both parts. Fortune and opportunity ſometime cauſed one to be victors, ſometime another: for the Jews got the beſt when they could aſſault the Romanes, at unawares, and the Romanes overcame, when they were aware of the Jews coming and armed themſelves. But the ſiege was not ended by theſe skirmiſhes; yet a chance befell, that forced

The year of the world, 4037. after Chriſt Natiuite, 75.

The Jews that were ſtrangers dwell in the lower Cirie. The conflict of the Jews with the Romanes.

B the Jews to yeeld their Caſtle. Amongſt them that were beſieged was one *Eleazar* a young man, and very hardy and bold in any enterprize, who oftentimes made excuſions and fought to hinder the Romanes worke, who alwayes in every fight did greatly endamage the Romanes, and by his valour and adventurous courage, he gave them that were his fellowes opportunity to aſſault the Romanes, and to ſlie again and retire in ſafety, himſelf being alwayes the laſt that ſo retired. It hapned one day that the fight being ended, and both parts parted, he as it were contemning all men, and thinking that none of his enemies durſt undertake to combate with him, ſtaied without the gate, ſpeaking to them that were upon the wall, and giving great attention unto them. Then one *Rufus* an Egyptian one of the Romanes army, eſpying this opportunity, ran upon him ſo ſuddenly, that he at unawares tooke him all armed as he was, and they upon the wals ſtood amazed, whileſt *Rufus* led him unto the Romanes campe. Then the Generall of the Romanes cauſed him to be led into a place, where they in the City might ſee him, and there to have all his cloaths taken off him, and whipped; and the miſfortune of this young man did greatly diſcourage the Jews, and all the city was reſolved into teares for the calamity of that one man. *Baſſus* ſeeing this, he deviſed this counſell againſt them; for he ſought to move them ſo to compaſſion, that for to ſave him they ſhould yeeld their caſtle: which fell out as he deſired. For he preſently commanded a croſſe to be erected, as though he would preſently have crucified *Eleazar*: which ſight greatly moved them in the Caſtle to ſorrow: ſo that now with loud cries they lamented, ſaying that this calamity was inſupportable: Then *Eleazar* beſought them not to deſpiſe him, who was now to die a moſt miſerable death: and moreover to provide for their own ſafety in yeelding the Caſtle unto the Romanes vertue and fortunate ſucceſſe.

Eleazar a Jew ſtrong in hand, and ſierce in bold attempts.

Eleazars calamity moved the Jews to ſubmit themſelves.

Then they moved with his words, and many alſo within the City intreating for him (for he came of a great parentage and had many kinſfolks) though contrary to their natures, compaſſion took place in them: and ſo ſending ſome of their company ſpeedily, they deſired to parley, affirming they would yeeld their Caſtle upon condition that they might ſafely depart away, and *Eleazar* might be likewise reſtored unto them. Which offer of theirs the Romanes accepted; and the Jews in the lower part of the City having intelligence of this covenant, reſolved themſelves to ſlie away in the night: but ſo ſoone as they had opened their gates, thoſe that had agreed with *Baſſus*, gave him intelligence thereof; either envying that their countrey men ſhould eſcape, or elſe fearing that *Baſſus* would puniſh them for their flight: yet for all this, the moſt valiant of them that fled, eſcaped, who were gone before the reſt, and the reſt were ſlaine to the number of 1000. and 700. men, for the women and children were made bondſlaves. And *Baſſus* thinking it meet to keep his promiſe unto them of the Caſtle permitted them ſafely to depart, and reſtored *Eleazar* unto them.

1700. Jews ſlain by the Romanes.

## CHAP. XXVI.

Of the Jews that Baſſus ſlew: and how he ſold Iudea.



HIS done, he prepared to carry his armie into the paſture called *Jardes*, for he had notice that many Jews were there aſſembled together, who had eſcaped from *Jeruſalem* and *Machera* during the ſiege. So coming unto the place, and finding it to be as it was reported unto him: he firſt of all environed it with horſemen, that if any of the Jews ſought to eſcape, the horſemen might withſtand them; and he commanded the footmen to cut down the wood, into the which they fled to hide themſelves. And ſo through neceſſity they were conſtrained to fight, hoping

*Jardes* a wood environed by the Romanes.



The year of the  
World, 4037.  
after Christs  
Nativity, 75.

1000. Jews  
slain.

A tribute im-  
posed by Cæ-  
sar on all the  
Jews.

ping by a courageous fight to finde opportunitie to flie: wherefore they altogether with a cry G  
violently assaulted them by whom they were invironed, and they did valiantly withstand  
them, and by their valour, and the Jews desperation the fight endured a long time: yet the  
event of the warre was not like unto the rest of the fight, for onely twelve Romanes were  
slaine and very few wounded, and all the Jews were slain in that fight, being in number three  
thousand; and their Captaine *Judas* the sonne of *Iairus* (of whom we have already made men-  
tion, who during the siege of Jerusalem was Commander of a company there) hid himselfe  
in a certaine cave, and secretly escaped from thence. At that time *Cæsar* writ unto *Liberius*  
*Maximus* his Governour, and unto *Bassus*, to sell Judæa: for he did not build in all the coun-  
trei any City but appropriated it unto himself, leaving there onely eight hundred souldiers,  
and giving them a place to dwell in called Emaus, thirty stounds distant from Jerusalem, and  
he imposed a tribute upon all Jews wherefoever they lived, commanding every one of them H  
every yeere to bring two drachmes into the Capitoll, according as in former times they  
were wont to pay unto the Temple of Jerusalem: and this was the estate of the Jews at that  
time.

## CHAP. XXVII.

*Of the death of King ANTIOCHUS: and how the Alans  
invaded Armenia.*

Cesennius Pe-  
tus President  
of Syria, accu-  
seth Antiochus  
before  
Cæsar.

**I**N the fourth yeer of *Vespasians* reigne, it hapned that *Antiochus* King of the  
Comagenes with all his family fell into great misery upon this occasion: *Cesenni-*  
*us Petus* Governour of Syria (either for envy, or for that indeed it was so, for it  
is not well knowne) sent letters unto *Cæsar*, declaring unto him that *Antiochus*  
was determined to revolt from the Romanes, together with his sonne *Epi-*  
*phanes*, and had made a league with the King of the Parthians, and that therefore it was ne-  
cessary to prevent them in time, lest that if they first began to revolt openly, they might  
trouble all the Romane Empire with warres. *Cæsar* did not neglect these newes, for that the  
neereneffe of both the Kings countries one to another, seemed to require that they should  
be quickly prevented: for Samosata the greatest Citie of Comagena is situate upon Euphra-  
tes, which might both easily receive the Parthians, and be a strong hold for them, and also  
there they might easily passe over the river. Wherefore *Vespasian* beleiving it, permitted  
him to do what he thought expedient: and he forthwith, *Antiochus* thinking nothing, sud-  
denly entred into Comagena, with the sixt legion, and certaine other companies of footmen  
and troupes of horsemen, accompanied with *Aristobulus* King of Chalcis, and *Sohemus*  
King of Emesa, who came to assist him. So they entred the countrey without any fight, for  
none of the inhabitants offered to resist. *Antiochus* daunted with these unexpected newes, did  
not so much as thinke of any warre against the Romanes, wherefore he determined to leave  
the whole kingdome in that estate that then it was in, and with his wife and children depart  
from thence, hoping hereby to cleare himself unto the Romanes, from that which they sus-  
pected of him: and going almost a hundred and thirty stounds from the City into a field,  
there he placed a tabernacle. And *Petus* sent men unto Samosata to take it, and left them to  
keep the City, and he with the rest of the souldiers purposed to go against *Antiochus*. But for  
all this the King though by necessity urged thereto, yet would he not fight against the Ro-  
manes, but bewailing his misfortune, endured patiently all whatsoever: but his sons being  
lusty strong young men, and skilfull in martiall affaires, could not easily abstaine from fight  
in that their distresse. Wherefore *Epiphanes* and *Callinicus* his two sonnes had recourse unto  
their forces, and in a great fight that endured a whole day, they shewed their valour, and de-  
parted receiving no losse. But *Antiochus* after this fight would not any longer abide in his  
countrey, but taking his wife and daughters he fled into Cilicia, and thereby discouraged M  
his souldiers, who despairing to keep the kingdome for him, revolted unto the Romanes.  
But *Epiphanes* and the rest were forced to seeke to save themselves, before such time as they  
were left destitute, and so accompanied with ten horsemen, they passed the river Euphrates:  
and thus being out of danger they came to *Vologesus*, of whom they were received, not as  
fugitives, but with great honour, and according to their degree, as though they yet posses-  
sed their ancient dignitie. And *Petus* coming to Tarsus of Cilicia, he sent a Centurion to  
carry *Antiochus* bound unto Rome. But *Vespasian* permitted not a King to be so brought  
unto

Antiochus is  
suddenly inva-  
ded by Cese-  
nnius.

Antiochus  
chooseth rather  
to depart out  
of his coun-  
trei with his  
wife and chil-  
dren, then to  
fight with the  
Romanes.  
Antiochus fle-  
eth with his  
wife into Ci-  
licia.  
Epiphanes fle-  
eth to Vologe-  
sus the King  
of Parthia.  
Antiochus  
taken.



**A** unto him, thinking it meet to consider the old friendship between them, then to persevere in danger, and not to be pacified by reason of warre. Wherefore he commanded that in the way as he came, he should be unbound, and a while to live at Lacedemon, and leave his journey towards Rome, allowing great store of money, sufficient to maintaine a Kingly dignity.

The year of the world, 4037. after Christs Nativité, 75.

*Epiphanes*, and they with him hearing this were eased of the great care they took for their father, whom they greatly feared to be fallen into some danger, and now they also conceived some hope to be reconciled unto *Cæsar*. Whereof *Volagesus* writing unto *Cæsar* (for they were contented to live out of the Romane Empire, notwithstanding that they were honourably entertained) *Cæsar* courteously gave them leave, and they came to Rome, and their father was presently sent for unto them from Lacedemon, and so remained at Rome in great

Antiochus reconciled to *Cæsar*. The Alans enter Media to spoil the same.

**B** honour. The nation of the Alans being Scythians inhabited about Tanais, and the marshes of *Mæotis*, as in another place we have recounted. Who conspiring with the King of the Hyrcans to passe into Media, and sack it (for he was King of that passage) which King *Alexander* had made in such wise, that it was shut up with yron gates, obtained leave to passe, and so came into Media, the Medes nothing fearing any such matter, and sacked and spoiled all their populous and wealthie borders, being full of cartell, none daring to resist them: for *Parcorus* King of that countrey, for feare fled into the strongest hold he had, and left all his goods behinde him, and with much ado redeemed his wife and concubines whom they had taken, for an hundred talents. Having therefore licence to rob and spoyle, for that no man

Armenia wasted.

**C** resisted them, they came into Armenia, and wasted all the countrey thereabout: and *Tyridates* was then King of that countrey, who with an army coming to fight against them, was almost by them taken alive in the battell, for one cast a halter about him and began to draw him amongst the enemies: and so had done, but that he with his sword did quickly cut the rope and fled: and they being more enraged, by reason he fought against them, wasted all the countrey, and carrying with them a huge multitude of men and cartell out of both countries, they returned into their own.

# CHAP. XXVIII.

*How Massada a most strong Castle was taken.*



*Assus* dying in Judæa, *Flavins Silva* succeeded in his place, and now perceiving that all the countrey else were conquered save one onely Castle, he with all the forces he could make went against it. This Castle is called *Massada*. The Captaine of the Sicarians named *Eleazar*, who first invaded it, was a very strong and valiant man, borne of the tribe of Juda, who perswaded a great many Jews as is before said, not to enroule themselves when *Cyrenæus* was Censor, and sent to taxe Judæa. For at that time the Sicarians had conspired against them that obeyed the Romanes, and in all things used them like enemies, taking and driving away their goods, and firing their houses, affirming that they did not any thing differ from strangers, who betrayed the liberty

**E** of their countrey, rather then they would fight for it, and that they had rather have them war on the Romanes side. But that was onely an excuse to hide their avarice and injurious dealing, as the prooffe made manifest, for they themselves revolted and bare armes against the Romanes, and their enterprizes against the Romanes were worse then the rest, and when their first forged pretence was knowne and confuted, they did rage more then before against those that upbraided them with it. For that time amongst the Jews abounded with all manner of iniquity, so that none was left undone: yea though one indeavoured to invent some new vallasies, yet could he devise none that was not then practised: all laboured with this maladie, both in particular and in common, and every one did strive with other, to surpass his fellow in impiety against God, and injustice towards his neighbour. The mighty vexed the weaker sort, and the meaner sort destroyed the Potentates, and took their riches away from them; they gaped after rule and dominion, these after mischief.

The year of the world, 4038. after Christs nativité, 76.

The time among the Jews which was most fruitful in all manner of impiety.

The Sicarians were the first that were so cruell and injurious against their neighbours: for not provoked thereunto, neither by deed nor word, they slew and injured all men without

John Giseala.

cause, but *John* shewed them to be very moderate. For he did not onely slay all that counselled that which was good and profitable, as his greatest enemies, and especially dealing thus with the citizens, but also many waies injured his countrey, like one who had impiously also contemned God himself. For he did eat forbidden meats, and violated his countries temperance:



The year of the  
world, 4038.  
after Christs  
Nativity, 76.

Simon sonne  
of Giora.

The Idumæ-  
ans.  
The Zealous.

The end of  
the Jews an-  
swerable to  
their lives.

Silva the ca-  
ptain of the  
Romans be-  
sieged Mas-  
sada.

The situation  
of Massada.

The journey  
by the rock  
called the  
Snake.

The top more  
fruitfull and  
fatter soil then  
the plain.  
Herods Pa-  
lace.

perance: so that it was no wonder to see him observe no justice nor fidelity towards men, who had now infringed the laws of God. Again, what villianie did *Simon Giora* leave undone, or what injurie did he abstaine from to offer unto their bodies, who had chosen him for their ruler? What did kindred and friendship then prevail any man? save onely this, that it made them be more cruelly used, and every day to be more tyrannously butchered, then otherwise. For they thought it a hainous offence to abuse strangers, and a glory to exercise crueltie upon their most familiar friends. The Idumæans were followers of this fury, who killed the high Priests, and left not any one of note in the City, whereby God might be honoured; and induced all injustice possible, wherein the Zealous excelled. For they committed all mischief, leaving nothing unattempted that had ever before that time been practised: yet they took their name from them that imitated good and godlinesse, but in truth it was to mock and flout them that did well: so savage and cruell was their nature, or else accounting the greatest impiety to be goodnesse. But their end was as they deserved, God punished their desert with his just vengeance. For even unto the latter end of their lives, they endured all the miseries that is possible for mans nature to abide, being killed with divers sorts of torments. Perhaps one will say that their punishment was not so great as they deserved: but what punishment could be devised sufficient for their deserts? But I cannot now stand to lament those who perished by these mens crueltie: Wherefore I will return to that where I left.

The Romane Captaine came against *Eleazar*, and them that kept Massada with him, who were Sicarians, and he brought an army with him, and presently subdued all the confines and borders round about, and he placed in every fit place garrisons, and environed the Castle with a wall, lest any of them that were besieged should escape, and that they that besieged them might there keepe a continuall guard. Moreover, he placed his camp in a fit place for the siege, even there where the rock, that the Castle was built upon, joynted unto the other mountaine, which was an unfit place to get necessaries in. For not onely victuals were fetched farre off by great labour of the Jews who were commanded to do it, but also water for the whole army somewhere else, for there was no fountain neere that place. This done, *Silva* attempted the siege, wherein it was requisite for him to use both art and labour, by reason of the strength of the Castle, which is thus situate. It is environed round with a huge stone very high on every side, and the vally underneath is so deep, that one cannot see the bottome, all rockie, and inaccessible to all living creatures, save onely that in two places there is a difficult passage unto it, one of them is from the lake Asphaltites towards the East, and the east-east of the two is the West side: the first is called a Snake, taking his name of the straitnesse and crooked turnings, for the rock that is eminent, seemeth as it were broken in sunder, and by little and little often returneth againe unto it self, and it is by little and little extended in length, so that he that goeth that way, can make no hast, but must step with one foot first upon them, and the other upon another, and must stand upon one foot whilest he removeth the other, and he that falleth is sure to be slaine in the fall: for there is such a hollow place on either side betwene the rocks, that it is able to terrifie the boldest man alive. When thou hast gone thirty foulds by this way, then thou comest to the toppe of the hill, which is not steep at the top, but hath a Plaine about it, and *Jonashan* the high Priest was the first that built a castle in this place, and called it Massada: and *Herod* after him bestowed great labour and cost in building that place, for he environed it with a wall, seven foulds circuit, all of white stone, twelve cubits high and eight cubits broad, and placed upon it seven and twenty towers that were fifty cubits high, by the which men passed into the houses that were round about the wall within: for the King appointed the top of the hill for tillage, because it was a more fertill and fatter soyl then any ground else, so that if at any time they within the Castle wanted provision from other places, yet they might not be famished, having this to finde them. He also builded in this place a Palace for himself, the way to which was on the West side within the castle wall, whose prospect was toward the North, and environed the same with a most strong wall, and in the corners thereof he built foure most firme towers three-score cubits high, very sumptuous within, having divers roomes and galleries and baths, supported in every place with pillars, every one of which was one onely stone, the wals thereof were of solid stone of divers colours: and to every house, and in the top of the hill, and round about the Palace, he hewed certaine cisternes out of the rocke for to beare water, so that by this meanes water was as plentifull, as though they had fountains within the Castle. There was a way unto the castle under the ground & from the Kings Palace, which they that were without could not perceive, the way above ground was inaccessible, for as we have already



A already said, the way on the East side no man could passe, and as for that on the West side, it was stopt up with a tower built in the streight thereof distant a thousand cubits from the Castle, by which it was impossible to passe, and it was not easie to get it by force, and the more leisuredly they went, the neerer they were to danger. And thus was this Fortresse strenghtned both by art and nature.

The year of the world, 4038. after Christs Nativity, 76.

A tower to the West side. Great store of provision in the Castle.

The provision within the Castle was admirable both for the magnificence thereof, and also for the long time it had continued, for there was Corne sufficient for many yeers, and Wine and Oyle and divers other provision and heapes of Dates. All which *Eleazar* found ready there, having deceitfully obtained the Castle with his Sicarians, which provision was all as found and as fresh, as though it had newly been layd up in store: notwithstanding, that B from the time it remained there, unto the time that the Romanes took it, were a hundreth yeers, and the Romanes found the reliques of the fruit incorrupted: and one may justly thinke that the cause hereof is the ayre about the Castle, which by reason of the height of the place is most pure, and free from all earthly corruption. There was also found all maner of Armor in great quantity, which *Herod* made, and would have armed ten thousand men; also unwrought iron, brasse, and lead, so that one may judge that provision to have been reserved for some great cause. It is reported that *Herod* prepared that Castle for his refuge, when he doubted two great dangers, first, that the people of the Jews would despoise him; and make them Kings whose ancestors had before reigned.

Fruit for an hundred yeers kept uncorrupt.

The other which was more dangerous then the first, was, for that he feared *Cleopatra* Queen of Egypt, who not concealing her intent, did often request *Antonius* that *Herod* might be slain, and that she might have the Kingdome of the Jews given unto her. And it was a great marvaile that *Antonius* doting so upon her, did not fulfill her request. *Herod* for these occasions having builded *Masfada*, left it unfurnished at the last bulwarke for the Romanes to make warre against the Jews: For the Generall of the Romanes, having now compassed all the place without it with a wall, (as is before said) to the end that none might escape, he did very wisely, and so began to assault the Castle, finding one onely place that would bear a mount. For behinde the Tower that on the West side stopt up the passage into the Castle and Palace, there was a great rocke very large and long, yet not so high as *Masfada* by three hundreth cubits. The rocke was called *Leuce*, which signifieth white. D When *Silva* had gotten this rocke, and ascended it, he commanded his souldiers to build a mount thereupon; and they chearefully labouring, raised a sudden mount two hundreth cubits high: by reason of the height it seemed not firme nor sufficient enough to beare the engines, but upon it was built a Tribunal with great stones fifty cubits high, and as many cubits broad, and the engines were such as first *Vespasian*, and after him *Titus* devised to batter wals with, and so they made a Tower threecore cubits high, all plated about with iron.

*Herod* suspecting a double perill, builded the place for a refuge.

There was but one place about *Masfada* to raise a mount to batter on.

Now the Romanes with many shot did drive the Jews from off the Castle wals, not suffering them to lift up their heads. And *Silva* having builded a mighty Ramme, caused the wall to be continually battered therewith, but it could scarcely enter upon it: and the Sicarians quickly prevented that, building another wall within, which could not be broken with the Ramme being yet soft, and so would break the force thereof, for they did sawe timber E in pieces, and as it were made two railes, and then filled the space between the two railes with earth, and with other planks they kept the earth from falling down, so that they made a worke like the wall of a house, and for that it yeelded unto the blowes of the Ramme (being soft earth) the Ramme could not prevaile against it, but rather made it more strong then before, by ramming the mortar together.

The City battered with a large Ramme, and by *Silvas* appointments

*Silva* perceiving this, judged that he might sooner destroy the wall with fire then with his engine: and so he commanded the souldiers to cast upon it many burning firebrands, and the fire did quickly take hold of the wall, because it was for the most part built with wood, and easily also peared thorow it, by reason it was not clean wrought together, and there was F a great flame.

Firebrands darter against the wals.

At the very beginning of the fire, the North winde did greatly annoy the Romanes, for the fire blowing furiously from above against them that were Romanes, it did drive it extremely upon them, so that they were in great despaire, fearing their engines would be burnt, and presently the winde changing and blowing from the South, (as it were by Gods providence) it turned the fire againe upon the wall, and now all of it even unto the foundation thereof, was there most cruelly on fire. And the Romanes having Gods assistance, returned againe into their campe joyfully, purposing the next morning betimes to assaile their enemies, and that night to place stronger watches, lest any of the enemies should escape. But

The North winde diverting the flame turneth it on the Romanes.



The year of the  
world, 4038.  
after Christs  
Nativity, 76.

Eleazars ora-  
tion to his  
companions.

Eleazar con-  
fesseth Gods  
wrath to be  
kindled a-  
gainst the  
people.

The punish-  
ment of those  
crimes which  
the Jews in  
Jewry attempt-  
ed against  
the Gentiles.  
The best grave  
is when liber-  
tie is main-  
tained.

Eleazars ora-  
tion as touch-  
ing the im-  
mortality of  
the soule.

Eleazar thought not to flie, neither would he permit any one of his company so to do. And seeing now the wall was fiered, and not knowing any way else to help himself, considering likewise what the Romanes would do unto their wives and children if they should take them, he deliberated of all their deaths, which he in that extremity judged to be the best way they could take. And so he assembled the most valiant of all his company and exhorted every one thereunto, after this maner:

Valiant Champions, we long ago resolved our selves neither to serve the Romanes, nor any other save onely God, for he alone is the true and just Lord of all men. Behold, the time is now come, that exhorteth you to shew your resolute mindes: let us not therefore dishonour our selves, and besides our slavery, suffer also intolerable torments if we be taken alive by the Romanes. For we were the first that revolted from them, and the last that warred against them. And I verily thinke that God hath given us this benefit, that we may dye well in our own libertie, which he denyed to others who were overcome contrary to all expectation. We are certaine to be conquered as soon as it is day-light: but to die valiantly with our dearest friends, is a glorious resolution unto valiant men, and of this our enemies cannot debarre us, who do labour to take us alive, and carry us away captives, and we are not able to vanquish them in fight. For truly at the first (when we who coveted liberty, suffered all misery at the hands of our own countrey men, and worse at the hands of our enemies) we should have considered that God, who was sometime favourable unto the Nation of the Jews, had now condemned them unto perdition: for had he yet been favourable unto us, or had he been but lightly offended at us, he would not have permitted so many men to have perished, and have delivered his holy city into the hands of the enemies to be consumed with fire. And we onely amongst all our nation, hoped to live in liberty as though we had no waies offended the divine Majesty, nor been guilty of any offence, who indeed taught others iniquity. So you see how we are checked for longing after vaine hope, being brought into greater extremity then we expected. Neither hath our Castle by nature inexpugnable, any thing profited us to our preservation, but we having store of victuals and armour, and all other necessities, have lost all hope of safety, God himself openly taking it from us. For the fire that once was carried against our enemies, did not of it self returne against us and unto the wall we built. But it was the punishment of our offences, who furiously raged against our own Nation. For the which I request you, let us not be punished by the Romanes, whose forces are invincible, but by our selves let us satisfie the ire of God, and so it will be more tolerable for us, even by that meanes our wives shall die undefiled, and our children shall not taste of servile captivity. After whose deaths, we will one help another to die with credit, concerning our liberty, which is the best sepulture of all: yet let us first fire our Castle, and burne our treasure: for it will be no small griefe unto the Romanes; if they neither get our bodies alive, nor can finde any one jot of our riches for recompence of their labour. Let us onely leave our victuals as a sufficient testimony, that famine did not at any time cause us to be conquered, but that we, as at first we resolved, preferred death before bondage.

Eleazar having thus spoken, they that were present did not all accord unto him, for some joyfully hasted to execute his advice thinking it so glorious a death. But they who moved with compassion towards their wives and families, were something effeminate, or else abhorred to kill themselves, one looking upon another with teares, did shew his minde to disagree from that which Eleazar perswaded. Which when Eleazar perceived, and that his counsell through feare was defeated, fearing also that they who courageously had accorded thereunto, would be withdrawn by the tears of others, he did not so end his exhortation, but standing up, and with a vehement spirit, he began to speake unto them of the immortality of the soule, and fixing his eyes upon them that wept, he used a vehement exclamation, saying:

How much am I deceived, who thought that valiant men fighting for their libertie, would rather choofe to die then to live? but ye do shew your selves nothing to excell any ordinary men, who feare to die, notwithstanding that thereby you may escape great miserie, and calamity, when in this point you ought not to have expected any admonition thereunto, nor to have made any delay to do it. The ancient customes, which have endured ever since men had reason, the divine doctrine of our nation, which hath continually been confirmed by the deeds of our predecessors, do instruct us, that it is misery to live, and not to die. For death freeth our souls from prison unto their most pure and proper place, where never after they shall be touched with calamity. Which whilest they are bound in a mortall bodie, and do participate of his miseries, may probably be affirmed to be dead. For it is an unseemly conjunction



**A** conjunction for that which is divine, to be coupled and connexed unto that which is mortall. True it is, that our souls can do much being joynd to our bodies, for they use the bodies as their instruments, secretly producing in them motion, and many other actions passing the nature of mortall things. But when the soule is loosed from that heavy burthen which doth weigh it down even unto the earth; which hangeth upon it, and hath received his proper habitation, then it enjoyeth free and perfect felicity, and remaineth invisable to our mortall eyes as God himself is, neither is it visibie in our bodies. For it cometh secretly into them, and so departeth from them againe, that no man can perceive it, having onely a nature incorrupt, and causing a change in our bodies. For whatsoever the soule toucheth, that presently liveth and flourisheth, and what it forsaketh, that incontinently withereth and dieth: so much doth it participate of immortality. The sleep may be an evident argument unto you of this which I speak, where the soul not distracted taketh a most pleasant and sweet repose, and communicating with God, it is with him present in every place by reason of affinity, and foretelleth many future events. Wherefore should we then fear death, who love the rest that we have in sleep? were not he a mad man that for a short life would hinder himself of eternall life? It were necessary that we who are instructed in the law of our nation, should give example to others to despise and contemne death. But if we seeke confirmation hereof from strangers, let us see the example amongst the wiser sort of the Indians: for they being just men do tolerate this life as a necessary office of nature for a certaine time, though against their wils; yet do they hasten to unloose the soule bound in this mortall body, though not urged thereunto by any calamity or necessity, but onely for desire of immortality; telling others that they will depart out of this life; neither doth any one seek to hinder them, but all men esteeming them most fortunate, send by them commendations and other messages unto their friends departed: so firme is their believe that the souls of them that are dead have communion and conversation together: And so they having all instruction what to say to the souls departed, do with great applause leap into the fire, that thereby their souls may be purified from their bodies. And their friends go more joyfully with them when they go to their deaths; then any doth that bringeth his friend on the way when he is to go a great journey; and they bewaile themselves, not those who are dead and have attained immortality. Shall not we then be ashamed not to beleieve so firmly as the Indians do? despising through our own sloth our country laws which are to be emulated of all men? Nay, supposing that by our law we had bin instructed contrariwise, to wit, that to live in this life is blisse, and to die is calamity: yet notwithstanding this present necessity, this present time had been a sufficient motive to cause us to embrace death rather then life, seeing that by Gods appointment, and of necessity we must now die. In times past it appeareth God so provided, that he shortened their daies of our own nation, that would not use their life as they ought to have done. I dare not ascribe it unto the Romanes, nor report of our selves that their wars consumed us all. For this did not happen through their forces, but a more potent cause hereof there was which made them conquerors. Which of the Romanes slew the Jews that inhabited at Casarea? whom the inhabitants thereof upon the Sabbath day, they being assembled in one place together with their wives and children, did massacre, notwithstanding that they had no intent to revolt from them, nor never lifted up their hands in their own defence, nothing fearing the Romanes, who onely accounted them of our nation their enemies that revolted from them. But some may object, the Jews at Casarea, and the inhabitants thereof were alwaies at variance, and that now they revenged their old quarrell, having gotten opportunity. What then shall we say of the Scythopolitans? who bare armes with the Gracians against us, and denied to assist their own kindred against the Romanes. What profit did they receive by this their good will and fidelity? for they were altogether with their whole families cruelly slaine, and this was the reward they had for their labour, for having withstood us to have done the like unto them; it were too long to recount all things severally to this effect. For as ye know there is no city in all Syria that hath not massacred the Jews there inhabiting, being more our enemies then the Romanes were, where they of Damascus, although they could not devise any probable cause for it, yet did they massacre all the Jews living among them, who amounted to the number of eighteen thousand, beside their wives and families. And as we have heard it reported, the number of the Jews slaine by the Egyptians, were above threescore thousand: It may be that finding no adversity in a strange country, they were put to death by their enemies: but they that in their own country fought against the Romanes, wanted nothing that might have caused a perfect hope of a full victory over the Romanes, they had weapons, armour, wals, and strong holds inexpugnable; their

The year of the world, 4024. after Christs Nativite, 72.

A soul tied in a mortal body. The power of the soul.

Sleep the argument of the immortality of the soul.

The professors of wisdom among the Indians burn themselves.

An exhortation to contemne death drawn from the time and place.

Example taken from the Jews that were slain in Casarea.

The calamity of the Jews in Scythopolis.

18000. Jews slain in Syria, and 60000. in Egypt.



The year of the  
world, 4038.  
after Christs  
Nativity, 76.

The calamity  
of those Jews  
who were taken  
by the Romanes.

Jerusalem the  
Metropolitan  
Citic razed  
from the foundations.

We are born  
to die, and the  
most strongest  
cannot avoid  
the same.

Eleazar tells  
the Jews of  
the Romanes  
tyranny.  
It is a happines  
among the  
Jews to die  
free.

valorous courage in fighting for liberty shunned no danger, and encouraged men to revolt: G  
which all, having a while served their turnes, at last was a cause of their greater misery. For  
all were taken and subdued by the enemies, as though they had been built and made to make  
their enemies victory more famous, and not to do them service. And we may justly deeme  
them happy who were slaine in the warre; for they died in liberty. Yet who doth not pity the  
multitude of them that fell into the Romanes hands, or who would not hasten to die, rather  
then endure the like misery that they suffered? Some of them being tortured, and some  
with fire and stripes perished; and others halfe eaten of wilde beasts, were reserved alive for  
their second food: and they are most miserable of all that are yet alive, who often wish for  
death and cannot finde it. Where is now that gorgeous City? where is it that was once the  
mother City of all the nation of the Jews? so strengthened with such strong wals, so fortified  
with towers and castles to defend the wals, scarcely able to contain the provision made for  
warre, having in it so huge a multitude of men to fight for it; what is it now become, E  
wherein God himself was thought to dwell? It is now razed down even unto the very foundations;  
and no other memory or reliques thereof is left standing, their campe is destroyed,  
onely a few old men and unhappy survive, who fate among the ashes of the Temple, and a  
few women whom the enemies reserved to satisfie their filthy lust. And will any amongst us,  
considering all these things, desire to behold the light of the Sunne, although he could live  
without molestation? Who is such an enemy to his native soyle? who is so effeminate or desirous  
of his life, that doth not grieve to have lived till this time? would God we had beene I  
all in our graves before we had seene that sacred City fired by a hostile hand, before we beheld  
the holy Temple destroyed by impiety: and seeing that the hope we had to be revenged  
upon our enemies is now vanished away, and that we are left alone in misery and necessity,  
let us hasten to die well, and take compassion upon our selves, our wives and children, and  
that whilest we have time, to compassionate our selves. For both we are borne to dye, and all  
that are begotten by us, and the strongest men living cannot avoid it: but injury, and bondage,  
and to see our wives and children abused before our faces, is no necessity proceeding  
from mans nature, but they onely are forced to endure it, who when they might have died  
without it, did refuse for feare. We first of all trusting to our strength, rebelled against the  
Romanes, now lastly they exhorting us to obedience, we denied: which of them then will K  
not be enraged against us, if they can take us alive? Most miserable shall those young men be,  
whose strength will endure many torments, and those old men will move compassion whose  
aged yeers cannot suffer tortures, one shall see his wife carried away from him, and another  
his sonne having his hands bound behinde him, cry out unto his father for help: who now  
whilest they are free from the thraldome of their enemies, may gloriously assist us with their  
swords. Let us with our wives and children die free men, let us altogether depart out of this  
life. This our religion commandeth, this our wives and children perswaderth; God himself  
hath driven us unto this necessity for this purpose. The Romanes would have it otherwise,  
who feare lest any of us should perish, and not fall into their hands alive. Let us therefore hasten,  
that in stead of their expected hope, whereby they verily perswaded themselves to take  
us alive, we may contrary to their expectation daunt them with a sudden admiration of our  
glorious deaths. L

Whilest Eleazar was yet speaking, and desirous still to continue his exhortation, they all  
interrupted him: everie one now in a furie bent to follow his advice, made haste to effect it,  
and as though they had been urged by some spirit thereunto, every one laboured to prevent  
one another in the execution thereof, judging him to shew most valour and fortitude, that  
first dispatched himself. They were also desirous to kill their wives and children with themselves.  
And which is most strange, their mindes were nothing altered when they came to effect  
this bloody worke; but with the same resolution they had, when they heard Eleazars  
speech, every one retained his good affection towards his friends: yet permitting reason to  
take no place, and perswading themselves that thus they had well provided for their children,  
they all at once embraced their wives and children for their last farewell; and tooke M  
their leaves of them, kissing them with teares, and then at once slew them, as though it had  
been done by the hands of other men, and not their owne, comforting themselves being  
forced so to do, in that hereby they should escape the tyranny and cruelty of their enemies.  
Finally, no man was so cowardly, who durst not presume to this action, so every one of them  
killed his dearest friends. O miserable people, whom necessity forced to slay their wives  
and children, accounting the action thereof to be the very least of all their miseries! Wherefore  
now not enduring the griefe that ensued upon this fact, and thinking that in living any  
while



**A** while after them, they should injure them whom they had slaine, they with all speed possible gathered all their riches together and set them on fire: which done, they elected ten by lot, who should slay the rest, every one prostrating himselfe upon his wife and children, and embracing them in his armes, and was so slaine willingly by them that executed that wretched office: who having without feare dispatched them, they cast lots whose fortune it was to kill all the rest, and he upon whom the lot should fall, should kill the other nine, and lastly himselfe upon them all, every one so encouraging one another, that there was no difference betweene them that were to be killed, and them that were to kill, and so the rest offered themselves to death: which done, one who was the last of all, being yet alive, went amongst the dead bodies, and searched to see if none lived that needed his hand in so great a multitude of slain people; and finding all of them dispatched, he went and fired the Palace: which done, **B** he with all his force thrust his sword into his own body up to the hilts, and so fell down by his dearest friends.

The year of the world, 4038. after Christs Nativitie, 76.

The Jews gathering all their goods together, cast them into the fire. Ten chosen by lot to kill the rest of the Jews.

In this manner they died, thinking they had left no one alive to have fallen into the Romanes hands, but one certaine old woman, and another that was *Eleazars* cousin, who in learning and wisdom surpassed all other women, and five children, who all hid themselves in a cave whetein water was reserved to drink, whilest the rest were busied in this massacre, who were in number nine hundredth and sixtie, beside women and children. This calamitie happened the fifteenth day of April. In the morning the Romanes expecting that the Jews would fight with them, made bridges from their mounts unto the walls, and so assaulted the walls: and seeing none of their enemies appeare, but all the walls wasted and on fire, and deep silence in every place, they could not conjecture what was done, and at last they made a cry at once, as though they had been beating the wals with a Ram, thereby to see if they could make any enemies come out. The women in the vaults heard this cry, and coming forth, declared unto the Romanes all that had happed, one of them relating unto them the event of all the whole matter: yet for all this the Romanes did not easily beleieve the words, by reason of the greatnesse of that fact, but they endeavoured to quench the fire, and passing thorow it they presently came into the Palace, where they beheld all the dead bodies, yet they did not insult over them as their enemies, but admired that so many should be so obstinately minded to despise death.

The Romanes expect the fight.

The Romanes admire the Jews fortitude and obstinate contempt of death.

# CHAP. XXIX.

*Of the death of the Sicarians that were fled unto Alexandria and Thebes.*

**T**He Castle being thus taken, the Generall of the Romanes leaving a garrison there, went unto Caesarea, for there was no one enemy left in all that countrey, but now all Judaea was destroyed through continuance of long warres, and many of that Nation though farre distant from it, tasted of those troubles: for it so fell out, that afterward many Jews perished in Ægypt at Alexandria: for those Sicarians who had escaped thither, were not content to be safe and free from danger, but there also they attempted alteration, and to defend their libertie against the Romanes, esteeming themselves nothing inferiour unto them, and that onely God was their Lord. And some of the nobler race of the Jews, seeking to withstand that their enterprize, were by these Sicarians slaine: which was no sooner done, but they exhorted the people to revolt. The chiefe and elders of the Jews seeing this, and that they could not repress them without danger, they assembled all the Jews together, and declared unto them the temerity of these Sicarians, shewing them to be the authors of all the miserie that had befallen the Jews, and that now notwithstanding they were escaped, yet they were not certaine of their lives; for that if they were knowne, the Romanes would presently put them to death, and draw them also into the like miserie, who were not partakers of their wickednesse. Wherefore they admonished the multitude to beware lest they drew themselves into the same danger, wherein they were, and to make satisfaction unto the Romanes for themselves, by delivering such people unto them. The Jews were perswaded by these speeches: and foreseeing the danger that might ensue, they furiously assaulted the Sicarians, and took of them 600. and shortly after those who there escaping, fled into Ægypt and Thebes,

The miseries, authors of new calamity.

The Jews assemble and consult about the murderers.



The year of the  
world, 4038,  
after Christs  
Nativity, 76.

Divers sorts  
of torments  
and tortures  
inflicted on  
them who re-  
fule Cæsars  
soveraignty.

were taken and brought backe again; whose hard-hearted obstinacie was so great, that none can without admiration, heare of. For notwithstanding that all torments and tortures that could be devised were inflicted upon them, onely to force them to confesse that *Cæsar* was their Lord, yet no one of them would say so, nor make any shew thereof, but all persevered in their former opinion, as though the bodie tormented had been dead, and not alive. Moreover, their children were most to be admired, for not one of them could be constrained to call *Cæsar* Lord. So much did their boldnesse overcome the torments inflicted upon their bodies.

# CHAP. XXX.

How the Temple of *ONIAS* at Alexandria was shut up.



T that time *Lupus* was Governour of Alexandria, who with all speed by letters gave *Cæsar* notice of these troubles. And *Cæsar*, seeing that it was necessary to beware of the Jews, who were naturally enclined to sedition and unquietnesse, fearing also that they would once againe gather themselves together, and cause some to joine with them, he commanded *Lupus* to destroy the Temple, which

*Onias* by *Pro-*  
*lomeus* consent,  
buildeth a ci-  
ty and temple  
in *Ægypt*.

*Onias* erected in *Ægypt*, which was builded and named upon this occasion: *Onias* the sonne of *Simon* one of the high Priests, being driven out of *Jerusalem*, *Antiochus* King of *Syria* then warring against the Jews, he came unto Alexandria, and was courteously entertained by *Pro-*  
*lomeus* who was then also enemy unto *Antiochus*, affirming that he would annexe unto his country the people of the Jews, if he would agree to that which he required. The King according to all that could be granted, he requested him to permit him to build a Temple in some place of his countrey, and that he might worship God therein according to the custome of their countrey: for so the Jews would hate *Antiochus* the more, who had destroyed their Temple at *Jerusalem*, and be friendly unto him, and many of them did flie unto him for religion sake. *Prolomeus* agreed so to do, and gave him a piece of ground for that purpose a hundreth and fourscore foulds from *Memphis*, in that place which was called the way to *Heliopolis*: where *Onias* building a Castle, made also a Temple unlike to that of *Jerusalem*; but he erected a tower like that of *Jerusalem*, with stones, that was threescore cubits long, and he built an altar after the fashion of that of his countrey, and adorned it with all maner of gifts (save onely a candlestick) which had in stead thereof a lampe to give light, which he caused to be hung before the altar in a golden chaine, and he invironed all the Temple with a wall made of bricke, and the gates he made of stone, and the King granted unto it great revenues of money and ground, to the intent that the Priests might have abundance of all things which they required.

*Onias* temple  
built in *Ægypt*

But *Onias* did not this with a good conscience, but for that he was at variance with the Jews of *Jerusalem*, for that they forced him to flie: and he perswaded himself that by the building of this Temple, he might withdraw all men from *Jerusalem* thither, and of this, there was a prophecy 970. yeers before, and *Esaias* foretold that a certain Jew should build a Temple in *Ægypt*. And thus that Temple was built, and *Lupus* having received the Emperours letters, went unto the Temple, and taking away certaine gifts from it, he shut it up. And after him *Paulinus* who succeeded in his stead, left not one gift there (for he threatned the Priests if they did not bring forth all) and permitted not any that came thither for to sacrifice, to come neere it; but shutting up the gate thereof, he left no signe of divine service there, and from the time it was built, till the time it was shut up, were three hundreth thirty and three yeers.

*Lupus* shutes  
the Jews out  
of the temple.

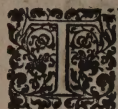
CHAP.



## CHAP. XXXI.

*Of the Massacre of the Jews at Cyrene.*

The year of the  
world, 4038.  
after Christs  
Nativity, 76.



He boldnesse of the Sicarians, like some infectious disease, infected also the towns about Cyrene. For one *Iohn*, a Weaver, and a wicked man having escaped, perswaded many simple people to follow him, and led them into the wilderness, promising to shew them signes and visions, and thus he deceived the simplest sort of the Jews: but the noblest of them of Cyrene understanding his

A part of Jonathans companions were taken and slain, the rest kept captive alive, and brought to Catullus.

deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Lybia*, who sending horsemen and footmen, did easily surprize them being unarmed, and the most part of them were slain, yet some were taken alive, and brought to *Catullus*. But their leader *Jonathan* at that time escaped: yet being diligently laid and sought for over all those countries, he was at last taken, and being brought unto *Catullus*, he sought to delay his own punishment, in offering an occasion of iniquitie unto *Catullus*. For he accused the richest among the Jews, to have been his advisers to do this matter. *Catullus* was glad of those allegations, and exaggerated his accusations very much with tragically termes, so that he seemed to have made an end of the warres against the Jews, and which was worst of all, to be content to credit whatsoever was maliciously spoken: he himselfe instructed the Sicarians to frame scandalous accusations; and commanding them to nominate one *Alexander* a Jew, whom he had long hated, and his wife *Bernice*, he put them first of all to death, and after them all that were well moneyed, who amounted to the number of 3000. and this he thought he did without controule, because he confiscated their possessions unto *Cesar*. And lest any Jew living in any other place should complain of his injustice, he extended his malicious lies against others further off, and perswaded *Jonathan* and certain others that were taken with him, to accuse the most trusty and faithfull Jews at Rome and *Alexandria*: one of them who were thus falsely accused, was named *Ioseph*, who writ this History. But this device of *Catullus* had not successe as he hoped: for he came to Rome, and brought *Jonathan* and the rest bound with him, thinking that no more inquiry would be made of the false accusations invented by himselfe.

Three thousand Jews slain by Catullus.

Joseph by Catullus perswasion is accused by Jonathan.

But *Vespasian*, suspecting the matter, made diligent inquiry to know the truth: and finding these crimes injuriously imposed upon those men, at *Titus* intreaty, he acquitted them, and punished *Jonathan* according to his desert; who being first whipped, was afterward burned alive. And *Catullus* at that time, by reason of the mildnesse of the Emperour, had nothing said unto him: but not long after he fell into a grievous disease, and was cruelly tormented, not onely in body, but also in minde. For he was greatly terrified, and still imagined to see the ghosts of them whom he had so unjustly slain, ready to kill him; so that he cried out, and not able to contain himselfe, leapt out of his bed, as though he had been tortured with torments and fire. And this disease daily increasing on, his guts and bowels rotting and issuing out of him, at last he died in this manner, leaving behinde him an evident argument, that the Divine Justice doth punish impious malefactors. And this is the end of the History, which we promised to be set down with all fidelitie, for them that are desirous to know the event of the warres between the Jews and the Romanes. And as for our style, we leave it to the judgement of the Reader: but touching the verity of the History, it is such, as no man need to doubt of; for I do affirme that to be the onely scope, which I ayimed at in this whole work.

Jonathan, being first beate is burnt alive.

The conclusion of the seven books of the warres of the Jews.

The end of the seventh and last Book of FLAVIUS JOSEPHUS,  
of the Warres of the Jews.

THE





THE FIRST BOOKE OF  
FLAVIUS IOSEPHUS THE SONNE  
OF MATTHIAS, WRITTEN AGAINST  
APION, AS TOUCHING THE ANTI-  
QVITIE OF THE IEWS.



Suppose (O thou worthiest amongst worthy men, *Epaphroditus*) that I have sufficiently testified unto them, who shall read those books which I have written, as touching the Authentique History of the Jews, that our Nation is most ancient, and that they have had their originall from themselves, and have from the first beginning inhabited that countrey, whereof they are now possessed at this present. To which effect I have gathered out of our sacred writings, and publisht in the Greek tongue, a History

containing the occurrences of five thousand yeers. And for that I see there are divers, who (being too much addicted and seduced by the scandalous blasphemies and reports which some of those who are lewdly affected towards us, have published against us) have misconceited and misbeleaved that which I have written of our Antiquitie, and labour to approve our Nation to be modern, because none of the most ancient and most renowned Historiographers among the Grecians have thought our ancestors worthy to be enrowled in their writings: I have for these causes held it a part of my duty to write some short Treatise hereupon, both to reprove the evill intent and affected lying of those our calumners, as also to correct their ignorance, by teaching those who are desirous to know the truth, what the originall of our nation is. For prooffe whereof, I will produce no other testimony then those, who from antiquitie have been judged worthy of credit among the Greeks; laying open before their eies, that they, who have slanderously & falsely written against us, are convicted by their own mouthes: I will also enforce my self to expresse the causes, why very few Grecians have made mention of us in their Histories: and moreover, I will make it known to those who are ignorant (either in effect or in pretence) who they have been that omitted not our History. First of all therefore, I do not a little marvell at those, who (in respect of antiquity) suppose that the truth ought onely to be gathered from the Greeks: and that they justly may claime the honor and knowledge of faithful writing, whereas they neither vouchsafe either us, or any others, the credit or truth in that we set down, although I am able to prove, that all things have falne out quite contrary. For which cause it behoveth us not to look to mens various opinions, but to examine that which is right, and gather the same by the effects. For whatsoever is set down by the Greeks is new, and of late memory, and hath been brought to execution, in a maner but yesterday: I mean the foundations of Cities, the inventions of Arts, and the descriptions of Lawes, and the latest practice among them hath bene, and is, the diligent travell in History.

But amongst the Egyptians, Chaldees and Phoenicians (for I presume not to compare my countrey men with them) as they themselves confesse, the memory of their writings is most ancient and infallible. For all these nations dwell in such countries as are not subject to the corruption of aire; and have carefully provided, that none of those things that have been done by them should sleep in obscuritie, but should be kept in memory in the publike writings

The History of the Antiquitie containeth the events of five thousand yeers.

The causes that moved him to write this book.

All things among the Greeks are modern, but such things as were done among the Egyptians, Chaldees and Phoenicians, are of happy memory and venerable antiquity.



- A** writings of the learnedst men: whereas innumerable corruptions have crept in among the Greeks, by which the memory of things so repassed, is defaced. But they alwaies who have established new estates, have each of them supposed in their own behalfe, that whosoever was of theirs; he was the first of the world. Yet notwithstanding they have had the knowledge of the nature of letters very late, and have attained the same with very great difficulty. For they that speak of the most ancient use of the same, do boast and glorifie themselves; that they have received the knowledge thereof from the Phœnicians, and *Cadmus*. Yet notwithstanding, there is not any one of them that can shew any record of that time, either in their Temple, or in their publike registers: whereas, after there arose a great doubt and question, whether those letters were in use during their time; who since have for the space of many yeers continued the siege before Troy. And in sooth, their opinion who affirme that they were ignorant of the use of those letters, which are at this present allowed and accustomed among us, is not to be refused. For it is most manifest, that there is not any writing extant among the Greeks that is more ancient then *Homers* poesie, which as it is most manifest, hath been in allowance and continuance since the time of the siege of Troy: and yet it is reported, that he left no part of that his poesie in writing, which was composed of divers songs, and onely sung by roat; by which means it came to passe, that there are so many contradictions in the same. And as touching those who have undertaken to write histories among them, I mean *Cadmus* the Milesian, and *Acusilaus* the Argive, and after him if there were any others; they were not alive, but very little time before the passage of the Persians into Greece. Furthermore, they who among the Greeks were the first that introduced
- C** Philosophy, and the knowledge of celestiall and divine things, that is to say, *Pherecydes* the Syrian, *Pythagoras* and *Thales*, these all of them confesse with one accord, that being instructed by the Egyptians and Chaldees, they have published some few writings, which are supposed to be the most ancient among the Greeks, and it is hardly beleevved also that they were written by them. What reason therefore have the Greeks to be so proud, as if there were none but themselves onely who knew the affairs of antiquitie, and could exactly expresse their truth and veritie? Or who cannot easily conjecture by their own Writers themselves, that their writings were onely upon heresay and supposition, and that their style was onely tyed to their vaine conjectures? Hence cometh it to passe, that in their books they cavill and reprove one another, and make no conscience to maintain and write contradictions in one and the same thing.
- D**

Innumerable  
corruptions  
invaded  
Greece.

The Phœnici-  
ans and *Cad-  
mus*, the first  
inventers of  
letters.

Among the  
Greeks there  
is not any  
writing more  
ancient then  
*Homers* poem.

- But it may be said, that I taske my self to a fruitlesse labour, if I should go about to informe those who are better experienced then my selfe: in how many points *Hellanicus* differeth from *Acusilaus* as touching the Genealogy: in how many places *Acusilaus* hath corrected *Herodotus*; or how *Ephorus* hath approved that *Hellanicus* was a lyer in the greater part of that which he reciteth. *Ephorus* hath been reprovved by *Timæus*; and in generall, all they have taxed *Herodotus*. Neither hath *Timæus* vouchsafed to accord with *Antiochus*, or *Philistus*, or *Callias*, in the Histories of Sicily. Neither have they who have written the Histories of Athens, or those who have entreated of the Argoliques, followed others. What need I reckon up those who in particular have entreated of cities, or of succinct and short matters? whereas in the description of the Persian war, and those exploits that were performed therein, those of greatest authoritie are most at oddes. *Thucydides* is accused by some for a lyer in divers places, notwithstanding that he seemeth to have described the History of his time most exactly. But the causes of this discord are divers, and it may be that they who shall narrowly pry into them, shall finde more. For mine own part, those two which I shall here set down, in my opinion are of greatest waight. The first, and in my judgement the chiefe, is, that amongst the Greeks, from the beginning they have not been industrious to keep publike Registers of such matters as happened in any time or place: which hath made them erre, and given those a priviledge to lye, who afterwards would look to write any thing of such matters as were acted long since. Neither are the other Greeks onely to be touched with this negligence for not making account of such Registers, but amongst the Athenians also (who are reputed to be glorious for the antiquitie of their countrey, and who are exercised in Sciences) there is no mention of them. For it is said, that the most ancient and publike writing which they have, are those capitall laws which were set down by their Lawmaker *Draco*, who lived but a little time before *Pisistratus* tyranny. What need we speak of the Arcades, who vaunt themselves of their antiquities? For they have learned the use of letters with very great difficulty, and some time after this: whereas therefore there was not any writing published before that time which might instruct those that would learn;

*Thucydides*  
writa most  
exact history  
of his time.  
The causes of  
discord among  
the Jews.



Another cause  
of their discord  
recorded by  
the Grecian  
Historiogra-  
phers.

The signe of a  
true history.

A custome  
which the  
Priests obser-  
ved.

The Priests  
amongst the  
Jews are every  
one registred  
with the name  
of their fa-  
thers: and this  
custome hath  
continued two  
thousand  
yeers.

Two and  
twenty books  
of holy writ.

learn, or reprehend those that published untruths: from thence it is, that so many differences have happened amongst Historiographers. A second cause is, for that they, who addicted themselves to compose Histories, did not busie themselves about the inquisition of the truth (notwithstanding that each of them did ordinarily promise no lesse) but they laboured to expresse how eloquent they were, and fixed their whole study thereon, as the only means whereby they hoped to obtain reputation above the rest. Some of them therefore addicted their styles to fables, other some by flattering praises thought to curry favour with Kings and Cities. The rest inforced their studies to accusations, by obrecting the work of the writer thereof, under trust to get the more credit thereby. In effect they have followed that course in composing their History, that was every way different from the true nature thereof. (For the assured signe of a perfect and true History is, whereas all men accord both in word and writing in setting down the same thing:) and they who have written diversly, made men beleve that they were the truest amongst all the rest. We ought therefore to grant the superioritie to the Grecians in all that which concerneth eloquence, and the ornament of language, but not in that which appertaineth to antiquitie or truth of History, and especially when the question is, what each man writ as touching his own Nation.

Seeing therefore that both the Egyptians and Babylonians long time since used all diligence in writing, inso much as their Priests were hereunto enjoined, who did most curiously intreat of all such points: the same also did the Chaldees amongst the Babylonians, and the Phoenicians also (inhabiting amongst the Greeks) used laws (both concerning private and publike affairs) which, because all men confesse it, I will omit to speak of. I let passe also to recount what care our nation had of this point (no doubt greater then those nations above mentioned had) charging our high Priests and Prophets to execute this office, which custome hath been observed even untill this our age: yea (and if I may presume so farre) will be observed in all succeeding ages, as by the scope of my speech ensuing I will endeavour to make manifest. For our nation did not onely depute this office to the most just men amongst them in the beginning, and unto such as were alwaies ready to appease the heavie displeasure & wrath of God kindled against them; but they also provided to preserve the line and descent of Priests from all impuritie, and from being intermingled with others. For no man amongst us can be a Priest, who is not borne of a woman descended from the Priests line, neither in this case is any respect made either of riches or honours: but the partie who claimeth the dignitie of Priesthood, must by many witnesses prove his Genealogy, and that he is descended from Priests. This custome is not onely of force in Jewry, our own country, but wheresoever else any of our nation inhabit, as in Egypt and Babylon, and in any other place, where continually the Priests in their marriages have this respect, not to marry with any woman that is not of their own line, and they send unto Jerusalem the name and pedigree of the woman whom they have married, and all testimony hereof which they can deduce from her ancestors. Now if warres molest our nation (as often they have) in the time of *Antiochus*, surnamed *Epiphanes*, of *Pompey* the great, *Quintilius Varo*, and especially in this our age, then those Priests who survive make new Genealogies, and pedigrees out of our holy writ for the foresaid women, that are not devoured by the fury of warre. For they come unto these women, not fearing the company of strangers amongst whom they live: yea, this is an evident token of the Priests integritie, that every Priest during the revolution of two thousand yeers, are registred together with the names of their fathers, and if any one do erre or falsifie any of the things before-said, he is then interdicted from the Altar, and from exercising any Priestly function. So that in the writings of such men, all things must of necessitie be true, and as they ought to be, for that neither all men are permitted to write, nor yet any dissonance and disagreement is found in their writings. For such things as past in ancient times quite beyond the memory of men, were onely written by our Prophets, who had the knowledge thereof by inspiration from God himselfe: but other things of later time are onely recorded by those who lived in the age, wherein the things they writ of were done. The books amongst us, containing the Histories of all ages, are neither infinite, nor one repugnant to another: for all our Chronicle is contained in 22. books, to which books it is impiety to denie credit.

Five of these books were written by *Moses*, comprehending Genealogies, and the beginning of mankind, and such notable events as hapned even from the beginning of the world untill his death, which is little lesse then three thousand yeers. After the death of *Moses* untill the time wherein *Artaxerxes* lived, who was King of the Persians, and son to *Xerxes*, the



A the Prophets of our Nation every one writ the History of his time wherein he lived, so that of these mens writings we have thirteene books: the foure other books, which make up the number already mentioned, are known to contain holy Hymnes dedicated unto God, and wholesome precepts for mans life and conversation. All things, which from *Artaxerxes* untill our time have hapned, are also set down in writing: yet the books wherein they are registered, do not deserve so much credit as the former of ancient times, for that there was no certain succession of Prophets in this age. Moreover, it is evident, that to the former works we give as great credit as to things we our selves write; and notwithstanding they have been so long written, yet in all that time no man durst presume either to alter or blot out any thing therein contained. For all Jews even from their cradle do beleieve these books to be sacred, holy, and divine, and therefore do give all credit possible unto them, and so would willingly suffer death, rather then to do the contrary. Many captives of our Nation have already been cruelly tormented, and divers waies put to death in open Theaters, onely for that they would not commit any thing either in word or deed against their Laws, nor violate the writings of their forefathers. Now who amongst the Greeks did ever sustaine the like? Nay, they are so farre from doing it, that none can be found among them who would suffer any losse in his goods or fortunes, thereby to preserve all the writings of their Nation from perdition: and the reason hereof is, that every one esteemeth the verity of their Histories to depend upon the will of the Writer. And this they do also of their most ancient Historiographers, and not without cause: for they every day see men of their own times, writing Histories of matters long past before in former ages, wherein neither themselves were present, neither yet vouchsafe they to credit the writings of such as were then eye-witnesses thereof: yea some among them have divulged Histories of such things, as of late befell our Nation, when themselves never have been in the place where such matters past as they did write of were, nor have lived in any neighbour place, where they might have probable report how matters past, but onely making a few centones or broken news, they most impudently arrogate to their patcht stuffe, the name of a History.

The Jews  
and Grecians  
are compared  
together.

Some others  
have written  
of the warres  
of the Jews.

I my self have composed a most true History of those wars, and of every particular thing there done, as well I might, having been present in all those affairs. For I was Captain of the Galileans amongst our Nation, so long as any resistance could be made against the Romans: and then it so fell out, that I was taken by the Romanes, and being prisoner unto *Titus* and *Vespasian*, they caused me to be an eye-witness of all things that past. First, in bonds and fetters, and afterward freed from them, I was brought from Alexandria with *Titus*, when he went to the siege of Jerusalem. So that nothing could then passe whereof I had not notice. For beholding the Romane army, I committed to writing all things with all possible diligence. My selfe did onely manage all matters disclosed unto the Romanes by such as yeelded themselves, for that I onely did perfectly understand them. Lastly, being at Rome, and having now leisure, all businesse being past, I used the help of some (for the privitie of the Greek tongue) and so I published a History of all that had hapned in the foresaid warres: which History of mine is so true, that I fear not to call *Vespasian* and *Titus* Emperours in those warres, to witnesse for them. I first gave a copy of that book to them, afterwards to many noble Romanes, who also were present in those warres; I sold also many of them to our own Nation, to such as understood the Greek language, amongst whom were *Julius*, *Archelams*, *Herod* the honest, and the most worthy King *Agrippa*, who all doe testifie, that my History containeth nothing but truth: Who would not have been silent, if any thing either for ignorance or flattery I had changed or omitted any particular. Yet notwithstanding all this, some ill-disposed persons endeavour to discredit my History, as though they were disputing *pro* and *contra* amongst children in schooles, being sometimes on a sudden to forge a feigned accusation, and otherwise to feigne a slanderous and sudden detraction, never considering that he who promisseth other men a true relation of things past, must either be privie unto them by his own knowledge, as having been present in the affairs, or else have that which he speaketh from other mens mouthes by report of them who know them: both which I have done. For I gathered my other books of Antiquitie out of holy Scripture, being my selfe a Priest, and skilfull in our Law; and the History of our warres I have written, my selfe being an agent in many matters therein contained, and an eye-witness of the rest; so that nothing was said or done whereof I had not notice. How then can any one excuse them from impudency and malice, who labour against me to prove my relation false? They perhaps alledge, that they have read the commentary containing the Emperours acts, yet for all

Joseph was  
present in all  
the warres of  
the Jews.

Joseph wrote  
the History of  
the Jews  
warres being  
at Rome.  
Joseph told  
his books to  
many.

Some do de-  
bate from Jo-  
sephs History.



all this, they were not present in any action, repugnant to that, which my History recounteth.

Two things  
which Ioseph  
intendeth.

The Jews  
care to bring  
up their chil-  
dren.  
The ancient  
Jews had no  
need to traf-  
fick with the  
Grecians.

The Romanes  
were lately  
known to the  
Grecians.  
Certain Hi-  
storographers  
report Spain  
to be onely  
one Citie.

Arguments to  
prove the  
Jews of more  
antiquitie then  
the Grecians.

Manethon an  
Egyptian  
Writer.

Thus have I (as I thought it necessary) made a digression to shew how they are able to performe their word, who discrediting my History, promise to set down truth in writing. I have also sufficiently (as I think) demonstrated, that the registring of things is more ancient amongst other Nations, then amongst the Greeks. I will now first of all dispute against those, who with all might and maine labour to prove our Nation of no antiquitie, for that (as they say) no Greek Writer maketh any mention of it. This done, I will bring forth prooffe and testimonie of the antiquitie hereof out of other Writers, and so I will shew that their tongues are no slander, who seek to discredit our Nation. First therefore, our Nation neither inhabiteth a country bordering upon the Sea, neither are we delighted in Merchandize, nor for this cause wearied with pilgrimages from place to place. But our Cities are situate farre from the Sea in a most fertill soyle, which we till with all industry, and our whole endeavours are how to get food for our children, and to keep our countrey Laws, and how to leave unto our posteritie the knowledge of piety, which work we think all our age ought to be employed in. Beside all this before mentioned, we have a forme of living, different from all other Nations: all which concurring together, we had no need to trafficke with the Greeks, as the Egyptians and the Phoenicians do, who give themselves to bargaining and merchandise onely for the covetousnesse of money. Neither were our ancestors delighted in thefts and robberies, nor did our fathers make warre upon any Nation for desire of larger possessions, notwithstanding our countrey was furnished with many thousands of strong warlike men. Wherefore the Phoenicians sailing unto the Greeks to traffick with them, they were thus made known unto them, and by them the Egyptians, and all other Nations, who sailing upon the Seas, brought merchandise into Greece. The Medes also and Persians were known unto them, after such time as they openly reigned over Asia, and the Persians warred even to the other opposite continent.

Moreover, the Greeks knew the Thracians, because they were their neighbours, and the Scythians by sailing to Pontus, and finally all that were disposed to write, knew all the Nations bordering either upon the Eastern and Western Seas; but such as dwelt farre from the Sea and Sea-coast, were long time unknown, as also appears in Europe: for neither *Thucydides*, nor *Herodotus*, nor any other of that time, maketh any mention of Rome, notwithstanding that so long since it was so mighty, and made so great wars: yet at last, with much adoe the Greeks heard of it. Yea, their most curious Writers, and namely *Ephorus*, were so ignorant of the Frenchmen and Spaniards, that they thought the Spaniards to be a people onely denominated of one Citie, wherein they inhabited, whereas the whole world now knoweth them to inhabit a vast countrey, and a great part of the Western world. Likewise, the said Greek Writers relate the manners of the foresaid people to be such, as neither are, nor were ever used among them. And the onely cause why they were ignorant of the truth, was the distance of the place, and these Writers would seeme to tell something which others of former time had not spoken of. No marvell therefore though our Nation was unknown, and none of them in their writings made any mention of us, being both so farre from the sea, and living after a different maner.

Put case therefore that I denied the Greeks to be of any antiquitie, and to prove my assertion should conclude their Nation to be modern, for that our Histories made no mention of them, would they not laugh at this reason, and use the testimony of their neighbour Nations to prove their antiquitie? I therefore will do the like, and use the testimony of the Egyptians and Phoenicians, whose Record the Greeks cannot deny. For all Egyptians in generall are our enemies, and among the Phoenicians they especially of Tyre, Which I cannot justly say of the Chaldees, who have been Princes over our Nation, & because of their affinity and alliance with our countrey men, have in their Chronicles made mention of the Jews. Yet when I have proved what I now averre, and refell the slanderous reports against us, I will then also shew who amongst the Greeks spake of us, that so the Greeks may also be deprived of this shift and refuge, to excuse their malicious lies falsely forged against our Nation. And first of all I will begin with the writings of the Egyptians, who, as they well know, do nothing at all favour us. Wherefore *Manethon*, an Egyptian borne, skilfull in the Greek tongue, as by his works appears (for he writ in Greek) compiling a History of the customes and religion of his forefathers, collected (as himselfe reporteth) out of the Egyptian holy writings, often reprehendeth *Herodotus*, who being indeed ignorant, did much help the Egyptians. This

*Manethon,*



A *Manethon*, in his second book of the Egyptian customes saith thus ( I will set down his owne words, because I use them as a witnesse. ) We have a King ( quoth he ) named *Timæus*, in whose reign God being angry with us, contrary to all expectation, an obscure people taking courage, came from the East, and pitching their tents in our countrey, conquered it by force, no man resisting them; and committing our Princes to bonds, did finally burne our Cities, and destroy the Temples of our gods, and behaved themselves most cruelly against the inhabitants, killing many of them, and making slaves of the rest with their wives and children: finally, they chose a King amongst themselves, who should be then of our countrey, his name was *Saltis*, who coming to Memphis, made both the higher & lower Province tributaries, leaving garrisons in strong holds, and fortifying those places in the East: Likewise, foreseeing that the Assyrians were more mightie then he, and would invade his countrey, he found out in this Province a Citie called Saite fit for his purpose, being situate on the East side of the river Bubaltis, which by an ancient divine was called Avaris, he builded up this citie, and compassed it with most huge wals, and placed in it two hundred thousand armed men to keep it. This *Saltis* came in harvest time, to the intent that he might both pay his souldiers, and be a terror unto other people, and after he had reigned nineteen yeers, he died.

*Saltis subdued the Egyptians.*

After him succeeded another King called *Beon*, who reigned foure and forty yeers, next to him *Aphinas*, who reigned thirtie six yeers and seven moneths, then *Aphosis*, who reigned threecore and one yeers, and then *Iandas*, who reigned fifty yeers and one moneth, after them all reigned *Assis*, nine and fourtie yeers and two moneths; and these fixe were the first Kings amongst them, ever destroying and warring upon the Egyptians, and labouring to extinguish their race. This Nation was called *Hicfos*, which signifieth Kings shepherds: for *Hic* in the sacred tongue, signifieth a King, and *Sos* a shepherd or shepherds, according to the common speech, and *Hicfos* is a compound word. Some say these people were Arabians: but in other copies I finde that *Hicfos*, is not interpreted kings shepherds, but shepherds that were captives: for *Hic*, and *Hac* also when it is pronounced, doth in the Egyptian tongue signifie a captive, and this latter exposition seemeth to me to be the truest, for it is more agreeable with the History. Wherefore *Manethon* reporteth these foresaid kings and shepherds to have ruled Egypt five hundredth and eleven yeers: and after these, the King of Thebes, and the King of the residue of Egypt, uniting their forces together, invaded the said shepherds and held on great and long warres against them, and that the said shepherds were overcome by the King *Alisfragumthosis*; also that then they lost all Egypt which he had in their power, and that they were shut up in a place called Avaris containing ten thousand acres of ground, which as *Manethon* reporteth, these shepherds environed round about with a huge wall, to the end that all their whole provision might be fortified, and all the preys which they got, defended. Moreover, that *Themosis* sonne of the said *Alisfragumthosis* endeavoured by force to subdue them, and for this cause besieged them with foure hundredth and 80000. armed men: and at last despairing to take them by siege, he covenanted with them that they should safely depart out of Egypt whither they would; and that they upon these conditions together with all their families and goods and cartell, departed out of Egypt into the wilderness, and so into Syria, being in number two hundredth and forty thousand, and that fearing the puissance of the Assyrians, who at that time reigned in Asia, they builded a citie in the countrey now called Judæa, which they made so large that it might receive them all, and this citie they called Jerusalem. Further, the said *Manethon* in another book of the Egyptian affairs saith, that in the holy writings, he findeth the foresaid shepherds called captives, wherein he saith most true. For our ancestors were wont to feed cattell, and so leading a pastorall life, were called shepherds, neither are they unjustly called captives: for our forefather *Ioseph* told the King of Egypt that he was a captive, and long time after he called his brethren into Egypt by the Kings command; but we will hereafter examine this point more straightly: I will now cite the testimony of the Egyptians concerning this point, and also relate the words of *Manethon* touching the time when this befell, who saith as followeth.

After that the nation of shepherds were departed out of Egypt unto Jerusalem, King *Themosis* who drave them out of the Land, reigned twenty five yeers and foure moneths, and then died: and his sonne *Chebron* succeeded him, who reigned thirteene yeers, and after him *Amenophis* twentie yeers and seven moneths, next, his sister *Amesses* one and twenty yeers and nine moneths, then reigned *Mephios* twelve yeers and nine moneths, and *Mephah*



Sethosis King  
of Egypt,  
made his brother  
Armais  
Governour of  
his country.

Whereupon  
Egypt took  
his name.

Manethon  
sheweth the  
Jews coming  
into Egypt &  
their departure.

Solomon built  
a Temple in  
Jerusalem 143  
yeers and 8.  
moneths, before  
the Tyrians  
built, Carthage.  
The friendship  
of the  
Tyrian king  
and of King  
Solomon.  
Problems of  
Hircanus and  
Solomon.

*mut*hosis twenty five yeers and ten moneths, *Them*osis nine yeers and eight moneths, *Ameno*phus thirty yeers and ten moneths, *Orus* thirty fixe yeers and five moneths, after him his daughter *Achencheres*, twelve yeers and one moneth, and the brother of *Rathosis* nine yeers, *Achencheres* twelve yeers and five moneths, another *Achencheres* twelve yeers and three moneths, *Armais* foure yeers and one moneth, *Armesis* one yeer and foure moneths, *Armesismianus* threescore and fixe yeers and two moneths, *Amenophis* nineteen yeers and fixe moneths. Moreover, that *Sethosis* having made ready a huge army both of foot and horle, and also a Navy at Sea, left the government of Egypt unto his brother *Armais*, and permitted unto him all other kingly authoritie, onely forbidding him to weare a Diadem, and to oppresse the Queen, mother to his children, commanding him also to abstain from the rest of the kings concubines. And *Sethosis* himselfe went to Cyprus and Phoenicia, against the Assyrians and Medes, and subdued them all, partly by the sword, partly by the feare of his power and greatnesse: and being proud of all this his fortunate successe, he bent himselfe against the Eastern countrey, and destroyed with fire and sword the cities of that place, with whole Provinces: and spending much time in these warres, his brother *Armais* whom he left in Egypt, did without feare commit all that he forbade him to doe: for he oppressed the Queen violently, and daily lay with the rest of the Kings concubines, and being thereto counselled by his friends, he put a Crown upon his head and rebelled against his brother. Also that he who was then chief of the Egyptians holy customes, sent letters unto *Sethosis*, containing all that had hapned, and how *Armais* had rebelled against him; who returning to Pelusia, came and enjoyed again his own kingdome which by his name was called Egypt: I for *Manethon* writeth that this *Sethosis* was named *Egyptus*, and his brother *Armais* *Danaus*.

Thus far *Manethon*: out of whom it is evident by computation of the foresaid times, that our nation was delivered out of Egypt, three hundred ninety and three yeers before *Danaus*, and inhabited this countrey of Judaea so long, before *Danaus* came unto Argos: notwithstanding the inhabitants of Argos boast their Citie is most ancient. Wherefore *Manethon* recounteth two things for us out of the Egyptian letters: first, that we came from another place to them, afterwards went out of their countrey again, and that so long agoe, as it was almost a thousand yeers before the Trojane warres. Touching those things which *Manethon* professeth himself, not to have gathered out of the writings of the Egyptians, who did write out of certain tales and reports, I will hereafter shew, how they are alleadged without any reason for them. For I will once again leave these, and goe to the testimony of the Phoenicians, which they writ concerning our Nation. The Tyrians therefore have Chronicles of very great antiquitie, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of memory. Amongst these records it is written, that King *Solomon* built a Temple at Jerusalem, a hundred forty three yeers and eight moneths, before the Tyrians erected Carthage. So they have registered the building of our Temple, for *Hircanus* king of the Tyrians, was our King *Solomons* friend, obliged unto him for his fathers sake, who for this cause also of his own liberalitie, gave *Solomon* a hundred and twenty talents of gold towards the building of the Temple, and cut down the most goodly wood called Libanus, which he bestowed upon him, to make the roofof the Temple withall: for which bounty, *Solomon* gave him again many liberall gifts, and among the rest a countrey of Galilee named Zabulon: but *Solomons* wisedome was the chiefe cause of this Kings friendship towards him. For they sent Problemes one to the other to be answered, and *Solomon* in his answers appeared most witty, as also he did in many things else: and even untill this day, many of the Epistles sent one unto another, are kept among the Tyrians. And that I doe not feare the authoritie amongst the Tyrians, I wil prove by the testimony of *Dius*, a man who by common consent hath faithfully written the Phoenician History, wherein he writeth as followeth.

After the death of *Abibalus*, *Hircanus* his sonne reigned in his stead, who encreased the number of his Easterne Cities, and enlarged Jerusalem, he also joyned the Temple of *Iupiter Olympius*, situate in an Island, unto it, filling up the water with earth, adorned it with golden gifts. After this ascending into Libanus, he cut down the wood to build Temples, and that the King of Jerusalem named *Solomon*, sent unto him certain riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one anothers riddles, should pay unto the other a summe of money, and that *Hircanus* confessing he could not expound *Solomons* riddles, did pay unto him much money: Lastly, that one *Abdemonus* a Tyrian did expound the said riddles, and writ more unto *Solomon*, which



**A** which if *Solomon* could not interpret, he should pay unto *Hircanus* a summe of money, and this testimony *Dius* beareth us concerning the foresaid matter. But I will now recount the words of *Menander* an Ephesian, who hath registred the acts of all Kings both at home and abroad, endeavouring to make a true Historie out of the writings of every countrey. This man writing of the Tyrian Kings, and coming to *Hiramus*, he saith thus of him: *Abibalus* dying, there succeeded in the kingdome his son *Hiramus*, who lived 34. yeers: and this king with a rampire conjoynd *Eurychorus*, and erected there a pillar of gold in *Iupiters* temple, and went into the woods, and cut down the Cedars of Libanus to make coverings for the temples; of which, pulling down the old, he erected new, and dedicated the temple of *Hercules* and *Astartus*: but that to *Hercules* in the moneth of Peritius, and then the other to *Astartus*, when he with an army went against the Tyrians, who did not pay him tribute; whom when he had subdued, he returned again.

The testimony of Menander the Ephesian. The Genealogie of King Hiramus.

**B** At this time lived *Abdemonus* a servant unto the King, who was wont to expound the parables, which King *Solomon* of Jerusalem sent unto King *Hiramus*: now how long it was from this Kings time till the building of Carthage, we may thus calculate. After the death of *Hiramus*, his sonne *Belestartus*, succeeded him, who lived forty and three yeers, and reigned seven: after him his sonne *Abdastartus*, who lived twenty yeers, and reigned nine; but this King was treacherously slain by the foure sonnes of his nurse, the eldest of whom reigned twelve yeers. Next whom, *Astartus* the sonne of *Belestartus*, who lived fifty and foure yeers, and reigned twelve: after him ruled his brother *Astarimus*, who lived fifty and foure yeers, and fate in the kingdome nine, then he was slain of his brother *Phelletes*, who reigned eight moneths, and lived fifty yeers, and was slain by a Priest of *Astarta* named *Ithobalus*, who lived threescore and eight, and reigned thirty two yeers: him succeeded his sonne *Badezorus*, who lived forty five yeers, and reigned six yeers, to him succeeded his sonne *Mettimus*, who lived thirty two yeers, and reigned nine. After him *Pigmalion* who lived fifty six yeers, and reigned fourtie; in the seventh yeer of whose reign, his sister *Dido* builded a Citie in Africa, and named it Carthage: so that from the time of King *Hiramus* unto the building of Carthage, is by this computation a hundred fiftie five yeers, and two moneths: and for as much as the Temple of Jerusalem was built in the twelfth yeer of *Hiramus* his reign, the computation of the time since that yeer untill the building of Carthage is a hundred fourty three yeers, and eight moneths. What need we alleadge more, seeing this testimony of the Phoenicians? The truth is now sufficiently made manifest: for our ancestors must needs have come into this countrey we inhabit, before such time as they builded a temple in it, as I have also made manifest in my Books of Antiquitie, collected out of our holy Scripture.

Carthage, built in Africke by Dido Pigmaliions sister.

**D** I will now speak of that which the Chaldees writ of us in their Histories; which do much agree in all other matters with those of our Nation. And first let *Berosus* be my witness, who was a Chaldean borne, yet a man famous and known unto all that love learning, for he in the Grecian tongue did write Astronomy, and the Chaldees Philosophy. *Berosus* imitating the most ancient Histories writeth of the Deluge, and how mankind was therein extinguished, and he in all things imitateth *Moses*. He also speaketh of the Ark wherein our forefather was preserved, and affirmeth that it was carried into the tops of the mountains in Armenia: after this he persecuteth the Genealogy of all that reigned from *Noe*, untill *Nabulassar* King of the Babylonians and Chaldeans. He likewise setteth down how long every one reigned, and in prosecuting the deeds of this King he recounteth how he sent his sonne *Nabuchodonosor* into Egypt, and to our countrey with great power, who finding them rebels, subdued them and burnt the Temple at Jerusalem, and so departed, carrying with him all our Nation into Babylon: whereupon our Citie was desolate seventy yeers untill the reign of *Cyrus* King of the Persians. Moreover, he affirmeth that the Babylonian kept Egypt, Syria, Phoenicia, and Arabia, exacting more of his subjects then ever any King of Babylon or Chaldeas had done before his time. And the words of *Berosus* must needs be to this effect: *Nabulassar* his father hearing that his substitute in Egypt, Coelosyria, and Phoenicia had rebelled, he himselfe not being able to take such pains, committed these affairs unto his sonne *Nabuchodonosor*, and gave unto him a part of his army, for that he was in the flower of his age, and sent him against him: and *Nabuchodonosor* fighting with the said Champion, overthrew him, and subdued the countrey which of old belonged unto them; and at the same time his father *Nabulassar* fell sick in Babylon, and died, having reigned twenty nine yeers. But *Nabuchodonosor* long after understanding his fathers death, he disposed of Egypt and other Provinces as he thought good, and taking the captives of Judaea,

Berosus the Historiographer a Chaldean.

Nabulassar father to Nabuchodonosor the king of Babylon and Chaldeas. Nabuchodonosor conquered the rebels.

Nabuchodonosor succeeded in his fathers kingdome.



Phoenicia, and the Syrians that lived in Egypt, he committed them to certain of his friends, G  
to be brought with other carriage and his army to Babylon; and so he himselfe accompanied with a very few, took his journey to Babylon thorow the Desart: and finding that the Chaldees ruled all, and that their Nobilitie reserved the Kingdome for him, he was made King, and commanded houses to be built for the captives that were coming, in the most convenient places of Babylon, and he of the spoile beautified the Temple of Belus and other places most richly, and built a new Citie without the wall of the old: and providing lest hereafter the enemies might turn the River and so have accessse unto the Citie, he environed the inner Citie with three severall walles, and the outmost Citie likewise. The wals whereof were made of brick, but the walles of the inner Citie were of brick and bitumen: this done, he builded most sumptuous gates which might have become Temples: and H  
moreover, neere unto his fathers Palace he builded another farre greater, and more costly then it was, the pompe whereof it were hard and perhaps tedious to expresse. Yet this we will rehearse worth the noting that this so ambitious and above all credit gorgeous Palace was builded in fiftene daies: in it he erected rocks of stone like mountains, beset with all sorts of trees; he also made a famous garden, all supported with pillars, for that his wife being brought up in the countrey of the Medes, desired to have a prospect into the fields and mountains.

Nabuchodonosor builded a Palace.

Semiramis did not build Babylon.

The King of Babylon excelled Hercules in strength and noble valorous deeds.

The wals of Babylon built of brick and bitumen.

Cyrus expelled Nabonidus from Babylon.

The testimony of the Phoenicians touching the Jews Antiquity.

This he relateth of the forementioned King, and many things more in his book of the affairs of the Chaldees, wherein he reproveth the Greek writers, who falsly affirme that *Semiramis* the Assyrian Queen built Babylon, and that they falsly report those wonderfull works about Babylon, to have been by her made and finished. We must needs think that the Chaldean History is true, seeing it agreeth with that of the Phoenicians, which *Berosus* writ of the King of Babylon, who subverted both Phoenicia and all Syria: with them also accordeth *Philostatus* in his History of the siege of Tyria, and *Megasthenes* also in his fourth book of the affairs of India; where he laboureth to prove, that the said King excelled *Hercules* in strength and valour, affirming that he subdued the greatest part of Africk, and Spain; and that the Temple of Jerusalem was burnt by the Babylonians, and again reedified by *Cyrus*; and we may prove it out of *Berosus*, who in his third book saith as followeth: *Nabuchodonosor* having begun the third wall, fell sick and died, when he had reigned fourtie three yeers, and his sonne *Evelmeradocus* succeeded him, who for his iniquity and lustfull living, was treacherously slain by his sisters husband, named *Niriglossoor*, after he had reigned two yeers. He being dead, the traitor *Niriglossoor* usurped the Kingdome, and reigned foure yeers, whose sonne then a childe was made King, called by name *Laborsardocus*, and he reigned nine moneths; who for that he seemed to be of very corrupt manners, was slain by his own friends: after whose death, they who slew him consulting together, did make one *Nabonidus* a Babylonian, King. At this time the wals of brick and bitumen about the river of Babylon were built. In the eighth yeer of this Kings reign, *Cyrus* coming with an army out of Persia, conquered all Asia, and came with his forces against Babylon: but the King of Babylon having notice of his coming, levied an army meeting him in the way, and joyned battell with him; but being overcome in the fight, he accompanied with a very few of his men, was forced to flie into Borsippa. *Cyrus* now besieged Babylon, and purposed to destroy the outward wals thereof: but by reason that it was too strong and too hard to win, he returned to Borsippa to besiege *Nabonidus* the King of Babylon who was fled thither. But *Nabonidus* not abiding the event of warre, yeelded himselfe unto *Cyrus*, who dealt mercifully with him, and gave him a Territory in Carmania, but expelled him out of Babylon: so *Nabonidus* led the rest of his life in that Province. This History agreeth with ours; for in our writings we finde that *Nabuchodonosor* in the eighteenth yeer of his reign did destroy our Temple, and that it so remained threescore and ten yeers: Also that in the second yeer of King *Cyrus*, the foundations thereof were laid again, and that it was finished and reedified in the second yeer of King *Darius* his reign. This done, I will also relate the Histories of the Phoenicians, that we may abound with prooffe of that we say, for they make a computation of the yeers after this maner: In the reign of King *Ithobalus*, *Nabuchodonosor* besieged Tyre thirteene yeers, after whom *Baal* reigned ten yeers, next him Judges were appointed, to wit, they that follow; *Ecnibalus* the sonne of *Balaabus* judged two moneths, *Chelbis* the sonne of *Abdus* ten moneths, *Abbarus* the high Priest three moneths, *Myttomus* and *Geraftus* sonnes of *Abdili-mos* judged six yeers; after whom *Balatorus* reigned one yeere, and after his death the Tyrians called *Merbalus* from Babylon, and made him King, and he reigned foure yeers: and he then dying, they sent also to Babylon for his brother *Iromus*, who reigned twenty yeeres, in



**A** in whose reign *Cyrus* obtained the Persian Empire, so that this whole time is fiftie foure yeers and three moneths: for *Nabuchodonosor* began to besiege Tyre in the seventh yeer of his reign, and in the fourteenth yeer of King *Iromus* his reign *Cyrus* was made Emperour of Persia.

*Nabuchodonosor* besieged Tyre.

The Chaldees and Tyrians agree with the Jews History.

*Hermippus* writings and testimony of *Pythagoras*.

*Theophrastus*. Corban the gift of God, *Herodotus* the Halicarnassian touching the Jews circumcision.

*Cherilus* an ancient Poet his testimony of the Jews.

Wherefore both the Chaldees and Tyrian Historiographers agree with us concerning our Temple. So that the antiquitie of our Nation above mentioned is now made manifest, and without all controversie. And that which is already alleadged to this end, may be sufficient for them, who are not upon purpose contradictions. It is therefore requisite (to satisfy them who give no credit to the writings of other Nations, and contend that the Grecian Histories onely are to be beleaved) to bring many testimonies from the Greeks themselves, who have as opportunitee served, made mention of our Nation and known it. *Pythagoras* a Samian borne, both of great antiquitie, and excelling all other Philosophers in holinesse towards the gods, is not onely convinced to have known the customes of our Nation, but he did also as it plainly appeareth imitate them in many things. His writings are in no place extant, but divers have recorded many notable things of him, and especially *Hermippus* a man most diligent in searching of Histories. This *Hermippus* recounteth in his first book of *Pythagoras*, that the said Philosopher (having one of his familiar friends named *Calliphon* dead, who was a Crotonian borne) reported this mans soule to be perpetually with him, and that the said soule commanded him not to passe the place where his assefell, and that he should abstain from unclean water, and that he should with all diligence eschew blasphemie: and then it followeth, this he did and said, imitating the opinions of the Jews and Grecians, and applying them to himselfe. For it is certainly reported that this man gathereth much of his Philosophie out of the Jews laws. Our Nation in times past was well known to divers Cities, so that many of them do now observe our customes, and others esteeme them worth the imitation, as *Theophrastus* doth witness in his book intituled *De legibus*: for he saith that the Tyrian laws forbid to sweare by any strange Sacrament, and amongst these strange and forrain Sacraments, he reckoneth the oath called Corban, which oath is used onely amongst the Jews, and in our language signifieth the gift of God. *Herodotus* of Halicarnassus knew our Nation also, and in a maner maketh mention of it: for speaking of the Colchians, he saith thus in his second book: The Colchians, Egyptians, and Ethiopians onely amongst all other Nations did use Circumcision in the beginning: for the Phoenicians and Syrians living in Palestina do confesse themselves to have learned this custome from the Egyptians, and the Syrians living neer unto Thermoodontes, and the river Parthenius, and their neighbours the Macronians, are reported lately to have learned it of the Chalcians: and these are they onely, that use circumcision, and they do like unto the Egyptians, but I am not able to say, whether the Egyptians or Ethiopians learned it of the other. *Herodotus* therefore affirmeth the Syrians in Palestina to use circumcision, and it is manifest that of all that inhabit Palestina, the Jews onely use it, which he knowing writeth so of them. *Cherilus* also an ancient Poet maketh mention of our Nation, and affirmeth that our countrey men warred under *Xerxes* against the Greeks, and numbring them of the countries that followed him, he lastly spake thus of our Nation:

*A people strange followed this royall throng.  
Their language was th'unknown Phœnician tongue:  
In th' hills of Solymus their dwelling was,  
Neer to a lake for greatnesse which did passe:  
Their heads were shav'd, and for the heads attire,  
They wore an horse-skin dryed at the fire.*

**E** It is evident as I think that he speaketh of the Jews: for the mountains of Solymus are in our countrey, and that lake also called Asphaltites, which is the greatest and vastest of all lakes that are in Syria, and thus *Cherilus* maketh mention of us. And that the Jews were not known onely of the Greeks, but also admired of them, it is easie to prove not out of the obscurest writers, but by the testimony of their wisest Philosophers: For *Clearchus* disciple unto *Aristotle*, and the best amongst all the Peripateticks in his first Book *De somno*, saith, that his master *Aristotle* spake thus of a certain Jew, and reporting *Aristotles* words, he saith thus: It were too tedious to recount all things else which he alleadgeth, but I will set down that onely that may cause the man to be admired. *Hyperochides* answered that they were all very desirous to heare it: then quoth *Clearchus*, according to *Aristotles* precepts in his Rhetoric

Asphaltites the lake.

The testimony of *Clearchus* disciple of *Aristotle* touching the Jews.



torick I will first recount of what nation the man was, lest I seem to oppose my selfe to him, that set down the fore said precept. Do so quoth *Hyperochides*, if so you please. Then he said, This man before mentioned was by nation a Jew (borne in Coelosyria) one of the sect of the *Indian* Philosophers, and they are called (as I heare reported) among the *Indians*, *Calani*, and among the *Syrians*, *Jews*, taking their name from the place where they inhabit, called *Jury*; the name of their City is hard to pronounce, for they call it *Jerusalem*. This man entertained many strangers, and he came from out of the higher countrey down unto the sea-coast, and he was very eloquent and of great courage. We at that time lived in Asia, when this divine man came unto the place where we were, and began to conferre with us, and with other Philosophers, making triall of their knowledge: and for that many learned men were assembled about him, he at last for this cause more willingly imparted some of his knowledge unto them. Thus farre *Aristotle* in *Clearchus*, recounting moreover at large the admirable abstinence of the fore said Jew from meat, and his chastitie: all which they that are desirous to know may reade in *Clearchus*, for I am loth to write any thing superfluous. So now it is evident how *Clearchus* by the way of a digression speaking of another matter, maketh mention of us. But *Hecateus Abderita* a Philosopher, and one brought up with King *Alexander*, and dwelling with *Ptolomeus* of Lagus, did not onely briefly make mention of us, but also writ a whole book of our Nation the Jews, out of which I will briefly note some few points that occurre, but first I will shew of what antiquitie he is. For he recordeth the time when *Ptolomeus* neere unto Gaza fought with *Demetrius*, which hapned the eleventh yeer after *Alexanders* death, in the hundred and seventeenth Olympiade, as *Castor* writeth: who speaking of this Olympiade saith, that in this time *Ptolomeus Lagus* overcame *Demetrius* the sonne of *Antigonus* at Gaza in fight: which *Demetrius* was called *Poliorcestes*, and all men confesse that *Alexander* died in the hundred and fourteenth Olympiade: so that it is evident that at that time wherein *Alexander* lived, our Nation flourished. And *Hecateus* saith, that after that battell fought at Gaza, *Ptolomeus* was made Lord of the places bordering about Syria, and that many men hearing of the clemency of *Ptolomeus*, followed him into Egypt, and conversed with him: amongst the which one was called *Ezechias* the Jews high Priest, a man about threescore and six yeers old, and of chief notice and dignitie of all his Nation, and most prudent and eloquent, one also who in all affairs had more experience then any man else. He likewise reporteth that the number of the Jews Priests who receive their tenths, and rule all in generall, is a thousand and five hundred or thereabout: and againe making mention of the same *Ezechias*, he saith, This man being in this reputation and honour, and conversing with us, by the help of some about him, declared all things wherein we and this Nation differ, and shewed unto us the place of his dwelling, and the maner of his conversation, which he had in writing.

After this, *Hecateus* sheweth what maner of people we are, and how religious in our laws, and how that we rather will sustain all torments and death it selfe, then violate them in any thing, and that we account it a worthy thing so to do: adding moreover, that being much hated of our neighbours, and having suffered all contumelies both at the hands of the Persian Kings & their officers, yet that we could not be forced to change our opinions, but that we are continually exercised to give a reason thereof. He also recordeth an example of our constant mindes: for *Alexander* (quoth he) being at Babylon, and purposing to reedifie the temple of Bell, he commanded all his souldiers to carry timber to the building hereof, and the Jews onely disobeyed his command, for the which they endured many stripes and torments, till such time as the King freed them from it: and they (quoth he) returning to their own countrey, destroyed all the temples and altars that they found there, and some of them were by the officers therefore punished, other escaped free; adding that we may justly be admired for these things, and that our Nation is exceeding populous; likewise that many of us were carried captives into Babylon, and there served the Persians. Moreover, that many more were disperst into Egypt after *Alexanders* death, for a tumult begun in Syria. He also recordeth the greatnesse of our countrey, and the fertility thereof; they inhabit (quoth he) a countrey that hath almost thirty hundred thousand acres of most fertill ground; for Jewry is of this largenesse, and that in times past we inhabited a large and very great City, which was very populous; he speaketh also of the building of our Temple in this maner: The Jews have many other towns and villages in every Province, but they have one most strong city, the compasse of whose wals is fiftie foulds, and in it inhabit a hundred and fifty thousand men, and this Citie they called *Jerusalem*, in the midst thereof is a building of stone with foure Porches a hundred cubits about, it hath also double gates wherein is a foure squared Altar

Hecateus  
Abderita  
brought up  
with King  
Alexander.

A thousand  
and five hun-  
dred Priests  
receive the  
Jews tenths.

The Jews  
constancy  
gainst Alex-  
ander.

The largenesse  
of Jury.  
Fifty foulds  
are almost sixe  
Germane  
miles.



**A** Altar made of unhewne stones joyned together, and it is twenty cubits square every way, and ten cubits high, and about it is a most huge building, wherein is an Altar and a Candlestick both of gold, weighing two talents, and there is kept a continuall light night and day, which never goeth forth. Therein is no image nor gift, no trees nor wood growing there, nor any thing of this sort. Therein inhabit Priests both night and day, celebrating certaine purifications, and they drinke no wine in the Temple.

The Priests  
do dwell in  
the Temple  
and drinke no  
wine.

Moreover, he shewed how our Nation warred under *Alexanders* successors, and he reporteth that which he heard of a certaine Jew in the army, and I will set downe the Authors own words. As I went (saith he) to the red Sea, a certaine Jew, one of the horsemen that conducted us, named *Mosollamus*, who was a courageous man, and one who excelled all archers else, both Greeks and other Nations; This Jew, (every one hasting on forward of his journey, and being willed by a Southsaier to stand) asked for what cause the multitude staid and went not forward? Presently the Southsaier shewed him a bird which he diligently viewed, and told the Jew, that if that bird did stand still in the place, then it was expedient for them to stand, and if the bird did mount up and flee, that then they ought to march on forward, but if it flew towards the place from whence they came, that then it was wisdome to retire. The Jew hereat was silent, yet drawing his Bow, he shot an arrow and killed the bird, whereat the Southsaier and certaine other were offended, and cursed him. But he, taking the unhappy bird in his hand, said unto them: Are ye so mad, as to thinke that this bird, not having the foresight to preserve her self from this death, is able to direct us in the successe of our journey? Had this bird foreknowne future events, she would have eschewed this place, for dread, that *Mosollamus* a Jew should have stricken her with an arrow. But we will now leave the testimony of *Hecateus*: for every one that list may read his book, and there understand this more at large. I will not omit the testimony of *Agatarchides*, a man of no evill in his own opinion, yet indeed one who hath used detraction to our own Nation. This man speaking of *Stratonice*, how leaving her husband *Demetrius*, she came into Syria, and how *Seleucus* would not marry her as she hoped (who having an army at Babylon, warred against Antioch, and had taken the City) and that she fled into Seleucia, whereas she might have made a speedier escape by water, but that she was forewarned in a sleep so to do, and that she was there taken and died, &c. *Agatarchides*, having used this preface, and inveighed against *Stratonices* superstition, useth an example of our Nation on this maner: the people that are called Jews, inhabit a most strong city, which they call Jerusalem; these people are wont to rest upon the seventh day, and do neither beare armes, nor till their grounds, nor do any other businesse on that day, but their custome is to remaine in their Temple, and there with stretcheth our armes continue in praier till night. And so upon a time they prefevering in that foolery, whilst they should have defended their City, *Pholomaeus Lagus* entred it with many people and a great army: who greatly tyrannized over them; and so they found by experience, that the solemnity appointed by their Law, was prejudiciall unto them: such like Churches as this, did teach them and all Nations else to flee unto dreames, which their law teacheth, never considering that humane policy cannot prevaile against that which must necessarily happen. *Agatarchides* thought this which he reports of us to be ridiculous: but they that weigh it with indifferency, shall perceive, that it is greater commendation to our Nation, who rather suffer their countrey and our safety to be lost and endamaged, then to violate the Laws of God.

The Jews  
Sabbath.

I thinke, I am thus able to shew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Ierome*, who writ a book of succession, in the same time that *Hecateus* lived, who was a friend unto King *Antigonus*, and being President of Syria, never mentioneth us in all his History, notwithstanding he was brought up almost in our countrey. But *Hecateus* writ a book of us, so different are the mindes of men: for one of them thought our Nation worthy to be diligently recorded, the other through malice was hindered from speaking the truth: yet the Histories of the Chaldees, Egyptians and Phoenicians, may suffice to prove our antiquitie, together with the Greeke Writers: for besides those before mentioned, *Theophrastus* also, *Theodorus*, *Manaseas*, *Ariphanes*, *Hermogenes*, *Euemius*, *Conon*, *Zopyrion*, and many others, no doubt (for I have not perused all mens books) have manifestly testified of us. For many of the foresaid men were blinded with errors, as not having read our holy Scriptures, yet they all joynly testifie our antiquity, for which I now alleadge them. Truly *Demetrius Phalereus*, *Philon* the elder, and *Enpolemus*, did not much erre from the truth, and therefore reason it is they should be borne withall: for they were not so skillfull as to teach our writings with so much curiositie. Being come

Why certaine  
Writers omit  
to speake of  
the Jews.

thus



The last part,  
against cer-  
taine detra-  
ctions and  
slanders.

The cause of  
malice be-  
tweene the  
Egyptians  
and Jews.

The Egypti-  
ans idolatry.

Manethon an  
Egyptian Hi-  
storographer.

Manethons  
fabulous re-  
ports of the  
Egyptian  
lepers.

thus farre, it resteth that I now present one point more, whereof I made mention in the be-  
ginning of this book: to wit, that I declare the detractions and slanderous reports of divers,  
concerning our Nation, to be false and void of truth; and I will use the testimony of those  
writers, who record, that the lying Historiographers, at such time as they committed to writ-  
ting the foresaid detractions, did also even against themselves register such like slanders as  
they did against us. And I doubt not, but that all those who are conversant in Histories can  
testifie, that the like hath been done by most writers for certaine private hatred, or such like  
respects. For some of the Gentiles have attempted to deface the honour and reputation of  
the most renowned Cities, and to defame the manners of their inhabitants. Thus did *Theo-  
pompus* to Athens, and *Polycrates* to Lacedæmon; and the Author that writ *Tripoliticum* (for  
it was not *Theopompus* as some suppose) used the City Thebes very hardly: and *Timæus* in his  
Histories of the foresaid places, doth many times detract both them and others. And this  
they do, calumniating the most excellent that are, in something or other, some for envy and  
malice, others, that their fond babbling may make them famous, and so indeed it doth a  
mong fooles, that are knowne to have no sound judgement, but wise men will condemne  
their malice. To be short, this is the cause of so many slanderous reports forged against our  
Nation: some to gratifie the Egyptians have attempted to deprave the truth, and, so have  
neither reported the verity concerning our ancestors coming into Egypt, nor touching  
their departure from thence, and they have had many causes of malice and envy urging  
them hereto. And chiefly for that our progenitors in their countrey waxed mighty, and so  
departing to their own countrey, were made happy and fortunate. Secondly, the diversitie  
of our two Religions made great discord and variance amongst us, our Religion so farre ex-  
celling theirs in piety, as the divine effence of GOD excelleth unreasonable creatures  
(for they commonly worship such brute beasts for Gods, and every one worshippeth divers  
kinds:) vain and foolish men, who from the beginning have been accustomed to such for-  
tish opinions, as would not permit them to imitate us in our divine Religion, and conforma-  
ble to reason: and yet seeing many favour and follow our Religion, they were hereby inci-  
ted to such hatred, that to derogate from us, they feared not to falsifie their own ancient re-  
cords, not considering that in so doing they were led through a blind passion, to write against  
themselves. Moreover, I will prove all I have spoken, to be true, by one mans words, whom  
a little before (being a famous Historiographer) we have produced as a witnesse of our  
antiquitie.

*Manethon* therefore, who confesseth himself to have gathered the Egyptian History out  
of their holy writings, having by way of a Preface recounted how our predecessors came into  
Egypt with many thousands, and there conquered the inhabitants, he afterward confesseth  
that losing all their possessions in Egypt, they got the countrey which is now called Jewry,  
and in it builded a Citie named Jerusalem, and a Temple; and thus farre he imitateth an-  
cient Writers. And then usurping to himself authority to lie, protesting that he will insert  
into his History certaine reports divulged amongst the common people, he reports things  
of the Jews altogether incredible, intending to mixe with our Nation the lepers of the  
Egyptians, and other sicke people of other countries, who (as he saith) being abominable  
to the Egyptians, made an escape from thence; affirming also that they had a King named  
*Amenophis*, which is a fained name, and therefore he durst not presume to speak determi-  
nately of the time of his reigne: whereas he speaketh exactly of the reigne of all other Kings.  
Hereupon also he addes certaine fables, forgetting himself that he reported the shepherds  
departure out of Egypt to Jerusalem, to have been almost five hundred and eighteen years  
before his time: for King *Themusis* reigned when they departed out of Egypt, from whom  
the time that other Kings did reigne, untill the two brethren, *Setbon* and *Hermæus*, accom-  
plished the terme of three hundredth fourescore and thirteene years. He also saith, that the  
eldest of these two, *Setbon*, was called *Egyptus*, and the other *Hermæus*, was called *Danaus*,  
whom his brother *Setbon* expelled, and afterward reigned fifty nine years; and after him  
*Rampses*, his eldest sonne, reigned threescore and six years. Having therefore confessed, our  
ancestors to have departed out of Egypt so many years before, now lastly he addeth, that  
*Amenophis* was their King, who was a contemplator of the Gods, as *Orus* their King before  
him was, and that one *Amenophis* a Priest, the sonne of *Papius*, did in all things most excel-  
lently accomplish his desire: which Priest seemed to participate of some divine nature, for  
he excelled in wisdome, and could foretell things to come, and that he gave the King his  
surname, that he might also see the gods, if so be he would endeavour to cleanse the countrey  
from lepers, and other uncleane people. Whereat the King rejoycing gathered together all  
the



A the impotent people of his land, amounting to the number of 80000. and sent them, and other Egyptians appointed to this worke, in the East part of Nilus, there to hew and square stones. And that amongst them there were also certaine learned Priests infected with leprosie; also that this divine Priest, *Amenophis*, greatly feared, lest the indignation of the Gods would fall upon the King and himself (who had perswaded and counselled the King to do violence to the foresaid lepers) likewise that he said that because he used the help of unclean persons, they should obtaine dominion over Egypt for thirteen yeers; yet durst he not presume to signifie this to the King, but he kild himself, leaving this written in a booke; where men might finde it: and the King, having notice hereof, fell into great sorrow and heavinesse. This done, he speaks as followeth: So the King, being requested for their quietnesse and defence to assigne them a city to inhabit, appointed unto them a desolate place called Avaris, which had been the shepherds city (this city the ancient Divines call Triphonis) but they, having got the possession of this place fit for rebellion, made choice of one of the Priests of Heliopolis to be their Captain, whose name was *Osarsiphus*, and bound themselves with an oath to obey him in all things: and he presently made a law, that they should neither worship the Gods of the Egyptians, nor that they should abstaine from those beasts which the Egyptians count holy, and that they should marry with none but such as they judged to be their friends.

*Osarsiphus*,  
Captaine of  
Avaris.

Having ordained this and many things else contrary to the Egyptians religion, he commanded them with great labour to environ their city with a wall, and to make preparation to war against King *Amenophis*: and he himself making choice of some Priests, and a few other unclean persons, sent to Jerusalem to the shepherds which were driven out of Egypt by King *Themusis*, declaring unto them their own and their fellowes injuries, and requested them to levie an army to fight with them against Egypt, promising them free entrance into Avaris, the countrey where their fore-fathers inhabited, and that he would furnish them with all necessities, telling them that they should now fight in so happy a time, as that without all doubt they might conquer the countrey. The shepherds hereat rejoycing, all of them armed themselves, to the number of two hundred thousand, and leaving their city, they came to Avaris.

The warre of  
the banished  
against the  
Egyptians.

C But *Amenophis*, King of Egypt, hearing of their invasion, and remembering what *Amenophis*, the son of the Priest *Papius*, had left in writing was in great feare; and presently assembling together the people of Egypt and consulting with the Princes of his countrey, he sent all holy beasts, and all that the Priests esteemed, before him, giving the Priests especial charge to hide their idols: and he commended his sonne *Sethomes* (who also by his father *Rampses* was called *Rhameses*) being but five yeers old, unto the custody of a friend of his: and then accompanied with three hundred fighting men, he met his enemies, but would not fight with them, fearing lest he should fight against the pleasure of the Gods; and so he retired himself to Memphis: and taking *Apis* and the rest of the Egyptian Gods, he, with all his troupes of Egyptians, took ship, and fled into Ethiopia. For the King of Ethiopia upon courtesie obeyed him, and for this cause he entertained him and his followers, and provided all necessities for them, for that fatal thirteen yeers banishment, and this was done in Ethiopia.

The Egyptian  
King fled into  
Ethiopia, and  
was by the  
Ethiopian king  
courteously  
entertained.

D In the meane time, the inhabitants of Jerusalem came down into the countrey with the unclean Egyptians, and did so tyrannize over the inhabitants, that all their beholders judged their victory to be full of cruelty: for not content to fire the cities and townes, and to commit all maner of sacriledge, and to destroy the Idols of the Gods, they did also most cruelly reare in pieces the sacred Beasts, and forced the Priests and Prophets to lay violent hands upon them, and kill them: after which deed they drave them out of the countrey naked. It is therefore reported, that a Heliopolitan Priest, *Osarsiphus* by name, made lawes for them, and statutes to governe them. This Priest was called *Osarsiphus*, taking his name from the God of Heliopolis, called *Osiris*, who being now thus conversant with this people, changed his name, and called himself *Moses*.

*Osarsiphus*  
was after-  
wards cald  
*Moses*.

E Thus the Egyptians report of the Jews, and many things else, which for brevity sake I omit. *Manethon* furthermore writeth, that afterward *Amenophis* the King came with a great power out of Ethiopia, and his son *Rampses* with him accompanied with a great army; and that joyning battell with the shepherds and polluted persons, he gave them an overthrow, and pursued them unto the borders of Syria. And this is *Manethon*'s report: but for as much as he writeth old wives tales, dotages and lies, I will by manifest reason convince him; first, distinguishing that whereof I am to speak hereafter. He of his own accord granteth and confesseth, that our ancestors at first were not Egyptians, but strangers that came thither from another place, and conquered the countrey, and againe departed from thence. I will now

*Manethon*'s  
lies are con-  
futed.

OUT



out of his own writings endeavour to shew, that the weak people of Ægypt were not mixed with us, and that *Moses*, who indeed was our conductor out of Ægypt, and lived many ages before, was no leper. He therefore first of all setteth down a ridiculous cause of this fore-mentioned faction, which was, that King *Amenophis* was desirous to see the Gods. Which Gods trow yee? he could already see the Oxe, the Goat, the Crocodile and the Munky, but the God of heaven how could he see? And why had *Amenophis* this desire? Forsooth, because a certaine King one of his predecessors had seen them; he therefore knowing by him what things they were, and how he came to the sight of them, needed no new device to accomplish his desire: but perhaps the foresaid prophet was a man of great wisdom, by whom the King had confidence to attaine his desire: but if so he had been, how chanceth it that he was so unwise he could not perceive, that it was an impossible thing to satisfie the Kings desire? for that which he promised was not brought to passe. Or what reason moved him to thinke that the Gods were invisible, because of lepers and weake people? The Gods are offended with mens impieties, not with the defects of their bodies. And how was it possible that at one instant so many thousand lepers and infirme persons should be gathered together? or wherein did not the king obey the Prophet? He commanded that the lepers and infirme persons should be exiled the countrey, and the king did not banish them the countrey; but sent them to hew stones, as though he had needed workmen, and not purposed to cleanse the countrey from lepers. Lastly, he saith, that the Prophet foreseeing that Ægypt was to suffer, and fearing the wrath of the gods, killed himself, and left his minde in a book written unto the king. How chanced it then that the Prophet did not at first foresee his own death, and so oppole himself to the kings desire to see the gods? or wherefore did he feare such calamities as were not to fall in his life? or what great misery hanged over his head, which might worthily cause him to kill himself to prevent it? But let us heare that which followeth, more fortiff then all the rest.

Manethons  
words repeat-  
ed.

The King (quoth he) hearing this, and stricken with feare, did not for all this expell those lepers he ought to have exiled, but at their request gave them (as he saith) a City, wherein before-time the Shepheards did inhabite, called Avaris; whereinto they being come, they made a Priest of Heliopolis their Prince, who devised laws for them: commanding them neither to adore the Gods, nor to abstaine from offering violence to such beasts as amongst the Egyptians are sacred, but that they should kill and spoile all things, that they should marry with none but such as were their confederates, that he bound the people with an oath to keep those lawes; and that they fortified Avaris to fight against the King. Adding moreover, that he sent to Jerusalem for help, promising to yeeld Avaris unto them, being a place sometime possessed by their ancestors, and that they from that place leading their forces, might easily subdue all Ægypt: he then saith, that the Egyptian king, *Amenophis*, came against them with 300000. and yet for that he would not strive against the decree of the Gods, he fled into Æthiopia, and carried with him Apis and other holy beasts, and that the inhabitants of Jerusalem coming downe invaded the land, fired the Townes and Cities, slew their Nobles, used all sorts of cruelty possible, and that the Priests name, who made lawes and statutes for them to live under, was one of Heliopolis, *Osarsiphus* by name; deriving the same from *Osiris*, the god of Heliopolis: and that this man, changing his name, was afterward called *Moses*.

Moreover, that *Amenophis*, having lived in banishment thirty yeers, came with a strong power out of Æthiopia; and fighting with the shepherds and polluted, he slew many of them, and put the rest to flight, pursuing them unto the borders of Syria. *Manethon* remembreth not, that here again he telleth a very unskillfull tale: for although the lepers & impotent persons were offended with the King, for appointing them to hew stones; yet it is to be thought, that they receiving their own desire at the Kings hands, to wit, a City to dwell in, that now they againe became the Kings well-willers. Supposing also their hatred still continued towards him, they rather should have attempted revenge by treason against him, then towards all their nation, wherein they had many deare friends and alliance. And although they had purposed to warre against these men, yet would they not have been so impious as to have rebelled against the Gods, and to have violated the laws wherein they were brought up.

A confutation  
of Manethons  
words allead-  
ged.

We have therefore cause to thank *Manethon*, in that he cleareth us, and affirmeth his own countrey men (yea a Priest) to be authors of this impiety, and that by oath they bound themselves so to do. But is it not against all reason, that neither any of their countrey men nor kin- men rebelled with them, but that the poore distressed people were glad to send to Jerusa- lem



- A lem for succour? But what society of friendship had they with the people of Jerusalem, of whom they came to demand help? Why? they were more their enemies then the rest of their countrey men, and were all of quite different manners from us. They of Jerusalem (as he saith) presently did as they were willed to do, in hope that, according as they were promised, they might subdue Egypt. Were they ignorant of that countrey out of which they had been driven by force? had they lived in poverty or misery, perhaps they might have been induced to have done it: but seeing they inhabited a fortunate and rich city, and possessed a goodly fertill soile farre better then Egypt, what might move them thereto? What reason had they, at the request of their ancient enemies (and they also so diseased, as they of Jerusalem could not abide their own friends among them that had the like diseases) to thrust themselves into danger? they could not fore-know the kings intent to flee; as for *Manethon* himself saith, he met them at Pelusia with 300000. men. And this they that went to warre well knew. But what reason had they to conjecture that the kings minde would change, and he flee? Then he saith, the army of Jerusalem getting the granaries of Egypt into their hands, did much harme: and this he upbraideth them withall, as who should say, they were not requested to come as enemies? or as though these matters be to be cast in souldiers teeths that are strangers and sent for from out of another countrey, when as the Egyptians themselves before their coming had done the like, and bound themselves with an oath to performe the same. But short time after, *Amenophis* fought with his enemies, and got the victory of them, and put them to flight, and pursued them unto the borders of Syria. As though
- C that Egypt were a countrey so easily to be won by any man, that at any place or part thereof invadeth it? and that the souldiers of Jerusalem, having now by the laws of armes possessed that, and knowing *Amenophis* to be yet alive, would not have fortified that part of the countrey, whereby he might have invaded them, having all opportunity to do it? or at least they would have gotten more help from one place or another. *Amenophis*, as he saith, pursued them even unto Syria, thorow the sandy and dry places: as though it were easie for an army that had nothing else to do, but to march on forward, to passe leasurly thorow them. To conclude therefore, our nation neither came of the Egyptians, as *Manethon* confesseth, neither was mingled with the diseased of that countrey: for it is probable, that many of those sick people perished in the stone works, many in the great fight and battel, and the rest of them in the flight. It now remaineth that I refute that which he speaks of *Moses*.
- D

The Epilogue  
that the Jews  
came not of  
the Egyptians

The Egyptians do all agree that this man was a divine person, and one to be admired, but they commit great impiety in labouring to challenge him for their countreyman, saying that he was a Priest of Heliopolis, banished with the rest for leprosie. For he is recorded to have lived five hundredth and eighteene yeers before this time, and to have guided our ancestors out of Egypt, into that countrey wherein we now inhabit; and his own words testifie his body to have been cleane from that disease of leprosie: for he commandeth all lepers to be expelled out of the townes and villages, and to live apart by themselves, also to be clothed in some torne garment, and that whosoever toucheth them, or cometh under the same rooffe with them, is to be accounted an uncleane person. And if so be a leper happen to be cured of that disease, he appointed certaine purifications, cleanings, and baths of fortunate waters, and all his haire should be shaved off; and that then after many and sundry sacrifices, he should be admitted into the holy city. But contrariwise, had he been urged with that misfortune and calamity himself, he would surely have been more provident, and more mercifull to such as should have been afflicted with that disease.

An answer to  
Manethons  
slanders tou-  
ching Moses.

Moses was not  
a leper.

He did not onely make these severe laws against lepers, but he also interdicted all that wanted any joynt or parcell of the body, from being Priests, or exercising any office at the Altar: yea he also appointed, that if any Priest should have any of these defects betide him after he was a Priest, that then he should be deprived of the dignity. How can it then be probable, that to his own prejudice and discredit he would have enacted such laws? Also the changing of his name is incredible: for he was called (as he saith) *Osarsiph*, which nothing agreeth with the transmutation of his name, but his true name betokeneth that *Moses* was saved from the water. For, *Moy* in the Egyptian tongue signifieth water. But I have now sufficiently, as I think, declared how *Manethon*, whilest he followed the ancient writers did not much erre, but when he fell to old wives tales, he then either absurdly fained them of his own head, or else for harred he bare to our nation, beleeveth them. I now thinke it not amisse to examine a little the words of *Charemon*, who professing himself to write the Egyptian History, maketh mention of the same king *Amenophis* his sonne *Rhameses*, as *Manethon* doth, and he reporteth that *Isis* appeared to *Amenophis* in his sleepe, checking him for that

Moses took  
his name of  
Moy, which in  
the Egyptian  
tongue signi-  
fieth water.

Against Charemon the  
historiographer.

her



her Temple was destroyed, and that *Phiritiphantes*, a holy Scribe, told the king, that if he would expell all polluted and unclean persons out of Egypt, that then he should not be any more terrified with these night visions. Moreover, that hereupon making search for all sick and diseased persons, he banisht them out of his land, to the number of 250000. And that their Captaines were called *Moses* and *Ioseph*, holy Scribes, also that these Egyptian names were so, that *Moses* was named *Tisithes*, and *Ioseph*, *Peteseplus*: and that they came to Pelusium, where they found 380000. left there by *Amenophis*, whom he would not permit to come into Egypt: also that they all entring into a league together suddenly invaded Egypt, and *Amenophis* not abiding the brunt fled into Æthiopia, leaving his wife great with childe, who hiding her self in caves and dens, did bring forth a child whom they cald *Messenes*, who afterward drave the Jews into Syria, being in number 200000. and this done, he recalled his father *Amenophis* out of Æthiopia. And thus *Charemon* saith.

Messenes, son  
of Amenophis.

But I imagine, that which I have already said, to be sufficient to declare the vanity of both these writers. For if that which they report were true, it were impossible that they should so much differ: but they labour to devise lies, and write not any thing agreeable to other mens writings. For *Manethon* saith, that the cause of the banishment of the lepers was the Kings desire to see the Gods; and *Charemon* saith, that it was for that *Isis* after appeared unto him in his sleep. *Manethon* also saith, that *Amenophis* gave the king that counsell to cleanse the countrey; and *Charemon* saith, that he that counsellled the king was called *Phiritiphantes*. The number also of lepers hath very good consonance I warrant you. *Manethon* saith, they were almost fourscore hundreth. *Charemon* saith, two hundreth and fifty thousand. Moreover, *Manethon* writeth how that these lepers were first sent to a place to hew stones, and afterward came to Avaris to dwell, and that they having already begun warres in Egypt, that then they sent for help from Jerusalem. And *Charemon* saith, that they having left Egypt found at Pelusium two hundreth and fourscore thousand men, whom *Amenophis* had kept there; with whom they joyning againe, returned and invaded Egypt, and then *Amenophis* fled into Æthiopia: and which is worth the noting, he setteth not down what countrey men, or to what purpose this great army was, whether Egyptians or strangers, neither doth he shew any reason why the king would not carry them into Egypt. Moreover, *Charemon* saith a dreame of the lepers and *Isis*, and reporteth that *Ioseph* together with *Moses* was expelled, whereas *Ioseph* lived foure ages before *Moses*, every age containing at least a hundreth and seventy yeers. *Rameses* also, *Amenophis* sonne according to *Manethons* History, being a young man fled into Æthiopia, and was banished with his father, and afterwards assisted him in the warres: whereas *Charemon* reporteth that he was borne in a cave after his fathers departure, and that he getting the victory did drive the Jews into Syria, who were in number two thousand. O felicity in lying! for he neither told what nation those three hundred and fourscore thousand were, nor yet how a hundreth and fourscore thousand of them perished, neither were they slaine in the fight, or fled unto *Rameses*: and which is most to be admired, one cannot gather out of his words whom he calleth Jews, or whether he attribute this name unto the 250000. lepers, or unto the three hundreth and fourscore thousand which were at Pelusium.

Manethons &  
Charemons  
history compar-  
ed together.

The difference  
between Ma-  
nethons and  
Charemons  
history.

But it is folly to oppose my self against them who have sufficiently contradicted themselves: for had other men controlled their writings, they had been the more to be borne withall. I will adde *Lysimachus* unto the two former, who hath the same lie that they have, yet farre more absurde a fiction then theirs. For he saith, that at such time as *Bocchoris* reigned in Egypt, the people of the Jews being scabbed and infected with leprosie, fled into the Temples to beg maintenance, and that so many men were with this disease infected, that a dearth and scarcity did fall upon Egypt. Likewise that King *Bocchoris* went unto *Ammon* to know of the Oracle what caused the dearth, and that answer was made, that if he would expell all lepers and unclean persons from out of the Temples into the desert, that then the famine would cease, and that he should drowne these lepers, as if the sunne disdained that they should live, and that then he should purifie the Temples, and so the earth would againe yeeld fruit: also that *Bocchoris* having this answer from the Oracle, he called together the Priests and sacrificers, and having gathered lepers and unclean people together, he delivered them to souldiers to be conducted into the desert, and that then they should be lapt in lead, and cast into the sea. Moreover, they being drowned, other diseased people were gathered together, and were carried into the wilderness to be destroyed, and that they taking counsell one of another what to do, the night following they made great

Lysimachus  
is reproved for  
lying.

According to  
Lysimachus,  
the scabbed  
and leprous  
Jews were to  
be conveyed  
into the wil-  
derness, and  
cast into the  
sea.

fires



**A** fires and lights, wherewith they terrified and drave away the souldiers that kept them, and that they fasted the day following, requesting God to be mercifull unto them, and that the next day, one *Moses* counsell'd them to go all one way, as thick together as they could, till such time as they came to some place inhabited, and that he then commanded them never hereafter to be friendly to any man, but alwayes rather to give bad counsell then good, and to destroy all Temples, and Altars of the gods they came by: unto which counsell they all agreeing, journeyed together thorow the wildernesse, and after much sorrow came to places inhabited, using men by whom they past injuriously, firing Temples and robbing them: at last in this manner, they came unto that place which they now call *Judæa*; and there building a City, they began to dwell, and of this fact called the City *Hierosyla*, and shortly after growing more potent, they for avoiding shame, changed the name thereof, and called it *Jerusalem*, and themselves the inhabitants of *Jerusalem*.

When the  
Jews got  
Judæa, and  
built Ierusalem.

This fellow found not that King, which the two former speak of, but he joynd a more new name, and leaving the dream and the Prophet, he goeth to *Ammon*, to know an answer of the old, touching the scabbed and lepers: for he saith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the Jews onely were infected with this disease: for he saith the people of the Jews: which people, whether they were strangers or such as were born in that country, why doest thou call them Jews, when they were Egyptians? If they were strangers, why doest thou not tell of whence they were? Or how came it to passe that the King having drowned so many of them in the sea, and left the rest in the wildernesse, that still so many should be left? Or how did they passe the wildernesse, and get the country we now inhabit, and built a City and a Temple famous thorow all parts of the world? Thou shouldest not onely have told the name of our law-maker, but also what countryman he was, and of what parents, and what moved him in his journey to make such laws against the gods, and against men. For if they were Egyptians, they would not so easily have forgotten the religion wherein they were brought up: or of what place else soever they were, they had some laws or other, which they had been accustomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their country, they had had some just occasion so to do. But to undertake warre against all the world, and deprive themselves from all friendship and help of mortall men, doth not shew their sottishnesse, but the foolishnesse of him who doth thus belie them. Who most impudently affirmeth, that their City took the name of Church-spoiling, and afterward changed it. For what cause forsooth did they change the name thereof? marry for that the former name was ignominious to their posterity. But the Gentleman understood not, that *Jerusalem* signifieth otherwise in our language, then it doth in the Greek. And therefore what should I stand to inveigh against a lie so impudently told?

Lyfianus his  
opinion corrected.

now not a  
Jerusalem  
Althow

Nothing is to  
be said against  
an impudent  
lie.

But my book hath now been long enough, making a new beginning: and therefore I will endeavour to finish the residue of this work.

FFFF

THE





## THE SECOND BOOK OF THE ANTIQVITY OF THE

JEWS, WRITTEN BY FLAVIVS JOSEPHVS,  
AGAINST APION OF ALEXANDRIA, AND  
DEDICATED TO EPAPHRODITVS.



Thrice Honoured and beloved *Epaphroditus*, I have in my former bookes so farre forth as I was warranted by truth, both protested and approved the Antiquity of our nation, out of the writings of the *Phenicians*, *Chaldees* and *Egyptians*: and for the further confirmation thereof, I have produced the testimony of divers Greek Authors. Furthermore, I have opposed my self against *Manethon* and *Cheremon*, and divers others. At this time likewise I will undertake to contradict all the rest of those writers, that have published any thing against us: for in respect of *Apion*, who pretendeth himself to be learned, I grow halfe suspicious, whether it be a matter answerable to my discretion and judgement, to vouchsafe him any reply at all. For as touching the one part of that which he hath written, it seemeth to be one and the same, with that which the rest have written: and as touching the other, it is very cold and barren. The greater part thereof is filled with follies and detractions, and betrayeth his ignorance, approving him to be a man both loose in condition, and turbulent in his life. And for as much as divers men are so disurnished of judgement, that they rather suffer themselves to be won by these follies, then to be wearied and wrought by that which is written with better consideration, vainly doating on detractions, and growing discontent to give eare to other mens well deserved praises I have thought it necessary to examine such a mans labours, the rather, for that he hath written against us, as if he intended to accuse us before a Tribunal, and convict us by a publike triall. For I see that it is an ordinary course for the most part of men, to hugge and take hearty pleasure, when as he that beginneth to blame another man, is himself convicted and found guilty of those defaults, which he imputeth and objecteth against another.

Apion wrote  
something  
very coldly.

Truly it is no easie matter to lay open the ambiguous and doubtfull speeches which *Apion* useth, neither to understand perfectly what he intendeth to expresse. But like a man that is grievously distracted & confused in his foolish lying, he groweth almost to that point, to recapitulate that, which hath beene heretofore set out, and searcht for, as touching the departure of our forefathers out of Egypt: and afterwards he falleth to accuse the Jews that inhabited *Alexandria*: and thirdly, he intermixeth his blamefull blasphemies against the ceremonies accustomed in our Temple, and depraveth our laws and ordinances likewise. Now, that our predecessors have not taken their originall out of Egypt: neither have beene driven from thence for any infirmity or deformity of their bodies, or for any wound, ulcer, or pollution; I suppose that I have not onely sufficiently approved the same, but also produced farre more then was requisite. I will therefore briefly report and repeat that which *Apion* alleadgeth: For in the third book of his Egyptian History, he writ thus: *Moses*, as I have heard it from most ancient Egyptians, was borne at *Heliopolis*, who being instructed in the fashions of his countrey, converted such prayers which were wont to be said in open places and abroad, and caused them to be practised and accustomed in private Cloysters, such as were within the City, and ordained that in praying they should turne themselves towards the rising Sunne. For such is the situation of the Citie *Heliopolis*, and in stead of *Obeliskes* or *Pyramides*, he erected certaine pillars, under which there were certaine ingraven Basons, on which the shadow hapning to fall (the place wherein they stood being discovered and in open ayre) they observed the same course that the Sunne doth in the firmament. See here what eloquence this learned man used.

Apion concerning  
Moses  
and the Jews.

Now,



- A** Now this lye of his needeth no words to refute it, seeing it is clearly refelled by the effects. For when *Moses* first build that Tabernacle in honour of God, he had no such intent, nor fashioned any such form, neither ordained his successours to do the like: and after this when as *Solomon* builded the Temple in Jerusalem, he never thought of any such curiosity as *Apion* forgeth. He saith that he hath beene informed by those of antiquity, that *Moses* was a Heliopolitan, for you must understand that *Apion* himself was young, and beleeveth the relation of the aged sort of his acquaintance which conversed familiarly with him: yet cannot this learned Grammarian justifie where *Homer* was borne, neither from what countrey *Pythagoras* came, although in respect, they lived but yesterday: and as touching *Moses*, who lived so many ages, and so great a number of yeers before them, he decideth the matter so easily, and giveth credit to the reports of antiquity so slightly, that it appeareth most manifestly that he is but a lyer. As touching the time wherein he saith that *Moses* led away the blinde, leprous, and lame: this diligent Author accordeth very willingly with that which he himself hath said. For *Manethon* saith, that the Jews departed out of Egypt about the reigne of *Tethmosis*, three hundredth ninety six yeers before *Danaus* fled out of Greece. *Lyfimachus* he saith, that this thing hapned during King *Bocchoris* time; that is to say, one thousand and seven hundredth yeers before that time; *Molon* also and some others have alleadged their opinions. But *Apion*, who pretendeth to be a man of more credit then the rest, hath precisely and exactly set downe the time, averring that our departure was about the seventy Olympiade: nay more, in the first yeere thereof, wherein as he saith, Carthage was builded by the Phoenicians. Now hath he onely and purposely made mention of Carthage in this place, supposing it to be an infallible argument of the truth of his allegation: yet conceiveth he not, that he maketh a rod for his own taile, and draweth an argument against himself, by which himself may be convinced. For if we may give credit to the Phoenician Chroniclers as touching this Colonie, it appeareth by them that King *Hiram* lived more then one hundredth and fifty yeers before the foundation of Carthage. The truth whereof I have heretofore approved out of the words of the Phoenicians, who report that *Hiram* was *Solomon's* friend, who builded the Temple in Jerusalem: and that he furnished him with much timber and other matter toward the finishing of that building. Now *Solomon* builded the Temple six hundredth and twelve yeers after the departure of the Israelites out of Egypt. And after **D** he had inconsiderately reckoned the number of those which were driven out of Egypt in like maner as *Lyfimachus* had done, namely, of one hundredth and ten thousand men, he yeelded a most admirable reason, and such as may be easily beleeveth: from whence he pretendeth that the name of Sabbath was derived. For (saith he) after they had travell'd for the space of six dayes, there grew certain inflammations in their groins, by reason whereof they rested on the seventh day, being safely arrived in the countrey which at this day is called Judæa, because the Egyptians call *Sabbatos* an Ulcer that groweth about the groine.

*Apions fiction concerning the Temple and Moses is refuted.*

The computation of the time is different among the Historiographers.

The friendship betweene *Hiram* and *Solomon*, whereof we made mention in the first book against *Apion* in the beginning. The Egyptians do call a disease about the privy parts, *Sabbatos*.

- Who can otherwise chuse but laugh at this foppery? or contrariwise, who would not hate such an impudent custome in writing and coyning lies? For he reporteth as farre as a man **E** may coniecture by his writings, that all the Jews who were to the number of an hundred and ten thousand persons, had these Ulcers in their secrets. Now had all of them beene halt, lame, blinde, and sickly as *Apion* reporteth, they could not have journeyed one day: but since they travelled thorow the Desert, and vanquished all armies that resisted them, it is no likely matter that all of them were sicke of a disease in their privy parts every seventh day: neither is it naturally possible, that such a disease should befall so many thousand men in their journey, and that they every day should travell a certaine space and a limited march, neither standeth it with any probability, but rather a manifest absurdity, that any such thing should befall them: but this admirable *Apion* saith, that they arrived in Judæa within the space of six dayes.

- F** Again, he writeth that *Moses* ascending up the mount Sinai, which is betwixt Arabia and Egypt, hid himself in that place for the space of forty dayes, and descending from thence, gave Laws unto the Jews. But how I pray you was it possible for him to remain forty dayes, in a Desert without water? or how could all the Jews within six dayes travell from Egypt, into Jewrie? As for his Grammaticall divination of the word Sabbath, it favoureth too much of impudency, or at least of ignorance: for these words *Sabbo* and *Sabbatum* do greatly differ: for *Sabbatum* in the Jews language, signifieth rest from work; but *Sabbo* in the Egyptians tongue, betokeneth a disease about the privy parts, as *Apion* saith. See here what cavilling fictions this Egyptian *Apion* useth concerning *Moses*, and our departure

*Apions fiction of the six daies journey is confuted.*



Apion denies  
his country  
and origen.

out of Egypt; wherein he counterfeiteth and coyneeth absurdities unthought of by any others. Shall we then wonder if he belie our forefathers, who maketh no bones to belie himself for being borne at Oafis, a towne in Egypt, this high unrepented honour of the Egyptians forswearth both his Countrey and Nation, and counterfeiting himself to be an Alexandrian, he ratifieth his Nations wickednesse. No marvell then though he terme them Egyptians whom he hateth and railleth against, for if he had not bene perswaded that the Egyptians were wicked base people, he would never have denied himself to be their countreyman: for such as proudly boast of their famous countrey, esteeme it a credit to beare the denomination therof, and reprehend such as without just cause make themselves of their Nation. Wherefore the Egyptians are one of these two wayes affected towards us Jews, for either they claime us to be their countrey men, as glorying of us and their countrey, or else for that, they and their countrey being infamous, they desire that we should be partakers of their ignominy. But indeed this worthy *Apion* seemeth so to inveigh against us, as thereby rewarding the Alexandrians for bestowing their Cities upon him: and knowing them to be at variance with the Jews at Alexandria, he as it were casteth a bone betwene them, and railleth not onely on the Jews of that Citie, but on all wheresoever: but he beliet both of them most impudently. But let us examine those hainous and enormous matters, and (as he saith) such as are not to be suffered, of which he accuseth the Alexandrian Jews. Coming (quoth he) out of Syria, they seated themselves neere the Sea-coast, where there was no Haven neere unto the furies of the water.

Apion railleth  
against the  
Jews, as there-  
by rewarding  
the Alexand-  
rians.  
The sea coast  
of Alexandria.

Now if this place which they inhabited were ignominious, yet it followeth not that the Jews own countrey was so also: yea herein *Apion* railleth against Alexandria, which he maketh his own countrey: for the sea-coast is part of Alexandria, and as all men judge the best place thereof to dwell in. Now if the Jews by force of armes so vanquished this place, that they could never since be driven out of it: it is no discredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the Macedonians did allot them as great privileges as the Alexandrians had. I know not what *Apion* would have said, if the Jews had dwelt about Necropolis, and not about the Kings seat: their Tribes being even at this time called Macedonians. If therefore *Apion* have read the Epistles of King *Alexander*, and *Ptolomæus Lagus*, or others their successours Kings of Egypt, or seene the pillars that are erected in Alexandria, containing the privileges that *Cæsar* the great granted unto the Jews; if I say he knew of these, and yet did presume to write the contrary, then he was a bad fellow: but if he was ignorant hereof, he was then an unlearned person. The like ignorance also discovereth he, where he wonders that the Jews that were in Alexandria called Alexandrians. For all that are one Colonie, though very different people, yet do they all beare the name of their founder: and that I may shun prolixity, the Jews of Antioch are called Antiochians, for *Seleucus* the founder made them also Citizens: the like may be also said of the Jews of Ephesus, and at the other Jonia, who by the Kings gifts enjoy the same privileges with the rest of the Citizens. The Romanes also of their clemency have granted the name of their Nation, which is no small gift, not onely to private persons, but to great Nations in generall. To be short, the ancient Spaniards, the Tyrrhenes, and Sabinians, are called Romanes, or if *Apion* will take away this denomination of the City wherein men inhabit, let him cease to call himself an Alexandrian: for he being borne in the heart of Egypt, can in no wise be an Alexandrian, if the privilege of the City be taken from him, as he would have it from us. And the Lords of the whole world the Romanes, have amongst all other Nations onely prohibited the Egyptians from having the privileges of any Citie: and so this gallant gentleman being himself incapable of dignity, endeavoureth likewise to hinder them from it, who have true right unto it.

The liberties  
and privi-  
leges gran-  
ted unto the  
Jews.

Alexander.

1. Ptolomæus  
Lagus.

2. Ptolomæus  
Philadelphus.

For *Alexander* labouring with all diligence to build that Citie, did not make choyce of us for want of people to furnish the same withall, but for that he bestowed the liberty thereof upon us as a reward and testimony of our vertue and fidelity, endeavouring in deed to honour & credit our Nation thereby: for *Hecateus* reporteth that *Alexander* for the Jews good service and fidelity, bestowed upon them the countrey of Samaria, and freed them from paying tribute for it. The same good affection towards the Jews of Alexandria, *Ptolomæus Lagus* continued after him, for he delivered into their hands the strong holds of Egypt (for that he judged that their valour and fidelity would keep them) and intending to make himself Lord of Cyrene and other places in Lybia, he sent certaine Jews to inhabit the same. After him *Ptolomæus Philadelphus* did not onely release and set free all captives of our Nation in his countrey, but also did many times remit their payments of money, and (which

was



**A** was the principall point of all) he desired to be instructed in our laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him: and that this might be performed with more diligence, he committed the care hereof not to any but *Demetrius Phalereus*, *Andreas* and *Aristeus*, *Demetrius* being the onely mirror of learning in his age, the other two being Esquires of his own body: neither would he have ever desired to have beene instructed in our lawes and customes, if he had despised us and had not rather admired us. But *Apion* knew that almost all the Macedonian Kings his successors in order, did peculiarly affect our nation. For *Ptolomeus* the third which was also called *Euergetes*, conquering Syria by force, did no sacrifice unto the gods of Egypt for his victory, but came to Jerusalem, and there after our maner sacrificed mans hostes unto our God, and to him dedicated gifts worthy of such a victory. *Ptolomeus* also surnamed *Philometor* and his wife *Cleopatra*, committed the rule of his whole kingdome unto the Jews, and *Onias* and *Desibheus*, both Jews, were Generals of his army, whose credit *Apion* detracts: whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria* whereof he maketh himself a citizen.

The 70. Interpreters.

3. Ptolomeus Euergetes.

4. Ptolomeus Philometor.

5. Ptolomeus Physcon ceased to persecute the Jews.

Of Cleopatra the last queen of Alexandria

Antonie the husband of Cleopatra

For when there was a rebellion in *Cleopatra's* kingdome, and all was in perill to be destroyed, these two men delivered *Alexandria* from civill warre: But *Apion* saith that after this, *Onias* came and brought a little army into the City at such time as *Terminus*, the Romane Embassadour was there present. True it is, and that fact of his was most just. For *Ptolomeus Physcon* after the death of his father *Ptolomeus Philometor*, coming out of Cyrene, endeavoured to expell the Queene *Cleopatra*, and the Kings sonnes, to the end that he (contrary to all justice) might possesse the kingdome: and this was the cause why *Onias* took armes against him in *Cleopatra's* behalfe, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witness his justice in this action. For when *Ptolomeus Physcon* presumed to fight against *Onias* his army, and tooke all the Jews, their wives and children that were in the city and bound them, and stripping them naked, cast them before Elephants to be destroyed (and to the intent that the Elephants might the rather tread upon them, made the said beasts drunken) all which fell out contrary to his expectation: for the Elephants forsaking the Jews which were cast before them, did fall upon *Ptolomeus* his friends that stood by, and slew many of them; which done there appeared unto *Ptolomeus* a most horrible vision forbidding him to harm the Jews: and his chiefeest best beloved concubine (also whom some call *Ithaca*, other *Herene*) came unto him and besought him to abstain from such impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit, so that the Jews of *Alexandria* celebrate this day in remembrance that upon it God did manifestly deliver them; yet *Apion* (who speaketh well of no man) accuseth the Jews of impiety for bearing armes against *Physcon*, whereas indeed he ought rather to have commended them for it. But *Apion* extolleth *Cleopatra* the last Queene of *Alexandria*, onely for that she was unjust, and ingratefull unto us, when he rather ought to have reproved her, in whom all impiety and wickednesse reigned, both concerning her own kinred and her husbands who loved her, and also generally against all the Romanes, and the Emperours his benefactors, who killed her own sister *Arctinoe* in the Temple who had not any wise offended her: she also treacherously slew her own brother, and destroyed her ancestors gods and sepulchers: and receiving the kingdome from the first *Cesar's* gift, she ingratefully rebelled against his sonne and successour; and infecting *Antonie* with her poysoned drinks and amorous inchantments, she made him rebell against his countrey, and to be unconstant to his own friends, depriving some of Kingly dignity, and compelling others to be instruments of her impiety. And what else shall we say of her, who in the battell by sea forced *Antonius* her own husband (who also had many children by her) to yeeld himself, the Empire, and army unto her, and become one of her followers? Lastly, when *Alexandria* was taken by *Cesar*, she was so cruelly minded, that not remembering her own estate, she accounted this her safety, if with her own hand she might kill the Jews; that she might be cruell and trothlesse to every body.

**F** Is it not a glory thinke you to us, that (as *Apion* reporteth) in time of dearth and famine, wheat was plentiful in Jury, that it was not sold by measure? But *Cleopatra* was punished as she deserved. And we call great *Cesar* himself to witness of our fidelity, and the service we did him against the Egyptians, the Senate also and their decrees, and the writings of *Augustus Caesar*, wherein our deserts are testified. These letters *Apion* ought to have read, and to have examined all testimonies of us, which were left first by *Alexander*, and then by all the *Ptolomees*, and what the Senate of Rome decreed, and the mighty Emperours. And



The Jews  
have been al-  
ways truely to  
their Prince.

The Egyptians  
do worship  
beasts not a-  
greeable to  
mans nature.

The discord  
of the Jews &  
the Alexan-  
drians in reli-  
gion.

The cause of  
discord be-  
tween the  
Jews and  
Alexandrians.

Apions fiction  
touching the  
Jews being  
authors of se-  
dition at A-  
lexandria is  
confuted.

The Romans  
magnanimity  
towards the  
Jews.

The Jews may  
have no Im-  
ages.

How Empe-  
rours and Ma-  
gistrates ought  
to be honour-  
ed.

The lie of  
Posidonius  
and Apollo-  
nius concern-  
ing the Jews is  
confuted.

An answer to  
the objection  
of the Asse  
head.

ifso be *Germanicus* could not get corne to suffice all the inhabitants of Alexandria, that was a token of scarcity and dearth, and not the Jews fault. For what all Emperours thought of the Alexandrian Jews, it is manifest enough: for the Jews want of corne was not onely left unsupplied, but also the want of other Alexandrians. But they have alwayes kept that wherewith the ancient Princes did put them in trust, to wit, the keeping of the river, and whole countrey, as not being thought unfit for their purposes. But *Apion* thus urgeth us, If (quoth he) the Jews be citizens, how hap they worship not the same God, nor have the same religion that the rest of the Alexandrians have? To whom I thus answer, How hapneth that you Egyptians do so contend and warre against one another onely for diversity of religion? shall we hereupon conclude that you are all Egyptians, or not all men, because you worship and with great diligence nourish beasts against nature? yet our nation seemeth one and the same. If therefore amongst you Egyptians such difference of opinions be, why doest thou so marvel of this, that we in a strange place, to wit, at Alexandria, do constantly persevere in our first religion? But he saith that we are the cause of all sedition: which suppose he speake true of the Jews of Alexandria, yet are not all Jews in all places the cause of sedition, for we are knowne to be peaceable amongst our selves. But indeed as every one may perceive, the people like *Apion* himself are authors of sedition in Alexandria. For whilst the Greeks and Macedonians held Alexandria, they and we lived peaceably together, and they permitted us quietly to use our own solemnities: but when the number of Egyptians encreased, by confusion of time, sedition also by their meanes encreased: but our nation remained unperturbed. They therefore were authors of those troubles, not having the Government of the Macedonians, nor the wisdom of the Greeks, but using their Egyptian manners, and renewing their old hatred against us. And that wherewith all they hit us in the teeth besalleth them: for most of them not having the priviledges of the city themselves, call us strangers that have them. For none of the ancient Kings bestowed the libertie of the City upon the Egyptians, neither have any of the Emperours of Rome bestowed the priviledge. But *Alexander* himself brought us into the city, the Kings after him increased more priviledges, and it hath pleased the Romane Emperour to ratifie and confirme them. But *Apion* detracteth us for not erecting statues to the Emperours, as though the Emperours knew not hereof, or that they needed *Apion* to speak for them: whereas he should rather admire the Romanes magnanimity, and modestie, who compell not their subjects to violate their ancient laws and religion, but content themselves with such honours as the giver may with piety and equity give them. For they account not of forced honours which come of compulsion.

The Greeks and divers other thinke it not amisse to erect statues; for they delight to have the pictures of their ancestors, wives and children, and some of their beloved servants also: what marvaile then if they accord to yeeld the like honour to Princes and Emperours? But our Law-maker, not as prophesying the Romanes power not to be revered: but foreseeing that it was neither profitable to God nor man, forbade us to make an Image of any living creature, much more of a not living God (as we will prove hereafter.) But he permitted us to reverence all good men, with any honour else not due to God, and all those we give unto the Emperours, and people of Rome, and make our continuall sacrifice for them; and not onely upon workie dayes do this, at the proper cost of all the Jews, but upon such daies as we offer no other sacrifice, no not for our own children, we then sacrifice for the Romane Emperour, yeelding that honour to the Romane Emperour which we do to none else. And let this suffice to answer that which *Apion* alledgeth against the Jews of Alexandria: yet can I not but admire at them who gave him this occasion, namely, *Posidonius* and *Apollonius Molon*, who accuse us for not worshipping the same gods that other do, although they lie all alike, slandering our Temple most absurdly: and yet for all this they do not believe that they herein commit any impiety: whereas it is a most ignominious thing for any free-man to lie upon any occasion: much more of a Temple famous over all the world for sanctity. For *Apion* affirmeth that the Jews in that sacred Temple placed the head of an Asse, and worshipped it most religiously. And this (quoth he) was manifestly known at such time as *Antiochus Epiphanes* spoyled that Temple, who found that Asses head being of massie gold, and great value. To this first slander I first answer, that were that true which he reporteth, yet an Egyptian ought not to have spoken against us for it: seeing that an Asse is of no lesse worth then a Goate, and other brute beasts that they honour for Gods. Was it possible that he knew not the contrary of his owne affirmations, by our deeds and Scriptures? For we use the same lawes that at the first we did, and remaine in them without change, and for all



A all that our City (as others also have) hath by the variable event of warre, been vexed and troubled, and that *Antiochus* furnamed the god, and *Pompey* the great, and *Lisinius Crassus*, and now lastly *Titus Caesar* have all vanquished our Temple, yet did they never finde in it any thing as *Apion* affirmeth, but sincere piety, not lawfull for us to disclose to strangers. And as touching *Antiochus*, many writers of good credit report, that he never had any just cause to spoile our Temple, but that he was drawn unto this fact for want of money; Not for that he was our enemy, but for that as from his friends and fellows, he sought supply, and found nothing in that place that was worthy of derision: and thus doe *Polybius Megapolitanus*, *Strabo* the Cappadocian, *Nicholaus Damascene*, *Timagenes Castor* the Chronicler, and *Apollodorus* avow, who all doe witness, that *Antiochus* wanting money, brake the league he had

B with the Jews, and robd and spoiled their Temple being full of gold and silver. *Apion* ought to have considered this, had he not had an Asses heart, and a dogs impudency, which he and his Countrey men worship for gods. As for us, we doe neither honour nor reverence Asses, though the Egyptians doe their Crocodiles and Aspes, esteeming them that are bitten by Aspes, and devoured by Crocodiles, to be happy and fit for God.

But we esteeme those to be Asses which all our wisemen doe, to wit, them who beare burdens imposed upon them; and if coming into a field they fall to eate, and doe not that which they ought to doe, we use to beate them with many stripes, and force them to till the ground, and doe other drudgery. But *Apion* was either the greatest Ass that ever was, in telling a lie; or else having begun to doe it, he could not compasse his enterprizes, in that

C he found not any just cause of detraction against us. He addeth another fable of the Greeks detracting us: to the which I will make onely this reply, that it is more commendable and agreeing to piety, and lesse uncleannesse, to passe thorow the Temple, then for Priests to come and faine impious words and speeches: which they not respecting, laboured rather to excuse the sacrilegious Kings, then to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his sacrilege, used against our Nation, for that he wanted money, beleeving us even in things that are to come. And *Apion*, as prophcing of the rest, saith that *Antiochus* found a bed in our Temple, and in it a man lying, and a table set before him, furnished with all fowles that use either sea or land, and that the man was hereat astonished: And that so soon as *Antiochus* came into the Temple, he adored him as though he hoped for great helpe from the King, falling down at his feet, and with a stretched out arme, craving licence to speak: which the King granting, and willing him to declare what he was, and why he dwelt in the Temple; and the cause of his meate before him; the man with sighs and tears bewailed unto *Antiochus* his calamitie, saying, He was a Grecian: and that travelling in the countrey to get his living, he was suddenly seized upon by certaine out-landish men, and brought unto the Temple, and shut up therein, and that no man might see him, and that he was there fed or fatted with all dainties that could be provided: and that at first this dainty fare made him joyfull, but afterward he began to suspect it, and lastly he was hereat amazed; and then demanding of a Jew that administered unto him, for what cause he was there kept, he understood the Jews purpose, and

E law not to be revealed, for the fulfilling whereof he was there nourished, and that the Jews were wont to doe the like every yeer upon a day appointed: and to take a Grecian stranger, and feed him a yeer, and then to carry him to a wood, and there to kill him, and sacrifice him according to their rites and ceremonies, and to taste and eate of his entrails: and in the sacrificing of the Grecian, to sweare to be enemies to the Greeks, and the residue of the murdered man they cast into a certain pit. And that then this Greek reported unto *Antiochus*, that the time allotted unto him by the Jews to live was now almost expired, and therefore requested, for the reverence he bare to the Grecian gods, to save his blood from being spilt by the Jews, and to free him out of that imminent calamity.

This fable is not onely stuff full of all tragicall crueltie, but also mingled with cruell impudencie: yet for all this, the first devisers hereof doe not free *Antiochus* from sacrilege, as they hoped hereby to doe, who writ it purposely to flatter him. For that which they report of the Greek found in a bed, did not move him to come and sack our Temple, he not knowing of it before he came and found it so (as they say.) *Antiochus* therefore was most impious, and not assisted by Gods favour in that enterprize, (whatsoever these lyers mutter) as it is easie to learn of the fact of him committed. For we doe not onely differ from the Greeks in religion, but a great deale more from the Egyptians, and other Nations: and what Nation in the world is there, that sometime doth not travell thorow our Countrey?

VWho are accounted Asses amongst the Jews and other wise men,

Certain Historiographers endeavour to cover and hide *Antiochus* his perjurie and sacrilege.

That the Jews ought once a yeer to sacrifice a Grecian.



The descrip-  
tion of the  
Temple and  
porches.

Is it then probable that we onely renew that conspiracy against the Greeks? Or how it is possible that so many thousand people as are of our own Nation, should all eate of the entrails of one man as *Apion* reporteth? Or why did he not name this man whosoever he was? Or why did not the King carry him with trumpets into his country? seeing that in so doing he might have been esteemed full of piety, and a great favourer of the Greeks, and greatly strengthen himselfe against the hatred of the Jews by their aide? But I omit to speak more of this: for unsensible people voide of all reason, must not be reprehended in word, but by deeds: for all men that have seene the building of the Temple, can testifie what it was, and the undefiled puritie thereof. For it had foure porches about, and every one of them by our laws had severall keepers: and into the outward porch, all people, yea strangers might enter without breach of our laws, women onely excepted that have their monethly course. Into the second porch it was lawfull for onely Jews to come: and all Jews might goe into it, and their wives also when they were free from pollution of their flowes. Into the third porch, they onely of our Nation that were purified and sanctified might come. Into the fourth, might onely the Priests enter, who were cloathed with Priestly Stoles, and into the secret part of the Temple might onely the high Priest come, attired with a Stole proper to him onely: yea we are in all things so careful of piety, that our Priests are appointed houres when to enter into the Temple.

What was in  
the Temple.

Foure Tribes  
of Priests, and  
of every Tribe  
more then five  
thousand men.

For in the morning when the Temple was opened, the Priests that were to sacrifice the hostes which were given them, entred into the Temple; and at noon again when it was shut, yea it was not lawfull to carry any vessell into the Temple: but there was onely there an Altar, a Table, a Censer, and a Candlestick, as is in our law mentioned, and there is no other secret or hidden mystery done, neither is there in that place any eating, and all the people can testifie this which I have here set down, and our writings doe the like. For notwithstanding that there are foure rites of Priests, and every Priests tribe containeth above five thousand men: yet every one waiteth on certain appointed daies in their turn, and their time of waiting being expired, others succeed them in sacrificing; and the day before they are to finish their waiting, they deliver up unto their successours the keyes of the Temple, and all vessels belonging thereto, in the full number that they received them: and nothing is brought into the Temple, pertaining either to meat or drink: yea and are forbidden to be offered at our Altar, those things onely excepted, whereof we make our sacrifice. What then shall we say of *Apion*, who examining nothing of all these, hath raised such incredible reports of us? How ignominious a thing it is for a Grammarian, not to be able to deliver the truth of a History? Well, he knew the piety used in our Temple, but he purposely omitted it: yet could he remember to tell a fained tale of the sacrificing of the Greek, his daintie fare and that hidden food, that all men also that would, passed thorow our Temple: whereas the most noble among our whole Nation, are not permitted to come there, except they be Priests.

Another tale  
devised by  
*Apion* of *Zabidus*.

This therefore is great impiety, and a voluntary forged lie, to seduce them that will not examine the truth. For they have attempted to slander us by these impieties before mentioned, not to be spoken of. And again, like one full of all piety, he derideth the vanitie of these fables, and reporteth that at such time as the Jews for a long time together, warred against the Idumæans, *Zabidus* departing out of a City of Idumæa where *Apollo* was worshipped, came unto the Jews, promising them to deliver unto them *Apollo* the *Dorians* god, and bring him unto their Temple, if so be that all of them would there assemble themselves together: and that afterwards *Zabidus* did make a most excellent kinde of wooden instrument, and placed in it three ranks of candles, and put it upon him, and so walked like a star gliding on the ground (for that shape he resembled to them that were as farre off from him.) And that the Jews hereat (seeing this strange vision) admired and were astonished; and standing as far off, they were all silent, and how by this shift *Zabidus* easily got into the temple, and took away the golden Asses head (for so he writeth plainly) & so to have returned speedily to *Dora*. Wherefore we may say that *Apion* leadeth an Ass, to wit, himself with fooleries and lies; for he nameth places that are not, and setteth down Cities to himself unknown: for Idumæa is a Province neer unto us, and bordering upon *Gara*, and there is no Citie in it called *Dora*: but in Phoenicia neer unto the hill *Carmelus*, there is a City of that name, yet nothing consonant to *Apions* slanders, for it is foure daies journey from Judæa.

*Dora* is a city  
of Phoenicia  
and not of  
Idumæa.

Why therefore doth he so rashly accuse us for not worshipping the same gods that other nations doe, seeing (as he saith) our predecessours did so easily beleieve that *Apollo* would come



- A come unto them, and that he walked upon the earth with starres upon his back? Perhaps indeed they had never before seen a candle or lampe, themselves having so many: or is it likely that he walking thus quite thorow our countrey, where so many thousand men are, no one of them all met him? Did he in the time of warre finde the towns and villages, by which he past, without any watchmen? Well, I omit the rest. The gates of our Temple were threescore cubits high, twenty cubits broad, all covered with gold, yea, almost all of cleane gold, and these gates every day were shut by two hundred men: and it was too impious a thing to leave them open. Is it then credible that this candle-bearer could easily open them, who alone was judged to have the Assees head? So that now it remaineth doubtfull whether *Zabidus* did bring back again the Assees head, or else *Apion* took it of him, and brought it again to our Temple, that there *Antiochus* might finde it, and so *Apion* might have another occasion of lying. He also beliieth us concerning the oath which he saith we Jews doe take, swearing by the God of Heaven and Earth, and Sea, never to favour any stranger, and especially the Greeks. This lier might better have said, not to favour any stranger, and especially the Egyptians, and so his former lies and these should have had better correspondence with the beginning, if our ancestors had been expelled by their predecessors out of Egypt, not for their wickednesse, but for their own calamity. But we are so farre from the Greeks, that we scarcely ever think of them: so that no man can say that there is any enmity between us and the Greeks. But contrariwise, many of them have embraced our religion, and some of them therein persevered: others again have forsaken it, yet none of them will say that he heard this oath spoken of among us: but it should seeme that onely C *Apion* heard of it, in that he himselfe indeed forged it. Truly his wisdom and great providence is worthy to be admired (as shall hereafter appeare:) for he, to prove these his lies to be true, saith, that it is a certain testimony that the laws we observe are most unjust, and that we worship not God as we ought to doe, in that we were subject to divers Nations, and our Citie endured many calamities: Whereas touching themselves, they are of a City that flourisheth in absolute authoritie, accustomed to govern from the foundation thereof, and not to serve the Romanes. In effect, who can resist their valour? Truly no man but *Apion* would ever have flouted us herewith, seeing that few Cities so flourish and reign over other, that they again at no one time have been brought into subjection: For many Nations are subject to others: onely the Egyptians are freed from the captivitie of such as rule D Europe and Asia, for that (as they say) the gods fleeing into their countrey, were saved by entering into the bodies of beasts. Yet have they not indeed had any one daies libertie since the beginning of the world, neither under the government of their owne Princes, nor under strangers.
- I will not stand to reckon how often the Persians have wasted their Citie, destroyed their Temples, and slain their supposed gods. For it is not decent that I should imitate herein *Apions* foolishnesse: neither am I calling to memory what befell the Athenians and Lacedaemonians, the last of which, are recorded to have been most valiant, and first to have been most devout and religious: neither will I reckon up those most godly kings, amongst whom *Craesus* was one, who notwithstanding fell into great calamities. Moreover, I will not recount how the Castle of Athens was set on fire, and the temples of Ephesus & Delphos likewise, and many others. There is now one *Apion*, a new accuser of the Jews, who upbraiderh them with their calamities, forgetting quite all misery that hath befallen his countrey men the Egyptians: but he was blinded with the fable of *Sesostris* (whom he saith to have been King of Egypt.) We could report and boast of our Kings, *David* and *Solomon*, who subdued many Nations unto them: but it is not fit here to speak of them. But *Apion* was ignorant of that which all the world knoweth, to wit, that the Egyptians have served first the Persians, and afterwards the Macedonians, and that as bondslaves: where we remaining in free libertie, reigned over all Cities round about us 120. yeers, even unto the time of *Pompey* the Great; and when all the other Kings were subdued by the Romanes, onely our Kings for their fidelitie and friendship towards them, were deare unto them. Oh, but this sticketh upon *Apions* stomack, that we have not had any famous men of our Nation, who have invented Arts and Sciences, and been excellent in wisdom, such as *Socrates*, *Zeno*, *Cleanthes*; and others, whom he setteth down, were: and which is most to be admired, *Apion* puts himselfe into the number of these famous men: and saith, that Alexandria is blessed and happy, that hath deserved to have such a Citizen as he is: and great reason that he himselfe should testifie that of himselfe, which all men else perceive in him, to wit, that he is an impudent deceitfull

The gates of the Temple.

*Apions* lie concerning the oath is confuted.

*Apion* upbraided the Jews with captivity.

*David* and *Solomons* power.

*Apion* praiseth himselfe.



ceitfull fellow, both of corrupt life and manners. So that any Alexandrians had just cause to be sorry that they ever had any better opinion of him. But that our Nation had men equall at least unto those whom he mentioneth, all men know that please to read the book of our Antiquitie. The rest that his accusation containeth, it is not amisse to let passe without answer, for that it rather impeacheth the Egyptians, his own countrey men, then us: for he doth complain of us for sacrificing ordinary beasts, and for abstaining to eat swines flesh, and greatly laughed at Circumcision. Touching the sacrificing of these beasts, we doe as all Nations else doe: And *Apion*, inveighing against our sacrificing, sheweth himselfe to be an Egyptian; for were he either a Græcian or a Macedonian, he would not be herewith offended: for both Greeks and Macedonians doe vow to sacrifice Hecatombes to their gods, and use Priests in the banquets; and yet for all this, the World is not desolate of living creatures, as *Apion* feareth.

Why the Jews doe sacrifice common beasts, and doe not eat swines flesh.

The Egyptian Priests circumcised, and ate no swines flesh.

Apions death.

The defence of Moses against Apollonius and Lysimachus.

Wherein Apollonius accuseth the Jews.

The lovers of order and common laws are excellent in meeknesse and vertue.

But were all men so mad as the Egyptians, it would indeed be desolate of men, and filled with cruell beasts, which they (supposing them to be gods) doe diligently nourish. If any man shall aske of *Apion*, whom of all the Egyptians he judged to be a wiseman and most religious towards their gods, no doubt he would answer that the Priests are. For they say, that their first Kings in the beginning gave them these two commandements in charge: first, to seek wisdom; and next, to worship the gods: they also are all of them circumcised, and abstain from swines flesh, and no other Egyptian sacrificeth with them unto their gods. *Apion* therefore was surely blinde, when, in stead of detracting us, he speaketh ill of them, to gratifie whom, he took all this pains. For the Egyptians doe not onely use those customes which *Apion* in us disalloweth, but also doe teach others to circumcise themselves, as *Herodotus* reporteth. So that I verily thinke, that *Apion* was justly punished for blaspheming his countrey laws and religion. For being forced to circumcise himselfe to avoid a great disease, he was hereby nothing helped, but for all this, his privie member rotting, he in extreame griefe and misery gave up the ghost. For wise men ought to persevere in their countrey laws in all piety, and not to deride and detract others: but *Apion* forsook his own religion, and slandered and belied ours. And this was *Apions* end: and here also should end this book, but that *Apollonius*, *Molon* and *Lysimachus*, and certain others, partly for ignorance, partly for madnesse, have most injuriously belied our Law-maker *Moses*, and the Laws he made, detracting him as a deceitfull Magician, and then as the Author of all malice and impiety amongst us: and for such as teach no vertue nor goodnesse at all. I will therefore, as farre as in me lieth, declare both our conversation in generall, and in particular: for if my judgement be any thing, our laws are most forcible both to piety, and to all humanity in generall, as also to justice, pains taking, and contempt of death. I onely request this favour of the Reader, that he will not with a prejudicate or malicious opinion, peruse these writings: for I doe not write this as a praise and vain ostentation of our Nation, but as a just Apology, refusing the slanderous reports that some have used against us.

*Apollonius* doth not continually inveigh against us as *Apion* doth, but only here and there; sometime affirming us to be somewhiles hated both of God and man, sometime to be cowards, other sometimes contrariwise complaining of our Nations boldnesse. Saying moreover, that we are more sottish then any barbarous Nation: and that therefore we onely have had none of our Nation founders of Arts or Sciences, which are profitable for mans life: all which objections are easily refuted, if we shew the contrary to all these by him reported; both that we have obeyed our laws, and lived in all integritie. If therefore I be forced to shew that other nations have made contrary laws, not I, but they are to be blamed, who comparing ours with them of other Nations, affirme ours to be the worse: neither of which can charge us, either that these laws which I will briefly set down are not ours, or else that we have not persisted in them as we ought. Making therefore this beginning, I affirme, that they who have framed themselves to live together under certain Rules and Ordinances, and kept them inviolate, and were the first founders of them, were more to be commended for humanity and vertue, then they who live under no rule nor ordinance at all: and every Law-maker endeavoureth so to challenge antiquitie for their own ordinances, as that they may not be thought to imitate others, but to be themselves the first authors thereof, and guides to direct other mens lives. Which being so, it is the duty of a good Law-maker to make choice of that which is best, and most convenient for them, who are to obey their laws, and to satisfie them as much as may be, in proving their laws to be good and right, and both in wealth and wo, calamitie and felicitie, to remain in them, never changing

nor



A nor altering them. I therefore averre that our lawmaker is more ancient then any lawmaker mentioned. For *Lycurgus*, and *Solon*, and *Seleucus of Locris*, and those the Greeks admire, are modern, of late times in respect of him, as it is well known. For the Greeks themselves confesse, that in times past they wanted the name of law. This *Homer*, can witness, who in his whole works never mentioneth this word, law, for the people of those times were not governed by laws, but by indefinite sentences, and the Princes pleasure, using customes but not written, and altering and changing them also as occasion served.

Moses more ancient then all other law-makers. *Not.* This word, law, is not in *Homer*.

But our Lawmaker being very ancient (for this is every way manifest, even by our adversaries own confessions) shewed himselfe both a good Prince and counsellor unto his people: for making laws to direct and governe mens lives, he perswaded them voluntarily, to embrace them, and firmly to persist in them with all wisdom. And first of all let us consider the works of his greatnesse. For he undertaking the conduct of many thousand of our forefathers out of Egypt into our own countrey, he delivered them from many calamities, almost impossible to be avoided, for they being to passe thorow a place wherein was no water, and a very sandy ground, being also to warre and to keep their wives and children, and goods for the variable event of warres; he in all these shewed himselfe a most wise and prudent counsellor, and a true patron and guide unto them all. For he made all the multitude so to depend upon him, that he might perswade them whatsoever he pleased, and yet in none of all these did he usurpe any authoritie over them: and in that time and place where, in all men of authoritie assume power unto themselves, and use tyranny, at such time as the

The life of Moses.

C people doe oftentimes offend and live in all manner of impiety; he then being in authoritie did contrariwise use all lenity, and mildnesse, to the intent that he might be a pattern of vertue and justice to all the rest, giving all those that willingly followed him, most assured safetie, using in all accidents most strange works. And for this cause he rightly deemed God to be his captain and counsellor: and first examining himselfe, and finding that all the laws he had set down were agreeable to the will and pleasure of God, the chiefest care he now had was how to perswade his people the same, which he himselfe now knew: for they who direct their lives according to the will of God, avoid all sinne as our lawmaker did, being neither Magician nor deceiver as his enemies injuriously report, but such a one as the Greeks doe boast *Minos* and others after him to have been: for some of them affirmed their laws to be made by *Jupiter*, others by *Apollo* and *Delphos* Oracle, either so beleiving themselves, or else thinking that the people would be easily so perswaded. Now who of all the lawmakers made the best law, and who did most rightly thinke of God, he that compareth all their laws together may easily know; for now occasion is offered to speak of them: there are therefore an infinite company of Nations and laws amongst men, and some Nations are ruled by Monarches, othersome by the common consent of the people. But our lawmaker doing neither of these, did as one should say therein declare his common wealth to be divine, chiefly assigning all power and principallitie over us to God, causing all men to fixe their mindes and cogitations on him, as the onely giver and author of all goodnesse, giving them to understand, that whatsoever in their necessitie they entreate him for, he heareth their

Exodus 17. He delivereth Israel out of the hand of the Amorites.

Moses maketh God his guide and counsellor

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Exodus 27. The voice of the Lord spake unto Moses, saying, I have chosen thee, and have set thee above all men, because I have known thee by name.

D made by *Jupiter*, others by *Apollo* and *Delphos* Oracle, either so beleiving themselves, or else thinking that the people would be easily so perswaded. Now who of all the lawmakers made the best law, and who did most rightly thinke of God, he that compareth all their laws together may easily know; for now occasion is offered to speak of them: there are therefore an infinite company of Nations and laws amongst men, and some Nations are ruled by Monarches, othersome by the common consent of the people. But our lawmaker doing neither of these, did as one should say therein declare his common wealth to be divine, chiefly assigning all power and principallitie over us to God, causing all men to fixe their mindes and cogitations on him, as the onely giver and author of all goodnesse, giving them to understand, that whatsoever in their necessitie they entreate him for, he heareth their

E prayers, and understandeth what every man doth in private, yea his very cogitations; and that he is one, unbegotten, and in all times immutable and eternall, differing in a most excellent shape from all mortall creatures: and this we know, but we are altogether ignorant what God is as touching his substance and essence.

The origin of laws amongst the Greeks.

And thus the wisest Greeks that ever were, judged of God, who how learned they were (he giving the ground of all their knowledge) I now omit to rehearse: and that these things afore rehearsed are best and most agreeable to the nature and magnificence of God, many doe witness, as *Pythagoras*, *Anaxagoras*, and *Plato*, and after them the Stoicks, and almost all other Philosophers have so thought of the divine nature. But they delivering this their Philosophy in short speech, durst not publish the truth of their doctrine among the people, already seized upon by superstitious opinions. But our lawmakers works and words so agreed, that he satisfied at large all his people, and they that were to be borne of them and their successors, inspiring as it were a certain constancy into them to persevere in the same, still referring the cause of his laws to their profit and commodity. For he did not affirme the worship of God onely to be part of vertue, but he assigned other parts thereof, to wit, fortitude, justice, and mutuall concord of all his citizens. For all our actions, speeches, and what else soever, are all referred to divine piety. Which he left not touched without any more discourse of it. For these two are the methods of all discipline and moralitie, where-

The opinion of the wisest Greeks concerning God.

Moses compared with other lawmakers.

Two methods of moralitie and discipline.



of one frameth and directeth the speech, the other the manners and actions; which being so, other law-makers were indeed wise in advice and counsell, and yet they made choice of one of these methods, and left the other: For the Lacedemonians were instructed in manners, and not in words, as also they of Creet were: but the Athenians and almost all the Greeks were directed and trained up by laws in every thing they were to doe, yet never could they put their written laws in practice: but our law-maker very industriously did conjoyne both these together, for he neither omitted the training them up in manners and good exercises, neither did he surcease to leave them written laws. And first of all, making his entrance from the very meats, and prescribing to every one a convenient diet, he left no man liberty amongst us to direct himselfe in the least matter concerning his meate, but he by laws defined, both from what meats we were to abstain, and what to eate, and what ought to be our ordinary diet, as also when we ought to labour, and when to cease from work; so that we as it were under the government of a father or master, might neither sinne willingly, nor for ignorance: for he did not appoint punishment for them that were ignorant of it, but by law enacted a most necessary and milde chastisement for the voluntary offenders: and for this cause he did not onely will, that we should once or twice or often heare the laws, but that once every week we all, omitting other businesse, should come to heare the laws, and so learne them perfectly, which things all other law-makers as it is well known omitted: All which laudable customes all other law-makers have neglected, and the most part of men are so farre from living according to their own laws, that they are altogether ignorant of them: and having offended their laws through ignorance, they then learne by other mens means, that they have made breach of their laws; yea the chiefeft and most eminent men amongst them, doe professe herein that they are ignorant, causing those that are learned and skilfull in their laws, to sit as it were in commission with them to direct them. Whereas every one of our Nation being demanded of our laws, can answer as readily as he can tell his own name: for every one of us learning them as it were so soone as we come to the use of reason, we have them as it were written and printed in our mindes, and by this meanes both we offend more seldome, and when we offend we are sure to be punished.

Moses com-  
mandeth all  
the Jews to  
come and  
heare the law.

The concord  
of the Jews in  
religion.

And this especially is that which hath caused such an unity and concord amongst us. For to worship one God all after the same manner, and nothing to differ in maner and conversation one from another, is the onely way to establish amity and concord in a Common-wealth. For onely amongst us no man shall hear any different speeches and opinions concerning God, which thing amongst all nations else is most frequent and ordinary: for amongst them not onely every one of the common people doth speak his pleasure in this point, but divers Philosophers also presume to do it, some of them with their blasphemous speeches altogether destroying the nature of God, and others with the like impudency denying him to have any care of men: neither is there any difference amongst us of affairs pertaining to mans life, but all men with us follow one comon expresse labor, and we all joyntly affirme the Son of God, and that he hath care of humane affaires, and all our actions and exercises: yea any one may learn of our women & children, that all things whatsoever, are to be reduced to piety. Hence it groweth that some detract our nation, for that amongst us were no men inventors of new matters and acts: to whom we will thus answer, that other nations account it a glory not to persist in any thing that their forefathers used, & hold them of most account amongst them, that can best transgresse their forefathers wisdom. But we contrariwise do account it the chiefeft point of wisdom and vertue, neither to do, nor think any thing contrary to that which our ancestors have decreed, which is a token that our law was established by as good advice as was possible. For those laws that in all points are not as they ought to be, are often by experience found faulty. But amongst us who beleve that our law was first established by the will and pleasure of Almighty God, nothing is pious and vertuous which may any wise impugne the same. For who can take away any tittle therof, or adde better in the stead? or who is he that can transfer and carry us from the observance of them, and ordain for us better laws to govern our Commonwealth? Or what law can be more just and better, then that which the wisdom of God (who is the Lord of all things) hath established? He first of all permitted the disposing of all principall affairs to the Priests in generall, and most wisely constituted a high Priest as their head: neither were they chosen to this dignitie by our lawmaker, who either exceld in nobilitie of birth, or riches: but he appointed such to sacrifice unto God, who were known to excell others in wisdom and sanctity: these doe both

keepe



Akeepe our lawes; and observe all other things belonging to their office with all integritie: for our Priests are appointed over-seers of all things, and to judge all strifes and controversies, and to punish the offenders. What monarchie then or kingdome can be more holy then this? Or how can God be better honoured then amongst us; where all the people are prepared to piety, and the Priests commanded so to rule and governe the common-wealth, as if they were celebrating some festivities? And whereas other nations cannot celebrate their mysteries, which they tearme sacrifices, in a few daies; we with joy and pleasure and immutable wils, doe celebrate our sacrifice continually without intermission: It resteth now that I set downe our precepts and lawes, as arguments of that which I have said. The first is of God: of whom our law saith, God hath all things, he is most perfect, most blessed, he is sufficient both for himselfe and all things else, he is the beginning, midst, and ending, famous amongst all things for his workes and benefits, more manifest then any thing else, but his shape and greatnesse is to us unspeakable; all matters (how precious soever) being compared with his excellent beautie are nothing worth, and all art compared with his invention is unartificiall; we can neither see, conceive, nor imagine any thing like him. He is holy, for we see his workes, the light, the heaven and the earth, the Sun, the Moone, rivers, and sea, so many different shapes of living creatures, and encrease of fruits: All these God himselfe made, not with hands or worke, nor as one needing any to helpe him, but he seeing them to be good, they were presently made. He is to be followed of all men, who ought to worship him by the exercising of vertue, for this is the most holy way to please him. We have one temple, as also one God, which temple is common to all men, as he is the common God of all men. For similitude alwaies pleadeth, him doe all our Priests honour with sacrifice, and he amongst them hath the first place; who by birth is the chiefe: and he first sacrificeth to God, seeth the lawes observed, judgeth controversies, and punisheth those that are convicted by the law: whosoever disobeyeth him, shall be punished as one that rebels against God himselfe, he offereth sacrifices not pertaining to gluttony or drunkennesse, for God is not pleased with such sacrifices, but is rather injured, & superfluous expences are thereby made.

But God loveth them that are temperate, and orderly, and of good behaviour, and especially requireth in us that sacrifice, an inviolable chastitie. In our sacrifices offered for our common good, we first of all pray in common, and then every one for himselfe, because we are all fellows, and he that delighteth herein more then in his own life, is most acceptable to God. We pray and vow unto God, not requesting riches of him, for he of his owne accord bestoweth them upon every one; and left them amongst us: but we pray that we may have part of them, and having gotten them may keepe them. Our law hath also appointed purifications both from our chamber-bed and carnall copulation; and many other things, which are too long to rehearse. And this is our speech and opinion of God, who himselfe is our law. And what concerning marriage? Our law onely alloweth naturall copulation betweene man and wife, done to the intent to get children: But that men should abuse one another against nature, it altogether disalloweth, and punisheth such offenders with death. It commandeth us to marry, nor respecting the dowry, neither must we take women violently and by force, nor allure them by deceitfull persuasions, but that we rather obtaine his good will, who may grant and use ordinary meanes to perswade. It also appointeth that a woman shall be in all things inferior to the man, neither is she to obey in committing wickednesse, but as one under government. For it is God that gave man this authority. With her the husband onely may lawfully accompany, and it is abomination for her to make triall of another man: and who so attempteth this, can no waies avoid death: the like penaltie attendeth him, if he offer violence to a virgin despoised unto another man, or if by persuasions he overcome a married woman or other, that hath children under her, and all this our law commandeth: It hath also interdicted all women from concealing their children being borne, or otherwise to destroy them, for to seee should be a child killer, destroy foules and mankind: Whofo therefore useth carnall copulation and corruption is uncleane by our laws, and women after lawfull copulation must wash themselves, judging that a part of their foule was by this act defiled, and she being puffed up was wounded in her body, and therefore our law ordained water of purification for them; Neither is it lawfull for them to feast and banquet at their child-birth, whereby an occasion of drunkennesse may grow, but that their beginning should be temperate: they are likewise commanded to traine up their children in learning that they may learne the law, and actions of their forefathers, and imitate them; that so being trained up in the law, they may not sinne nor transgresse them by ignorance.

What sort of people are to be made priests.

Of God and of the divine providence.

The workes of God.

The sacrifices of the old Testament.

Purifications used in sacrifices.

Of marriage.

The punishment for one that doth ravish a virgin.

The purification for the body.



Of the funerals of the dead.

The honour due to parents.

Against theft and usury.

How we ought to use our enemies.

A repetition of the precepts of the law.

The reward of such as keepe the law.

The continuance of the lawes amongst the Iewes.

Our law hath also provided for the buriall of the dead, that our funerals should neither be pompous, nor our sepulchers gorgeous, commanding every household to performe all necessities touching the buriall of their dead, permitting all men at any ones death to assemble themselves together, and bewaile the dead: It also commandeth every one (yea even the dead mans owne family) to purifie themselves after the buriall, and to goe as farre off, as seeming to be uncleane. It also appointeth punishment for them that have committed murder, either wilfully or against their will. It binderth every man to obey his parents next after God, and commandeth that those children that doe not shew themselves gratefull unto them, or in any thing doe grieve them, that they should be stoned to death: It also commandeth all young men to reverence old men, because God is elder to us all. It permiteth not friends to conceale any impiety; for God is not their friend who doth not disclose them: and if friends fall out that doe know one anothers secrets; yet they are commanded not to bewray them. If any Iudge take a bribe, he is to be punished with death for omitting justice, and assisting the guilty. No man must take any thing away that he himselfe placed not, and no man must take that which is not his owne. No man for lending must take usury; and many such like things our law commandeth, concerning cause of communion betweene us and others.

It is also not amisse to recount how our law-maker provided for the entertaining of strangers amongst us: For he seemeth so to have provided, that to our knowledge we neither corrupt our owne lawes, nor deny to impart them to others: but he entertaineth all liberally that will come and live under our lawes, judging the community of mans life, not so much to consist in the nation whereof we come, as in the unity of our minds and conversation. He forbiddeth others that are strangers, and come not with that intent to be admitted to our solemnities, yet he commanded us to exhibite unto them all other things necessary: and that we should give unto all men, fire, water, meat, and bury them being dead. He hath also most mildly determined how we ought to deale with our enemies, that we neither destroy their countrey with fire, nor cut downe their fruit-trees. We are also forbidden to rob and spoile those that are slaine in fight, and deale injuriously with our captives; and especially if they be women: yea he so endeavoured to teach us humanity and mildnesse, that he provided, that we use even unreasonable beasts courteously, and only imploy them to serve our lawfull need, and no further: for he forbiddeth us to kill any tame thing bred in houses, and that we should not kill the old birds and their young together, and although many wild beasts, enemies to mankind, do assist us in our labours, yet he commanded to spare them also. And in every point he established humanity and mildnesse, amongst us, using (as is before said) laws to direct us therein, enacting also other, how they who infringe the foresaid laws, may be with all severity punished: for the punishment allotted to the violators hereof, is for the most part death: as if any man commit adultery, ravish a virgin, use the sin against nature with another, or suffer himselfe to be so abused. Wee also have lawes concerning our servants, and our measures, and waightes, and unlawfull bargaines and sales, or deceit, if either one take any thing that is another mans, or which is not his owne, all these are to be punished not as other nations punish them, but much more grievously. But whosoever either injureth his parents, or committeth impiety against God, he shall presently be destroyed: but they that observe this law are rewarded, not with gold or silver, nor with a crowne beset with precious stone; but every one having his conscience to witnesse, doth greatly profit, and gaine eternitie; as both our law-maker prophesieth, and God himselfe doth most assuredly promise to them that observe them. And if it chance that we be forced to suffer death for them, yet do we joyfully go to execution, nothing doubting but that we shal so exchange this life for a better: I should be loth to report this, if our deeds did not make it manifest: for many of our forefathers, only for that they refused to speake against our lawes, or otherwise then our lawes permitted, have most manfully and constantly indured all torments and death it selfe. If our nation were unknowne to all the world, and that this our voluntary observation of our lawes were not manifest to all the people, if any man should report unto the Greeks, that either he had read this which I have declared, or else that he had found people in a strange land, such as we be, having so pious and honest opinions concerning God, and who had for many ages persevered therein, I doubt not but they would all admire & wonder hereat, considering the great mutability amongst themselves. To be short, there are some who sticke not to deride them who have lately written of the government of Commonwealths and lawes, as though they had written things fabulous and altogether impossible. And that I speake nothing of other Philosophers that have written of this argument, that

divine



**A** divine *Plato* amongst the Greeks, a man who in honest life, vertuous speech, and sound philosophie excelled all others. This man is almost continually scoffed at by them, who in their own conceit are skilfull in civil affaires, and brought in as a Vice in a comedie. Whereas whosoever considereth his writings with diligence, shall often and easily finde matter agreeable with most mens manners: yea this *Plato* himself confesseth, that he dare not by reason of the common peoples ignorance set down the true opinion of God. But many think *Platoes* words full of vanity, and licentiousnesse, and admire *Lycurgus*, and every one commendeth the city of *Sparta*, for that it so long time persevered in his laws. It is therefore an evident demonstration of vertue to remain in their laws. But if those who so admire the *Lacedemonians*, do compare them with us, and the time during the which their laws

*Plato* admired amongst the Greeks.

*Lycurgus* the law-maker amongst the *Lacedemonians*.

**B** were in force, with the time of our common-wealth: they shall finde that ours hath continued more then two thousand yeers. They shall also finde that the *Lacedemonians* did onely perfectly observe their laws, during such time as they were in prosperity and liberty, and that when their fortune changed, they then became unmindfull of their laws.

But we, who have felt many thousand mis-haps by reason of the often change of Princes in Asia, have not in these our last miseries and evils forsaken our law. Neither can any man say, that liberty and licentious life is the cause, why we so diligently observe them, seeing that whoso please may see sufficient prooffe, that they tie us to more strict life and laborious, then those of the *Lacedemonians* did them. For they neither tilled the earth, nor used any handy-craft, but ceasing from all labours and pains-taking, lived in their city fat and faire-liking, having both their meat and all other necessities provided and prepared for

The Jews compared with the *Lacedemonians*.

**C** them by others, and esteemed that onely their felicitie to do or endure any thing, so that they might prevail against those against whom they enterprised warres: and that they failed also herein, I omit to rehearse. For not onely one or two of them at once, but oftentimes whole companies of them, forgetting their own laws, yeelded themselves to their enemies. And can any one tell of, I say not so many, but of one or two of us that ever was treacherous to his own laws, or that feared to die for them? I meane not a common death, such as souldiers are subject unto, but such a death as is affected by all torments and tortures that can be devised. Which I think those that prevailed against us imposed upon us, not for hatred, but that they desired to see so admirable a matter; and to see if we being but men,

**D** and such who esteemed it the greatest impietie possible to do it, could be compelled by them to speak or do any thing contrarie to our laws. Yet it is no wonder that we for our law do die with such constancie, rather then any other Nation: for other nations cannot abide to endure that which we account a trifle, to wit, labour and simple fare, and that no man eat whatsoever, or what he desireth, to lie with them whom he ought not, or to be idle (except he be of noble birth) or go gallantly attyred: and we are alwayes carefull that when we fight against our enemies, we observe our laws concerning our meates. And thus we take pleasure to observe and keep our laws, and to exercise fortitude in obeying them.

The strict laws of the Jews.

Let now *Lysimachus* or *Molonus* passe, and such as they be, wicked lying writers, and sophisters, deceivers of young men, and detractors of our own Nation, as though we were the wickedest people living. As for me, I will not examine the laws of other Nations: for it is our custome to keep and observe our own, not to detract others; yea and our Law-maker openly prohibited us from blaspheming such, as other nations hold for gods, onely for the name of God attributed unto them: yet may we not leave the objections of our accusers unanswered, seeing that which we are to speak against them, is not our own device, but many before us have spoken it. Who then of all the wise Greeks will not condemne the most famous Poets, and especially, the law-makers, who at first brought and setled such vain opinions of the gods among the common people? affirming the number of them to be so many as they thought good, and to be born at divers times one of another, allotting to every one his proper place, as unto other living creatures: some to be under the earth,

*Moses* forbiddeth to deride and blaspheme false gods, only for the name of God imputed unto them. The number of gods amongst the Gentiles infinite.

**F** others in the sea, and the ancientest amongst them in hell, fettered and bound: and those whom they place in heaven, in words they do terme him a father, but in deeds they shew him to be a tyrant; and for this cause they report that his wife, his brother, and his daughter, whom they affirm to have been born of his brain, conspired against him to binde him, and hang him, as they report him also to have dealt by his father. Against these vanities all excellent and wise men do worthily inveigh, who beside this already rehearsed, in derision adde, how some of the gods are young, and some old, and some infants, others are gods of arts and sciences, and one is a smith, another a weaver, another a pilgrime, and is at variance with mortall men, others delight in musike, others in shooting: moreover, that they

The fable of Jupiter and Pallas.



are at variance one with another amongst themselves, & that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that also they are wounded by mortall men; and sorrow and feel griefe for the wounds; and that which is most abominable of all, do use carnall copulation with mankind, and that most unbecomingly, that their unbridled lust is extended both to men and women. Then that their chiefe god of all, whom they call father, contemned and drowned certain women whom he himself had deceived and gotten with child, and that he could not deliver the children born of these women from calamitie, for that destiny had obliged him, nor see their deaths without teares. This is all good stuffe, as also is that which followeth, to wit, adulteries committed in Heaven, so openly, and impudently amongst the gods, that some professe themselves to envie their fellow gods and goddeses tied together in such filthinesse. And what should the rest of them do, when as their King and the most ancientest amongst them, could not refraine his lustfull licentiousnesse from the company of women? Moreover, some of them became servants unto men, and some built houses for money, and others became shepherds, others like malefactors were chained in hell. What man then that ever was accounted wise, would not blush at these follies, and reprove the inventors hereof, and the foolish beleevvers also? Others presumed to faine both terror, and feare, and madnesse, and such simplicitie, as that they might be deceived, and all other naughty passions to be found in the nature of their gods, and have perswaded whole cities to offer sacrifice to the most Noble amongst them. And they are in great perplexitie, thinking that some of the gods are the givers of all good things, others againe to be their enemies, and so seeke to please them with gifts as they would doe wicked men; and they are verily perswaded, that they shall sustaine great damage by their meanes, except they do daily pacifie their wrath by frequent gifts. What is the cause of this shamefull ignorance, and erroneous iniquitie concerning God? Truly I am perswaded, for that their first Law-makers were themselves herein to seeke, and ignorant of the nature of God, and that they did not faithfully deliver unto their Common-wealth, so much as themselves knew concerning this point: but as though it had been a thing of least moment, did wilfully let it passe, giving licence to Poets, and permitting them to deifie and make gods whom they pleased, and that the Orators should write of the common-wealths affaires, and tell what them liked of strange gods. Moreover, the painters and image-makers amongst the Greeks, had a great hand in making of gods; it being lawfull for them every one to frame what shape he list, and how he list, some of earth, others of colours: and the chiefeest god-makers amongst them use ivorie and gold to make their god of; a true argument of their mutable noveltie. And then the ancient gods whom they first so honoured and revered as they could possibly devise, being now withered with age, are out of credit, and other youngsters possesse their places and honours: their temples also some are desolate, others newly erected, as men please. Whereas contrariwise, they ought most constantly to keepe their opinion of God, and his religion.

*Apollonius Molon* was one of these proud fooles: but those Grecians that followed true Philosophie, knew all that is already said, and the cold reasons of this allegory, and therefore did justly despise them, and agreed with us in the true and decent opinion of Gods nature. Which *Plato* well seeing, affirmeth that Poets are not to be permitted in a common-wealth, and sendeth *Homer* away very honourably crowned and anointed, lest that he with his fables should destroy or deprave the true opinion of God. For *Plato* of all others especially imitated our Law-maker, as he did herein also, commanding all his Citizens that all of them should perfectly learne his lawes, and that for no casualtie, any strange forraine custome should be admitted into their Citie, but that their Common-wealth should be pure, and they persist in the observation of their lawes. But *Apollonius Molon* not respecting this; enveigheth against us, for not receiving into our society men of strange opinions or religion, whereas not onely we doe so, but commonly all Greeks, yea and the most prudent amongst them. The Lacedemonians did expell all strangers, and did not permit their citizens to travell into other countries, fearing that by both these wayes their lawes might be corrupted. They therefore are to be spoken against rather then we, seeing they neither admit strangers to converse with them, nor to inhabite amongst them, no nor impart their religion unto them; but we, though not desirous to learne other Nations religion, yet do we not denie to impart ours to strangers that desire to embrace it: which if I be not deceived is a token of magnanimitie, and clemency in us: but this shall suffice concerning the Lacedemonians. *Apollonius* was ignorant how matters stood with the Athenians, who boast that

Jupiter.

What is the  
cause of such  
error concern-  
ing God.Poets and  
painters cause  
the multitude  
of gods.Plato decreed  
that no Poet  
should be per-  
mitted in a  
Common-  
wealth.The Lacede-  
monians did  
expell all  
strangers.The Athen-  
ians manners.



A that their citie is free from all nations: for they did most severely and without all mercy punish those that did but speake any word against their God. For what was the cause of *Socrates* his death? he neither betrayed the citie to enemies, nor destroyed their temples, but onely swore by a strange oath, which as he said (whether in jest or in earnest) a divell taught him, and for this offence he was put to death, by drinking hemlocke: his accusers alledging, that he corrupted young men, and contemned the lawes and religion of his countrey. And this *Socrates* sustained being a citizen of Athens.

*Socrates* a citizen of Athens

*Anaxagoras* was of Clazomenia: and for that he affirmed the Sun which the Athenians worshipped for God, to be a fiery stone, he was by the sentence of some few condemned to die. They also proclaimed that whosoever would kill *Diagoras* of Melus, should be rewarded with a talent for his labour, onely for that this *Diagoras* was said to deride their mysteries: *Protagoras* also had bin by them taken and put to death, had he not made quick escape, onely for that they supposed him to have written certaine doubts of the Athenian gods. And what wonder is it that they so used these famous men, who spared not to use the like crueltie upon women? For they killed a priest, for that some accused her to worship strange gods: and their law appointed, that who so did introduce strange gods into their city, should be punished with death. It is therefore evident that they who enacted such straight lawes, beleaved not the gods of other nations to be gods: for had they beleaved in them, they would not have deprived themselves of the benefit of many gods. The very Scythians (who delight in manslaughter, so that they very little differ from brut beasts)

*Anaxagoras*,

A talent is 600. crownes

C yet doe they thinke themselves bound to maintaine their owne lawes, as best, so that they slew *Anacharsis* a famous Greek, that came unto them, onely for that he seemed to attribute too much unto the Grecian gods; yea thou maist find many among the Persians, who for this cause have bene tortured. And it is evident that *Apollonius* approved the Persian lawes: for when the Greeks admired their fortitude and concord of opinions concerning God, I meane the fortitude they shewed in burning of their temples, this *Apollonius* in all things imitated the Persians, violating other mens wives, and putting out their childrens eyes; whereas our lawes adjudge him to death that so useth unreasonable beasts: And neither the feare and terror of potentates, nor the favour of them whom all men reverence, could ever cause us to forsake or abandon these lawes: neither do we exercise fortitude, to the end to deprive other men of their goods and fortunes by warre, but to keepe our owne lawes: and we who patiently put up all other injurie, yet if any man do in our religion provoke us, we presently seeke revenge, not respecting our owne abilitie, yea though thereby we worke our owne utter ruine, and calamitie. What therefore should move us to imitate the lawes of other nations, when they that made those lawes (yea even the law-makers themselves) did transgresse them? Or how can the Lacedemonians avoid reproach for their inhospitalitie, and neglecting marriage? Or the Elians and Thebans for accompanying with men, contrary to the law of nature, which fact most shamefull, they deemed good and necessary. Yea not content to doe so themselves, they also ascribed the like unto their gods to be done by them (which the Greeks also now of late have done) and for this cause they refused to marry with their owne women, judging their satisfaction to be contrary to the prescript of nature: But I will speake no more of punishment, neither how great malefactors those first law-makers freed from punishment, being bribed with money, and how unjust they were in the laws appertaining to wedlocke. It is long to examine how great occasions of impiety they gave. For many have already long agoe forsaken their lawes: which cannot be said of us, who for our lawes have suffered losse of our cities, fortunes and lives, we keeping and persisting in our lawes even unto death; and if any Jew be in a strange country where there is a tyrant King, yet doth not he so feare him, that he would for his command in any jot transgresse our lawes. If therefore we doe valorously endure thus much for our lawes, all men must needs grant our lawes to be very good: but if they say we suffer all these calamities for to maintaine wicked or naughty lawes, what punishment are they not worthy of, who having (as they say) better lawes then we, do so easily forsake them, whereas we doe maintaine ours even with our owne lives? But seeing antiquitie of lawes is the greatest argument to prove their goodnesse, I will set downe of what antiquitie our lawes are, together with our law-makers opinion of the Deity; if therefore any one compare our lawes with the lawes of all nations, he shall find that ours are of more antiquitie then theirs by many ages. For our lawes established amongst us, have been imitated of all other nations: For though the first Greeks did colourably observe lawes, yet all their Philosophers did imitate ours, and our opinions of God; and in humilitie taught

The Scythians

The Persians manners,

The Jewes constancy in their lawes.

Against the law-makers of the Gentiles.

The injustice of law-makers

The Jewes strict observation of the law.

The Jewes lawes are of great antiquitie.

The Lawes of the Gentiles.



The Epilogue  
of this booke.

The cause  
why Joseph  
writ these  
bookes against  
Apion.  
A briefe re-  
hearfall of all  
that is above  
said.

The intention  
of the Jewes  
lawes.

The origen  
of the Jewes  
lawes.

others, communion of life, and conversation: yea the common people did long since imitate our piety: neither is there any nation either Greeks or Barbarians, who have not after some manner observed a Sabbath as we doe, and fasting dayes, and candlesticks with light, all which they learned of us, yea many doe also observe our customes concerning their meates, and our unitie and concord, wherein we excell all other nations, our communitie also and industry in arts and labours, and sufferance for our lawes. And which is most to be admired, our law, not having any to force us to observe it, hath so obliged our hearts, that as God is of all the world honoured without compulsion, so are our lawes amongst us all, we not forced thereunto: And whosoever doth diligently consider his owne nation and family, shall finde that which I have reported, to be true. I will now generally reprehend the voluntary malice of all men: for either they meane that we having these good lawes doe yet little esteeme them, and follow worse, or if they doe not so meane, let them hold their malicious tongue from any further calumnation. For I doe not take upon me the defence of this cause, for that I beare any hatred to any man, but for that I and all the Jewes doe honour and reverence our Lawmaker, and beleve that whatsoever he prophesied proceeded from God: yea although our selves did not know the goodnesse of our lawes, yet the multitude of them that imitate them, were a sufficient motive to induce us thereunto. But I have at large and with all sinceritie discoursed of our lawes, and Common-wealth in my Bookes of our Antiquitie. And now againe I have made mention of them neither in contumely of other nations, nor in praise of our owne, but onely to reprove such as have most maliciously and impudently belied us, contrary to the knowne truth: And I thinke I have already fully performed that which I have promised. For I have shewed our nation (contrary to their affirmations) to be most ancient, which I have proved by the testimony of many ancient writers, who in their workes have mentioned us.

Our adversaries affirme us to have come of Egyptians: I have shewed that our forefathers came into Egypt out of some other place. They alledge that we were expelled Egypt for their miserie, in that they were infected with disease, I have proved that they came from thence to their owne countrey, by meanes of their owne prowesse and force, of their owne accord: Others labour to defame our Law-maker as a wicked person, whose vertue many of ancient times, and so long time as hath beene since him, doe witnesse. It is not needfull to speake more largely of our lawes: for they by themselves appeare pious and good, and such as doe not invite or incite us to the hatred of other nations, but rather to communion and friendship, being both enemies to iniquitie, and commanders of justice, banishers of luxuriousnesse, and teachers of frugalitie and labour: forbidding all warres enterprized for avarice, and preparing the people to shew fortitude in them, and for them; inflicting inevitable punishment upon their transgressors, not easily to be deceived by glosing speeches; and executing in action, all that they in word command: yet amongst us the execution of them and observation is more ready then the words of them: I therefore confidently affirme that we doe teach more pious and virtuous maners then other nations doe. For what can be better then inviolate piety? what more just then to obey the law? what more profitable and commodious, then to be at unitie and peace amongst our selves, and neither to forsake one another in calamity, nor injure one another in prosperitie, to contemne and despise death in time of warre, and in peace to labour and till our grounds, and to use other arts and workes, and alwayes to thinke and beleve, that God beholdeth all our actions, and ruleth and disposeth all things? If this be either written or reserved by any one before this time, we are then to thank them as being their schollers: but if they are knowne never before to have beene extant, then we are knowne to be the first authors and inventors of it. Let therefore all *Apions* and *Molons* goe, and all others that with them are convicted of lying and slander. And this booke is written to thee *Epaphroditus* who lovest the truth, and to others who by thee will, or are desirous to know the same.

DESIDE-



A



B **DESIDERIVS ERASMVVS**  
**ROTERODAMVS TO THE MOST**  
**VERTVOVS AND LEARNED FATHER HELIAS**  
**MARCEVS, THE MACCABETAN RULER OF**  
**THE RENOWMED COLLEDGE OF**  
**THE MACCABEES.**

C



Have not grudged, vertuous Father, to dedicate unto thee a dayes labour; wherein I have perused, and what in me lieth, amended the book which Joseph writ of the seven Maccabees brethren: And would it had lien in my power more abundantly to have answered your expectation: I have now (for that I counted the Greek copy) by the Latin conjectur'd the Greek, and altered some things, yet but very few. Ioseph doth not falsly boast himself to have attained to the excellence of the Greek tongue, and this book will sufficiently witness the same; wherein he shewed both great vanity and emphasis, in so much as he esteemeth to have handled that famous work with eloquent stile, and the ornament of discourse. S. Ierome for this cause entitleth this

D

book, Great eloquence; Suidas *ἐν ἀρετῇ* out of them both we amend the corrupted stile, and call it *ῥητορικὴ ἀρετὴ* that is, the rule of reason: for the scope of this book tendeth all to prove, that reason is of no force in man, except it bear sovereignty over all inordinate appetites. This is most evidently proved by the books of the Maccabees, in the scripture: which books the Iews did not receive as canonical, yet do they account it among their sacred writ. I cannot but congratulate this worthy Colledge (which though famous for many other things, yet is more happy) for that it is so blessed, as to enjoy so worthy and unspeakable a treasure: Or rather all Colonia Agrippina, that happy and fortunate city; yet in nothing more happy, then for that it alone doth in her bosome shrine so many, so sacred, and excellent pledges of piety: yet should it be more happy, if it could expresse their vertues, whose sacred relicks it so religiously keepeth, and imitate their manners whose bodies it possesseth, to wit, if in sincerity of religion it imitated the piety of three Kings, and the sacred puritie of the eleven virgins, if it resembled the most valiant young men, the Maccabees, and the invincible courage of that woman, whose valorous constancy no miserie could conquer. And this best portion and part of her felicity, this worthy city might bestow upon her self, yea and double the same.

E

Do thou go forward in that which thou hast in hand, to wit, in spreading the praise of those martyrs, making that vertuous example more commendable, and your City more famous.

F

Farewell.





FLAVIVS IOSEPHVS OF  
THE RVLE OF REASON; A MOST  
ELOQVENT BOOK, CORRECTED BY  
DESIDERIVS ERASMVVS, MOST LIVELY  
SETTING DOWN THE MARTYRDOME  
OF THE MACCABEES.



Reason hath  
dominion over  
our passions.

The death of  
the seven bre-  
thren and  
their mother.

The descripi-  
on of reason &  
wisdom.

Am at the instant request of *Polybius* of Megalopolis, to put in writing the constant suffering of the Maccabees, worthy all admiration, not in a Rhetoricall and pleasing stile, but rather after our own countrey fashion, thereby to exhort our nation to patience in their calamities. But first of all, it is necessarie for us to speak something of reason, and assigne unto it the power and vertue to deliberate. For he who hath once fully determined to suffer all miserie for Gods sake, is in my opinion already a martyr: it is therefore a great merit once to have so determined; and therefore, as is above-said, reason beareth the rule of all inferiour passions; and then if destiny deny us opportunitie to suffer, yet have we suffered all, because we purposed to suffer all. Whoso therefore will renounce the world, and aspire onely to celestiaall things, he must exercise sobriety, banish gluttony, with his page lasciviousnes, and all other such like vices as may possesse and captive the minde: he must likewise mounr up to the top of vertues tower, that, after, he may from thence warre against the vices of his bodie, grief and fear, the first whereof assaulteth us when we begin, the last when we have begun. There are many examples of the valiant souldiers of God, which I would use, but that the ornaments sprung from the wombe of one woman may suffice me, which she brought forth, not at one birth, but with the same piety and zeal. And first I will speak of *Eleazar*, the cause and example of their passion, and then I will relate what tortures and torments their mother endured: yet cannot man, but onely God determine, who amongst them was first, and who last in this noble agony. They therefore, being all settled in one opinion, resembling one another more in minde then they did in body, duely considered the frailtie of this life, and therefore neither delighted in the flatteries of the world, nor any alluring enchantments thereof. They shewed themselves not to esteeme of torments, fetters, nor no other sorts of tortures imposed upon them: and to return to our first saying, they premeditated patience, to endure whatsoever the judges cruelty could devise. I wil therefore, what I may, praise the fortitude of these brethren, or rather I will with all truth rehearse the most worthy agony of these holy men, which deserves all commendations; and setting M all adulation apart, prosecute with a bare historicall narration the manner of their martyrdom.

But before I begin to declare the death of nobility, I wil a little entreat of reason, which, as I have affirmed, is no small motive to martyrdom. Reason it is, that maketh us observe fasts and use abstinence, it is reason that makes us despise money, and by it we are taught not to account of dignities and honours, which all men generally aime at, yea reasons gift it is that we do resist the heat of lustfull desires. Hence cometh it, that having once overcome such things as the flesh delights in, we finde our selves a little able to resist, we also learn



A to despise pains and torments, and so resolute to suffer all things that shall be imposed upon us. Which, that it may more plainly appear, let us search out the cause of this order, and we shall finde wisdom to be the cause hereof. For no man can determine and distinguish good from evil, that is not endued with wisdom; this wisdom is alwaies accompanied with justice, and justice is still joynd with vertue, and vertue and temperance cannot be separated; so that this wisdom consisteth upon four parts. Besides these, there are two things that either do cause or hinder passion, to wit, pain and pleasure: one of which we do alwayes refuse, and the other we do alwayes desire; yet where pleasure ariseth, and is presently by reasons rule put away, the minde is there strengthened; and pain compared with glory, is through hope of a greater reward contemned before it come; and being come, our minde is ashamed not to suffer that which before it was resolved to do. Reason therefore is the guide of all our actions, and by it we despise torments, and detest vice; which like a skilfull husbandman pruneth and cutteth away superfluous branches, and killeth the heat of all corrupt and hurtfull humors, onely leaving that to remain in use, which may some way be profitable to us.

Grief and pain  
cause or hinder  
passion.

Reason resem-  
bleth a skilfull  
gardiner.

Thus reason purifieth us by passion, encouraging to suffer, and in our suffering and agony strengtheneth us. Who is not desirous to eat of the flesh of wilde beasts and fishes? And who lusteth not to eat of feathered fowls? nay, do not the daintie dishes got either in sea or land invite us to eat of them? What then causeth us to abstain from them? that all men desire them, yet no man eats them? Even in this thing the minde is taught to overcome it self in delightfull objects, and to bridle all pleasure, that when occasion of martyrdom is offered, the minde setting aside all vanities, will not for a little pleasure forget his accustomed vertue.

For this cause was *Ioseph* justly praised in that he was not overcome by lust, which reigneth in a youthfull bodie: this reason so worketh with sound advice and mature counsell, that it again recovereth lost friendship, and getteth new, and suffereth no crueltie to be committed. Of this we have also the example of *Moses*, who had he not just occasion to be angry against *Dathan* and *Abiram*, reason (no doubt) would have caused him to have smothered all grief of minde. Did not our father *Jacob* with great vehemencie reprove his sons, *Simeon* and *Levi*, that without reason they had used such crueltie, saying, Cursed be your anger? Which anger and wrath of theirs had it been bridled with reason, neither had they been cursed, nor the other had perished. For this cause, God, the maker of mankinde, when he fashioned us and our manners, having finished all lineaments of the bodie, he now placed the minde to be in it, and to rule it, leaving it certain precepts to observe and keep, to wit, temperance, and to imbrace and follow that which is good, and cleave unto justice, and rule and bridle all passions in the body subject unto it, and observe the precepts of God.

An instance  
of *Iosephs*  
chastity.

But some will ask me wherefore we offer to commit wickednesse, seeing that reason ruleth our passion? But it is a ridiculous thing to think that reason so ruleth, for reasons rule cannot hinder the appetite from desire, but onely correct desire, and so prevail, that it suffer with patience the losse or abstinence from such things as it desired. For example sake, reason cannot hinder thee from being angry, but it can so work that thou commit no impiety when thou art angry: in like manner, it cannot hinder thee from desiring filthy pleasure, yet can it cause thee not to yeeld unto it.

Reason therefore cannot utterly extinguish vice, but onely bridle it. Witnesse in this the example of holy *David*, who fighting against strangers with great successe, and being at evening weary and faint, he came unto his princely tabernacle, that was guarded by his souldiers, where he found them all at meat: yet himself being thirstie, durst not drink, notwithstanding water was hard by, onely for that religion dissuaded him, for he had vowed not to drink before he had conquered his enemies. He also forbade his men to drink, so that they might fight more courageously, if not for that they were valiant, at least for that so they might have drink. Whilst thus his thirst encreased, three young men of strong bodies armed themselves, and taking with them a vessell to put water in, they went unto their enemies camp, and there assaulted the watchmen, who for fear of death fled, and so they past thorow the camp, till such time as they came where the water was, and taking some from thence, they brought it to the King. But holy *David* so bridled his humane appetite, that by reason he quenched his desire, and shewed an excellent token of patience, teaching how the fear of God was to be preferred before all things. For taking the water he had much wished for, and which had been gotten with such danger, he presently powred it on the ground, as a sacrifice to God, chusing rather to die for thirst, then to offend the divine majesty:

An instance of  
*Dauids* thirst.

2. Sam. 2. 28.

*David* in his  
thirst refused  
to drink the  
water he so  
desired.



*Seleucus and  
Nicanor.*

*Simon a traitor  
to his country.*

*Apollonius, cap-  
tain of Syria,  
came with an  
army to Ieru-  
salem.*

*Angels upon  
horses, shining  
with fiery  
brightnesse.*

*Onias by prayer  
obtained Apol-  
lonius his life.*

*Antiochus his  
rage against  
the Jews.*

*Eleazar is  
brought unto  
Antiochus.  
2. Macc. 6.  
Antiochus ex-  
hortation to  
Eleazar.*

majesty: yet reason is not so forcible, that it is able without due consideration to repress the inordinate motions of the minde, and mitigate the griefe of the bodie. But it is now time to come to our history, yet is not this former discourse to be thought impertinent, for that it is somewhat appertaining to the matter ensuing. Such was the wisdom and fidelitie of our forefathers, that *Seleucus*, King of Asia, enriched our Priests, and being a man of another religion, did ascribe all his actions and worthy deeds to the religion and faith of our ancestors. But wicked mens madnesse could not herewith be satisfied. For one *Simon*, hating the high Priest *Onias*, and finding no wayes or meanes to be revenged of him in his own countrey, went unto *Apollonius*, governour of Syria, Phœnicia and Cilicia, and before him in a publike assembly told him, that he could help the King to an infinite treasure, for (quoth he) there is hidden in Jerusalem an infinite deale of gold and silver, which by right belongeth unto King *Seleucus*. *Apollonius* hearing this, praised and commended *Simon*, and confiscated the gold and silver to the treasure-house of *Seleucus*; and having authoritie from the King to get it, he levied an army, and so accompanied with *Simon*, came unto our countrey, purposing if any violence were offered, to use the defence of his souldiers.

When the treasure-house of our temple was now a sacking, *Onias* wept bitterly, and said, that it was a heavey sight to them to whom this treasure was committed, to see it, or any part of it taken away. But *Apollonius*, neither respecting the tears and intreaties of the old men, women, nor children, pressed into the Temple, they all praying God to punish him, and to defend their Temple. Being now with a great guard of armed men entred into the holy Temple, there appeared certain Angels on horseback with weapons in their hands, and shining with a fiery flame about them, and they daunted the courage of this infidell *Apollonius*, who presently fell down flat upon his face; and lying so a great while, at last he came a little to himself: and rising up, he leaned upon his shoulder who kept the Temple, not being able to stand alone, he was so terrified with the vision he had seen. When he came a little to himself, and was in some hope of recoverie, he stretched both his hands towards heaven, and himself despairing to obtain pardon for his offence committed, he besought the Hebrews (whose Temple he came to spoil) to make intercession for him, himself with tears craving pardon for his offence, and not onely acknowledging his fault, but also confessing himself to have deserved death, and all punishment possible. Holy *Onias* seeing this, and fearing also that if *Apollonius* should then die, the Hebrews would be suspected to have made him away, he made prayers to God for him, and so obtained his enemies life. *Apollonius* presently hasted to *Seleucus* to let him understand what had hapned: but when he came he found *Seleucus* dead, and *Antiochus* reigning in his stead, a man of tyrannous nature, who bare an ancient grudge to *Onias* the high Priest: and therefore made *Iason* his brother high Priest in his stead, *Iason* promising *Antiochus*, in lieu of this good turn, to pay him 3660. talents of silver every year.

This *Iason* being now made high Priest, and chief amongst all the nation of the Jews, he presently forced all the people to impietie, and to forsake religion; so that to build baths, he hindered the defence and building of the Temple, and all Doctors of our nation conspired with him in this iniquity. Bur hereat God was presently wroth: who being displeased, it was not needfull to seek forraie enemies, for *Antiochus* himself was incited to rage against them. Who warring against *Ptolomeus* king of Egypt, he heard it reported that the Jews did deeme him to be dead, yet was he very gallantly entertained by the inhabitants of Jerusalem: and presently after the fight, he made an edict, that whoso amongst the Jews refused to offer sacrifice to the gods, he should presently die upon the wheel. But the godly minded of our nation did little esteeme this edict; yea the women circumcising their infants (as our law requireth) did afterward cast themselves down headlong, to the end that they might so obtain a present death without longer delay. *Antiochus* perceiving that the severitie of his edict could not compell the Hebrews to forsake their religion, but that men voluntarily did chuse death, he sitting in an eminent place from whence all the Jews might behold him, calling all of them togethery he caused swines flesh to be sacrificed upon the altar, and to be offered to everie Hebrew to eat. Amongst this whole multitude assembled from all places, was one *Eleazar* a Priest, well instructed in learning, and the fear of GOD, a man of aged yeers, and of a very reverend countenance, one that was known to all men, and famous for his vertue. To this man *Antiochus* said thus: Be advised by me, holy old man, to eschew those torments prepared for such as are obstinate, preserve thy reverend age, and contemne not the benefit of this life, take the sacrifice and eat of the swines



A swines flesh: for it is contrary to all wise mens advice to credit the Iewes opinions, and to refuse that meat which nature hath as well ordained for mankind as any other. Wee shew our selves ungratefull for Gods benefits, who contemne his graces, and make difference where nature hath made none; or what reason is there to shew that this beast is more abominable then others? Either all beasts are to be eaten, or else all to be eschewed: it is superstition and idleness to barre our selves from any thing by a law, when we have no other for it but our will. Set apart those vaine and fortifsh opinions, and at least in this venerable age change thy opinion into better. Or suppose your lawes are forcible and to be observed, yet will they excuse thee, seeing thou dost not sinne voluntarily, but by compulsion.

**B** Eleazar, being permitted to speake, thus replied to *Antiochus*, who both exhorted and forced him to breach of his lawes. We, *Antiochus*, do not follow a vaine report, but we observe the verity of religion which our fathers kept, and feare of torments cannot make us embrace another religion, and forsake our owne: yea, suppose our religion delivered to us by our fathers had no firme grounds, yet would I in nothing, no not compell'd by torments, forsake it. Doe not esteeme it a small matter to eate impious meat, and to taste of that which is sacrificed to Idols, for it is a profane thing to touch things that are profane. Our law condemneth your Philosophy, wherein he is most ignorant that thinketh himself most wise. We are taught to embrace sobriety, to subdue in us all inordinate appetite, to keepe our bodies chaste, and to suffer with patience whatsoever for Gods sake is inflicted upon us, and not to deny the truth, justice or piety, or GOD, who alone is true; and therefore I refuse this profane meat, well knowing what I ought to eate, as warranted therein by the precept of the Almighty God, whose lawes I have learned to obey, and eschew all meats sacrificed to Idols, and embrace with all my force that which is expedient for the soule: it is open tyranny to compell any one to that which religion forbiddeth, and to command that which is contrary to justice. Do what thou wilt, mock at thy pleasure, yet shalt thou be more derided then thou thy selfe deridest. I will persist in the holy steps of my forefathers; notwithstanding thou therefore with tyrannous hands pluck out mine eyes, and with a sharpe knife rip up my entrailles, thou shalt never conquer mee. I will die safe and sound, and patient in the love of God; neither flatter thy selfe for that I am aged, and that my body is now feeble: if need be that I must be sacrificed for Gods sake, thou shalt finde me in these yeares

**D** as lusty as a child, as constant as a young man, yea and most joyfull in torments: and prepare an extraordinary fire for me, or what else soever, thou shalt finde mee more constant amidst torments, then now I am before I come to them. O sacred religion! I will never violate thee the foundation of my salvation, the defence of the beleever, the ground of faith; never will I lift up my hands contrary to thy precepts, never will I beleieve any thing to be just, which is repugnant to that which thou hast taught me: I will not lose the merit of so many yeares, nor relinquish the faith I have hitherto embraced. The chaste, pure, and devout company of fathers shall receive me into their number, where I shall not feare (O impious king) thy threats. But thou hast changed the name of king to tyrant, yet thou shalt never alledge against mee my deed, my consent, my word.

**E** Whilest *Eleazar*, full of constancy and liberty, spake thus, the souldiers that stood thereabout haled him to be tortured; and stripping him naked, they hangd him up, and whipped him, and whilst on either side he was beaten, a cryer with an impious voice still cryed unto him, Obey the kings pleasure and command. But worthy *Eleazar* was not overcome by torment, but suffered all tortures, as though he had beene in rest and sleepe, and did manfully and without feare endure all torments: and fixing his venerable eyes upon heaven, he knew in whom he beleevd, and to whom he sacrificed his soule; and beholding the flesh on each side rent and torne from his body, and the blood issuing out in great abundance, he admired his owne patience, and thanked God the author thereof. At last, seeing in himself the frailty of all flesh (which is scarcely able to endure so sharp torments) he fell upon his face,

**F** which with stripes was all rent and torne, still glorifying God, as he did before his fall. Then one of the souldiers, to gratifie the king, did like a mad man spurn and tread upon him, thereby to increase his torments more. But *Eleazar*, both strong in body and minde, did like a right champion of the true GOD, never shrink at those paines, but this patient old man did by patience overcome the cruelty of his torturers, so that even the torturers themselves admired, that he endured so many torments. Then the kings officers comming unto him, said, How long *Eleazar* wilt thou neglect to obey the king, and to free thy selfe from torments? eate of the flesh of swine, and redeeme thy selfe from all thou endurest. *Eleazar*, although in this martyrdome he had beene silent, yet could he not without answering endure

Eleazar answered to Antiochus.

Eleazar's constancy.

Eleazar cruelly whipped.



29 dure to heare so profane counsell, but as tormented with this speech, he cryed out; We sons G  
 30 of the Hebrewes are not so effeminate as to forsake the way of our salvation; wherein wee  
 31 have walked even untill our old age, neither are we taught for the avoiding of contumely  
 32 which will not long continue, to give others example and occasion to sin. It is but a while  
 33 that this life is to continue: so that wee forsake but a small trifle, yet hope wee for that  
 34 which is of great moment. Wilt thou tyrant esteeme of us if we should yeeld unto thee &  
 35 nay, thou mightst justly reprove our inconstancy. We will therefore dye, and resigie our  
 36 soules (O venerable father *Abraham*) into thy bosome.

The soldiers seeing his constancy, did by the kings command cast him into the fire, and  
 poured stinking and loathsome liquors into his nostrils. All which this reverend old man  
 did most willingly suffer, and so was consumed with the flame: yet when nature began to  
 faile, he spake after this manner, lifting up his dazeled eies to heaven: Thou art he (O God)  
 from whom life and salvation proceedeth: behold, I dye for observing thy lawes; be mercie-  
 full to this thy nation, and do not forsake them whom thou hast hitherto protected, even in  
 thy bosome, & under the shadow of the wings of thy clemency, let my death end all misery;  
 & pacifie thy wrath bent against our whole nation for their offences, I receive me for them  
 all, & bestow them all upo me. And amidst these speeches he joyfully yeelded up the ghost.

Reasons vi-  
 ctory.

It is most true therefore which we at first affirmed, to wit, that the enduring of paines and  
 torments is wrought by our reasons lore: which once determined and resolved, maketh a  
 prosperous suffering of paines with all patience; which wisely advising men to that which is  
 best, doth settle and confirme our opinions to follow it. If therefore reason and the inferior  
 powers be at variance, we must subject them to reason, if wee will make a perfect victory.  
 With this guide of reason our father *Eleazar* was most safely directed, neither to be over-  
 come with paines, nor to give place unto unlawfull inticements and allurements, he saved  
 the ship of his body from all shipwracke that might arise by the tempestuous stormes of va-  
 nity, and suffered himselfe with no contrary wind to be driven from the right course: yea,  
 though it was tossed upon the waves of tyranny, yet did it remaine sound and unbroken, and  
 keeping a direct course, arrived in the haven of salvation. Never any man did seek so valiant-  
 ly to defend his city from an enemy, as this holy old man did his soule, who amongst stripes,  
 crosses, and flames, was still the same man he was before. For as the top of a high rocke  
 standeth safe, and resisteth the wave without any damage unto it selfe, even so did the rocke  
 of reason in this man beat backe the rage of those tempestuous waves that did beat against  
 his body, not permitting them to breake in and pearce the celestiall and divine power of  
 the soule.

A similitude  
 taken from  
 the rocke.

*Eleazar's* praise.

O happy old man, more blessed then all of thy age, O priest more sacred then  
 all other priests, who didst not pollute thy sacred lips with profane meats; impiety found no  
 entrance that way, from whence so many prayers to God had proceeded. The tyrants cru-  
 elty could not prevaile against thee, thou therefore art made an example for all priests of  
 God to imitate. Such a one behooved it a priest to be, more strong then torments, more  
 able to suffer then the torturers to inflict punishment, more forcible then Princes com-  
 mands, yea and more potent then the fire, wherein thou didst perish: and finally, thou wast  
 ordained to be crowned with the lawrell of martyrdome for thy sufferance. Thou hast sur-  
 passed all antiquity, thou shalt be an example to all posterity. If then feeble old age, where-  
 in all strength and heat of body was extinguished, now unfit to suffer torments (as being al-  
 ready broken with age) could by the advice of reason endure so many torments, so many  
 miseries, who dare deny reason to be the chiefe cause of our sufferance? We have seen that  
 all cruelty hath beene overcome by a determination to persist in the service and feare of  
 God: yet many affirme, that not all men who use the advice of reason are able to undergoe  
 such agonies; but their assertion is vaine, and of no force: for most evident it is, that he one-  
 ly is overcome by pain, whom wisdom hath not armed with patience. And no marvell if he,  
 who rashly enterpriseth so waightry a matter, and without due consideration, doe at last for-  
 sake and repent himselfe of that which he so unadvisedly undertook. But if we with due ad-  
 vice and deliberation arme our selves, it is not an easie matter to remove us by any misfor-  
 tune from our determination; when we make account that misfortune will betide us, we  
 are not easily dismayed thereat, when it doth betide, for that nothing befell us that we ex-  
 pected not.

Therefore he that is wise and valiant is able to conquer his passions, for that he doth well  
 deliberate, and when he commeth to his agony can put his determination in execution.  
 Neither is the wisdom of this old man so much to be admired, seeing children, and as it  
 were infants, have so deserved commendations in this point, that they did worke astonish-  
 ment



**A** ment in their tormentors, for the courage and cruelty of *Antiochus*, being overcome by the wisdom of old age, was now the more increased, and by wicked counsell caused seven worthy children of the Hebrews to be brought unto *Antioch*, out of their Castle *Sosandrum*, who being young in yeers, and so as he thought weak and unable to suffer torments, his hope was that either by perswasions or terror or tortures, he might force them to renounce their religion. He therefore commanded these seven, together with their mother *Salomona* who now grew well in yeers, to be brought before him: so they according to his command were brought, being of excellent beauty, and worthy children of so vertuous a mother; yea they resembled Angels, their faces shining like the clear light of the Sunne, their eyes sparkled in most comely and decent maner, as testifying that they surpassed in vertue all other of humane race and condition. She was descended of most vertuous and noble parentage, and so she her self had continued and lived; but that excellent feature of body, enriched with nobility of blood and dignity, was now also made more noble by vertue and fortitude, wherein she passed all other things that could be said in her commendations. The Tyrant beholding them, and their mother amongst them, with merry and glad some countenance, he thus craftily spake unto the children: I wish your good (O admirable young men) for so both your beauty of body and noble parentage perswade me: do not therefore like mad men resist my command, avoid not onely torments but death also. For I desire not onely to exalt you unto honour, but also to encrease your riches and possessions, contemne the superstitious and superfluous belief of your countrey men, and embrace our religion: Which if you refuse to do (as I hope you will not) I will devise all torments, whereby I may by a lingring and painfull death consume you. And to the end to terrifie them the more, he commanded all instruments of torment to be presented unto their view and eye-sight. So wheels, rods, hooks, rakes, racks, cauldrons, cages, gridirons, were brought forth; and engines to torment the fingers and hands, gauntlets, awles, bellows, brazen pots, and frying pans: for these are the names which we finde. For that which I terme bellows, was a thinne plate of iron to kindle or blow the fire with, like a fanne, and farre more horrible devices of torments were shewed unto them, too long to rehearse: whereof they having had a sight, *Antiochus* said:

Consent unto me, O prudent young men: for if that I command you to commit a sinne, yet do not you offend in doing it, seeing you commit it onely upon compulsion. But the young youths inflamed with a divine spirit and sense, condemned so many kindes of torments, and despised the Tyrants threats and flatteries; and most godly (for they gave him no just occasion) they did drive the Tyrant into a great rage. And by this it is evident how reason is master over passion: for if any slothfull man not before trained up to it, should of a sudden come to such a push, at the very sight of such torments, his minde would have been troubled; and his countenance appalled, his legs under him would have trembled, and he with fear confounded: so that he would presently have stept back from such an agony, and would forthwith have alleadged himself unable to bear so many and so grievous torments, saying, My self being unwise, what should I have made choise of? Whether to endure those torments, or accept of the promised benefits? Whether should I have been moved to pitie mine own age, or to compassionate my mother? God would not have denied pardon for this deed, I being forced thereunto: and by doing it though against my will, I shall get the Kings favour. But where reason and advice taketh place, and hath well trained the minde to perfection, the other consequently followeth: As by the example of these brethren I will declare, who as it were all with one voice denied to eat of the sacrificed swines flesh, as they were commanded. Wherefore (said they) O Tyrant dost thou persecute us that are innocent? We both desire and wish to die, and will untill such time as death expelleth life, firmly keep that which God commanded and *Moses* taught us. And thou Tyrant, do not seek to seduce us by protesting fained love towards us: thou lover of injustice, master of cruelty, deviser of iniquity, the pardon which thou dost offer is to us more painfull then punishment: we are armed with contempt of death, and esteeme not thy words, as being by our late master *Eleazar* taught to despise them. Why then dost thou esteeme such pusillanimity to be in us young men, seeing of late thou foundst such courage in an old man? We follow him: thou canst not try and know our mindes, except by tearing our bodies thou search them out: we will safely and securely suffer for our God any thing, and leaving this earth we shall be entertained into heaven; and thou for so tyrannizing most cruelly upon innocent souls, shalt be reserved to eternall fire.

The tyrant greatly mooved, to see that he could neither prevaile by faire promises, nor

Hh h h

by

*Antiochus* causeth seven noble young men of the Hebrews and their mother to be brought to *Antioch*. 2. *Mac*. 7.

The kings exhortation to the seven brethren.

The young mens constancy.

The 7. brethren reply to *Antiochus*.



Antiochus  
commanded  
Maccabeus to  
be racked.

by threatnings, he caused them to be beaten with buls pizles: and first of all he commanded *Maccabeus*, the eldest of the seven brethren, to be stript, and stretched out upon a rack, and his hands to be bound behinde him, and then to be most cruelly beaten; who wearied his tormenters suffering (so great the force of vertue is) so that they desired more to leave beating him, then he requested they should leave. This done, he was put upon a wheele, and a waight hanged at his feet, and so stretched round about it, that his sinewes and entrailes brake, and so his paines increased: yet he being overcome with paine, his mouth was not for all this stopped or hindred from calling upon God, who beheld all, and reproving the tyrant who devised those torments for the innocents, and taking strength, he is said to have cryed out after this maner; Bloudy tyrant, who persecutest the Majesty of God: I, whom thou thus tormentest, am no Witch, nor one who have murdered and killed another man, but one who dies for justice, observing the law, and for charity. Then when the torturers, overcome with compassion, willed him to submit himself unto the Kings pleasure, he answered: O ye wicked ministers of tyranny! your wheels are not so sharp and cruell, that I thereby will be forced to forsake heaven, whereon my minde is fixed: teare my flesh; yea, if so you please, rost it at the fire: torture and torment each parcell of my body with severall cruelty; you shall for all this finde your selves unable to force us young men to impiety.

The death of  
the eldest  
brother.

As he thus spake, a fire was kindled, and he, as he was upon the wheele racked, was throwne into the fire: and thus he was by flames and torments so burned, that his bowels appeared, his minde nothing moved when his flesh yeelded overcome with paines, who amidst his pangs cryed thus unto his brethren: O beloved brethren, learne of me an example of vertue, consider the strength of an invincible courage, contemne and despise the alluring baits of this world, and rather obey God then this tyrant, who can if he please humble the proud and mighty, and exalt the lowly and dejected. As thus he spake, he was taken out of the flame, and layne alive, his tongue was pulled out of his mouth, and he put into a frying panne, and so he departed out of this life to the great admiration of all that beheld him, and the joy of his brethren and mother; and went before them to heaven, there to prepare a kingdom for himself and them.

The second  
brother  
brought.

After him, the second brother, called *Aber*, was haled by the souldiers: and before the tyrant asked him whether he would relent, he caused all those torments to be shewed him, thereby to terrifie him: but he nothing thereat moved, and denying to eate of that foresaid sacrifice, his hands were bound with iron chaines, and he being hanged up by them the skin of his body was flayne from the crowne of his head unto his knees: so that the entrailes in his brest appeared naked; yet in such maner, as yet he might abide greater torments. For he was cast before a cruell Libard thirsting most extremly after blood, to the intent that he might devoure with his teeth the rest of his body, but the beast smelling of him (no doubt by the great handy worke of Almighty God) forgot his cruelty, and turning away his face, he did no hurt to the Martyr.

But hereat the tyrants rage increased; and the Martyr, by suffering such torments, was made more constant, crying a loud: O how pleasant is that death unto me, which is caused by all sorts of torments for Gods sake! yea, so much the more pleasant, for that I assuredly hope to finde reward for it in heaven. Let these torments inflicted upon me (O tyrant) satisfie thy cruelty, for my paine is not by thy tortures increased, but rather my pleasure, as thou shalt finde by my patience in this agony. More willing am I to suffer then thou to punish, yet my paine in suffering is lesse then thine by inflicting the same upon me. I am tormented for vertue and observing the law, and the justice of God shall banish thee from thy regall seat: thou by tormenting art tormented, and almost consumed, thy wrath and fury being almost spent upon me in vaine, thou shalt not escape the day of judgement: eternall torments are there prepared for thee, which neither thy profaine minde is able to indure, nor thy cruelty of power to decline, thy sinfull soule being condemned to eternall punishments. Thus, remaining constant in his faith, and animated by his brothers example, he departed to heaven.

Machir the  
third brother  
is brought.

Then *Machir* the third sonne was brought, whom all men now pitied for the death of his two brethren, and many exhorted him by his brothers examples to desist from his opinion and so avoid punishment: but he being angry hereat, thus replied; One father begat us, one mother bore us, one master instructed us, we are all of one minde, and all like affected, do therefore no longer prolong the time in vaine. I came hither to suffer, and not to speake, use all your tyranny possibly against this body: for you have no power at all over my soule.

The



**A** tyrant hereat moved to see this third nothing relent by his brothers dead, he devised more cruelty then humane wit alone could invent. Wherefore he commanded a globe to be brought, & tied the holy martyr about it in such sort, that all his bones were seuered out of joyn, and displaced: whereat the holy martyr was nothing dismayed. The skin also of his head and face was pulled off, and then he was put on the wheel: but he could not be racked any worse, for that his bones were all displaced, and did hang one separated from another in most painful manner: and when blood issued from him abundantly, he was deprived of the use of his hands and feet: but perceiving his life to be spent, he spake thus and died: We, O tyrant, endure this torment for the love of God, and thou the author of such unjust cruelty shalt suffer everlasting paine. Then his tongue being cut out of his mouth, he was put into a frying pan, and so amidst those torments yielded up the ghost.

**B** Next after, followed *Judas*, the fourth brother, whom all the people perswaded and entreated to obey the king: but he, contemning their prayers and exhortations, said thus with all constancy: Your fire shall neither separate nor sever me from the Law of God, nor from my brethren, who in stead of this mortall life enjoy life everlasting. I denounce unto thee, O tyrant, destruction and overthrow, but to such as beleeve, salvation: make triall of me therefore thou cruell wretch, and see if God will forsake me, who hath with open and stretched out armes received my three brethren that are gone before me, and whom the wombe of so holy a mother at severall times brought forth unto glory. The cruell tyrant hearing this, was much moved, and leapt down from his chaire to torment this martyr himself, that so he might overcome him, and in his fury commanded his tongue to be cut forth:

*Judas, the 4. brother, is brought.*

**C** but he hereat not terrified, said to *Antiochus*, This cruelty will nothing avale thee, neither shalt thou hereby, tyrant, as thou supposest, conquer me. Our God needs not by voice to be awakened, but rather by secret cogitation to be praied unto to help his servants: he provideth for them that hold their peace, and heareth the prayers of such as do call upon him, if they deserve to be heard, and onely requireth purity of soule. For our God knoweth all things before we aske, and before we our selves enter into cogitation thereof, he understandeth our necessity: cut out my tongue, thou canst not cut out my minde while my life remaineth. Those prayers which by it I have uttered to Almighty God, have taught it to suffer: would God thou wouldst so sanctifie all parts of my body by punishing them, for thou therein inflictest punishment on thy self, and reward upon me, and think not that thou shalt thus escape long unpunished. When he had thus spoken, his tongue was cut out of his mouth, & he bound to a stake, and there he was beaten with ropes endes: and he did patiently endure this, notwithstanding the colour of his face became dead and wan. Being loosed from thence, he was put upon the wheel: and then praying for his countrey men, he by death went unto the rest of his brethren.

*The death of the 4. brother.*

Then *Achas*, the fifth brother, before he was haled to torments, spake in this manner: Behold (thou tyrant) I come to be punished before thou command me, hope not therefore any jot to alter his minde who as thou seest desireth to be tormented. The blood of my foure innocent brethren, which thou hast shed, hath condemned thee to hell fire. I am to make them up the number of five, that by it thy paines may be increased. Tell me, (bloody wretch) for what offence by us committed dost thou thus punish us? for what impiety dost thou so persecute us? what villany have we committed? what wickednesse, what naughtinesse have we attempted? This is all thou canst alleadge against us, that we honour God our Creator, and live justly in obedience of his lawes, and therefore do not esteeme thy punishments: but they are to us honour and salvation, and not punishment: we shall be greatly rewarded by God, if no part of us be left free from torment. Whilest thus he spake, his executioners by the Kings command tooke him and cast him into a brazen pot, and was prest downe in it, his head to his feet: and afterward he suffered all other torments, which his brethren had endured, yet not amazed hereat, he suddenly started up, and thus bitterly inveighed against the tyrant: Cruell tyrant, how great benefites dost thou against thy will bestow upon us! yea, the more thou art incensed against us, the more acceptable to God shalt thou make us: yea, I should be sorry if thou shewedst mercy upon me. This short affliction gaineth us life everlasting, if this temporall death should not beride me, everlasting life could not befall me. And thus he finished his agony, and dyed.

*Achas, the 5. brother presenteth himself to torments before he was called.*

Then the tormenters laid hands upon the sixth brother, who was called *Archus*, whom the tyrant permitted either to chuse honour or punishment: but he aggrieved at his offer, said, Although (tyrant) I be younger in yeers then my martyred brethren, yet my constancy of minde to theirs is not inferiour: for we were all nourished up together, all together instructed,



The valour of  
the sixth bro-  
ther.

and we will all die together in the fear of God. Hasten therefore to thy devised torments, G  
and that time which thou wouldst spend in exhorting me, spend it in devising tortures for  
me. Antiochy hereat confounded, commanded him to be bound to a pillar with his head  
hanging down, in such wise as humors running into it might cause ache: and this done, he  
caused fire to be made so far off him, that it could not burn him, but roast him. He also com-  
manded him as he hung to be pricked with awls, that so the heat might pearce into the holes  
they made in his flesh. Whilest thus he was tormented, much blood like froth gathered about  
his head and face, and he then spake in this maner: O noble fight! O valiant warre! O strife  
between piety and impiety! These men have past their agonies, whose crown of Martyrdome  
is the punishment of their persecutors: I do most willingly follow my brethren, that as by  
blood I am conjoynd unto them, so by death I may not be separated from them. Devise, O H  
tyrant, some new torment, for these which thou hast already devised, are already overcome.  
O master of cruelty, enemy of piety, persecuter of justice! we six worthy young men have  
conquered the Kings power, and what his Kingdome or the whole world could afford. Thy  
fire is cold and heateth not, and the Kings weapons are bended and blunted in our bodies;  
our God giveth us more courage to suffer, then thou hast to punish: and so the precept of God  
remaineth firm in us. And as he thus spake, one took hold of his tongue with a hot paire of  
tongs, and suffering the same torments that his brethren had done, and fried in a frying pan,  
he gave up the ghost.

The sixth bro-  
ther sharply  
reproves An-  
tiochus;

Jacob the se-  
venth brother  
brought to  
torments.

Six of the brethren being now dead by diversity of torments, onely one of the seven re-  
mained alive with his mother, named Jacob, younger in yeers (but not in constancy of  
minde) then the rest of his brethren: he, presenting himself before the tyrant, moved him  
to compassion, both for that he was left alone, and the last of his brethren, and also that he  
was to perish: wherefore he called the childe unto him, and into a place where no instru-  
ments of torment were, and taking him by the hand, he said thus unto him, hoping to winne  
him by faire speeches: By thy brethrens calamity thou now well hast learned what is prepa-  
red for thee if thou disobey me, deliver thy self therefore from these torments, and I will  
give thee what honour my kingdome can afford: thou shalt be a Magistrate and Generall  
of my Army, and one of my Councillers. But perceiving himself not to prevaile, he caused  
the young mans mother to be called unto him: who coming and standing neer her sonne,  
the tyrant said thus unto her, Where are now, O worthy woman, all thy children? Behold, K  
of such a number, if thou please, the destiny affords thee one: advise therefore thy child,  
and mollifie his obstinate minde by wholesome counsell. The mother having heard what  
the King said, she inclined her self unto the King: which done, that the King might not un-  
derstand her, she spake in Hebrew to her childe, as followeth: Pity thy mother, O sonne, and  
comfort thy sorrowfull mother, who bare thee nine moneths in my womb, and gave thee  
sucke three yeers, and with great industry have brought thee up to this age. I pray thee,  
deare sonne, consider the heaven and earth, and all that in them is, and know, that God  
created them all of nothing, who also of nothing created mankinde. Feare not this Ethnicks  
paines and torments, but imitate thy brethren, and contemne death, that in the day of  
mercy I may receive thee and thy brethren againe in heaven. As his mother thus admo- L  
nished him, he in the Hebrew tongue requested to be unbound, for that he had a secret to  
disclose to the King: who being unfettered, he presently ran to the torments prepared: for  
there was a frying-pan red hot, that was prepared for such as were to suffer: unto the which  
the childe coming, remembering his brethren, and beholding also the King, he said unto  
him, cruell tyrant, I now know thee not onely to have been cruell against my brethren, but  
even cruelty it self. Wretch that thou art, who gave thee this purple? and who exalted thee  
to this kingdome and dignity? even he whom thou in us dost persecute, whose servants and  
worshippers thou killest and tormentest, for which thy wickednesse thy self shalt suffer eter-  
nall fire and torments which shall have no end. Thou art of higher dignity and authority in  
this world then other men, yet he that made other men, made thee also of the same nature M  
that they are: for all men are borne, and must die alike. He that kills another, sheweth that  
he himself may be killed: thou tearest and tormentest thy own picture and image all in vaine:  
thou in thy fury killest him whom not long since God created like thy self, and according  
to the same law, thou thinkest all lawfull which thy kingly power can command: thou pullest  
out our tongues, and tearest our bodies with flesh-hookes, and consumest us with fire: but  
they who have already suffered this, have received everlasting joy for their reward, and  
thou shalt answer for all the punishments inflicted upon them. Thinke not that I expect  
any favour at thy hands, I will follow my brethren, and remaine constant in our Law. The  
tyrant

All men are  
born and must  
die alike.



**A** Tyrant hearing this, was wroth, and caused him to be tormented: but his mother in torment comforted him, and with her kinde hands held his head, when with violence of the tortures blood issued out of his mouth, nose and privie parts, the tormenters not ceasing till life in him was almost spent: but they (by Gods appointment) gave over, and so he took strength again to endure more then any of his brethren had done; at last, his hands and arms being cut off, he lifted up his eyes to heaven, and cried, O *Adonai*, O *Sabaor* be mercifull unto me, and receive me into the company of my brethren, let thy wrath now cease and grant them mercy, who by us doe make intercession to thee; having said thus, his tongue being pulled out, he of his own accord went into the fiery frying-pan, and so to the great admiration of *Antiochus* died.

The death of the youngest brother.

**B** Behold how evident it is, that reason can rule our affections, seeing that children hereby shewed more constancy then the tyrant could shew crueltye. For, it was reasons force that wrought in them that determination to suffer all torments, rather then to forsake the way of salvation. These constant young men do fitly resemble inexpugnable towers; and them, who after a great tempest and shipwrack, do safely enter the harbour of salvation, who guiding their course amidst the boisterous waves, at last obtain the wished shoare. For every one of them strengthened the other by advice and good counsell, and none of them was like an effeminate person, loath to suffer martyrdom. None used delay herein, but one followed anothers example. Let us therefore die for our Law; and imitate the three children whom the Assyrians fury condemned to the fiery furnace, whose patience spread their fame even unto

Reason mistress of our affection.

A similitude of the waves. The seven brethren exhort one another to suffer death manfully.

**C** heaven. Whilest thus one of them exhorted the other, it came to passe, that none of them offended, but each one resolute in his religion, took example of the vertue, courage and constancy of their forefather *Isaac*, who understanding that it was Gods will that he should be sacrificed, he refused not to submit his body to his fathers sword. Let us (quoth they) yeeld our soules to him of whom we received both soule and bodie: It is a small matter for us to suffer losse of these members, seeing that we shall in lieu of them receive everlasting blisse.

*Abraham*, *Isaac*, and *Jacob* doe joyfully expect us, as co-heirs of their kingdom: let us glorifie that wombe wherein we were for ten moneths space, let none of us be more coward then the other, nor none of us degenerate from the other. We that were all begotten of one father, and sucked of one milke, must in all things resemble one another: we had one teacher,

True brotherhood.

**D** and one law inviolate. And in this golden bond of concord were these brethren linked together, and none of them mourned to see the other tormented, but all rejoyced at the others death. O children, whose dignitie farre surpasseth the royaltie of Kings and Princes, whose glory and vertue is unspeakable! None of you were terrified with feare, but you so hastened to your deaths, as though you had onely been to goe to blisse and felicitie: you were truly brethren, who even by death were linked together. God hath greatly in you magnified our Nation, and in you shewed us all one example of fortitude: whom therefore I thinke he caused to be so many in number, as were the dayes wherein he created the world; so that these seven brethren may resemble the seven dayes wherein all things were made. And why should we so admire this fortitude in these young men, when a woman armed her selfe with contempt of death?

A pledge and signe of brotherly amitie.

**E** Who indeed is not to be called a mother, but to be honoured with a higher title then humane frailty can afford, who bare into this world so many triumphs.

For the mother seeing her children dead, was with a kinde and godly zeale inflamed also to suffer: and no marvell, seeing that the very brute beasts if they perceive violence offered to their young, doe oppose themselves to perils in their defence, and protect them with their wings, teeth, and talons: yea and every one that is any way able to make resistance, opposeth herselfe to the enemy to defend her young. And not onely brute beasts doe this, but even Bees doe defend not onely their young, but also their honey, threatening their stings to them that offer to taste thereof, and more esteeming the good of their young then their own lives.

The mothers griefe.

**F** But this zealous mother directed by the spirit of God, and reasons lore, hastened that her children might die before her; who not being to live deprived of her children, chose rather to see them die joyfully then to perish in care and sorrow. Therefore when all her family had suffered, she then the last and glory of them all, came to her agony, despising the tyrants threats, and offering her motherly brest to those torments which her children had suffered. O blessed stock and blessed encrease of the selfe-same wombe! Why should I not affirme that in all lineaments and feature of the body you are like your mother: and if this be a commendation in them, that beside the shape of body receive nothing else



The mother  
suffered seven  
torments be-  
fore she was  
tormented.

of their mother, I will say more of you, that you are like your mother in fortitude, vertue, and religion; and that you so in all things resemble her, that you are every way equal unto her, save onely herein, that she with her eies beheld the immanity of your torments, being also as constant in her own martyrdome as you in yours. She therefore herein excelled you, that she suffered seven torments before she came to suffer in her own person, and feared in every one of them lest she should be overcome. But O thou example of all women, I cannot tell, whether thou bare these children in thy wombe, or created them, who could with drie eies look upon them whilest they were torne in pieces: yea I say little, affirming that thou patiently didst behold these sights, for even thou thy selfe didst exhort them thereunto, thou joycedst to see one of them torne in pieces with fleshhooks, the other to be racked upon the wheele, and the third to be bound and beaten: thou joyfully admiredst the others burning, and exhortedst the rest not to be terrified herewith, and although whilest thou beheldest their torments, thy griefe was greater then that which thou hadst in childbirth, yet didst thou frame a lightsome and merry countenance, as though it had been one triumphing. While they were a killing, thou didst laugh, and seeing onely one of all thy children left, hereat thou didst nothing relent. Can I describe how every one perished, seeing thou their mother didst laugh at their deaths, and when their sinews were cut in two, their heads flaine, their tongues pulled forth by the roots, their hands broken, their bodies in the fire, and cast upon iron plates red hot, and upon wheels, and their ribs pulled in sunder, and many other torments for which we want names? Never was any Swanne, which (by report of antiquitie) sung so sweet a note before her death (sweeter then the most melodious harmony, and the most pleasant voice) as were the funerall verses of those thy children that perished.

Yon children were not overcome by the fabulous Syrens enchantments, who to honour God, doubted not to leave your mother without children: And she sprung of noble stock, chose rather to want you for a short time, then to incurre eternall damnation, wishing rather that the bodies of her children should be tormented then their soules. Well she knew, that nothing was more fraile and infirme then our bodies: which though persecution be wanting, are often killed with agues, and abundance of bloud or fluxes: And who is ignorant of shipwrack incident to sailers, hazard of life unto them that travell, and sudden death to those that live at ease? sudden casualtie by fire, and by the hands of thieves, and a thousand other waies to dispatch our lives? Seeing then that our mortall bodies are subject to so many miseries to bring us to our end, who would not make choice of a quick dispatch, whereby we lose goods of this world, and gain life everlasting? O thou most reverend of all women, the credit of thy Nation, and honour of our religion, who like the Arke of Noe didst persist inviolate amongst such stormy waves! for as it withstood the force of the deluge, and being built strongly with firme boords, did not suffer any thing within it to perish: so thou sufferedst not the Tyrant to overcome the holy Ghost which thou hadst received in thy heart.

Behold of what force and efficacy reason is, which oftentimes maketh us men inferiour to women. For neither was *Daniel* so terrified at the sight of the Lions, nor the three children with the fiery furnace, as this woman was grieved at the death of all her children, before she came to her own agony. What would another woman and mother have done in this case, but wept and with pitifull lamentations have cried: Ah wretch that I am, most unhappy, and miserable of all that breathe, who therefore bare so many children into this world, that their severall deaths might be so many severall occasions of my griefe and sorrow! she would have iterated her frequent births, and her toile in her ten moneths bearing them, she would have bewailed her haplesse fortune who brought forth so many deaths and dangers; she would have recounted the milk wherewith she fed them, and their meat she had prepared for them, the pains she had taken with them, how she had carried them in her arms, and sung to them and taught them to speak, her cares, her watchings, her feare, lest any mis-hap should betide them: and with weeping tears would have said, Shall I a grandmother embrace your children? who awhile agoe was too fruitfull a mother, and am now deprived of you all? If this day I die, I have none to bury me. But this handmaid of God forgot all these laments that another mother would have had, and with an Adamant sense stouter then the never yeelding rocks, did neither forsake her children in their torments; nor in their death, but in a maner compelled them to perish, and never sorrowed thereat. For being apprehended together with her seven sonnès, she considering *Elezars* martyrdome, did thus exhort them in the Hebrew tongue. O my most deare and loving children, let us

hasten

A similitude  
from the De-  
luge.

The mothers  
speech exhort-  
ing her seven  
sonnes to suf-  
fer.



**A** hasten to that agony wherein we may be a credit to our Nation, and gain of God an everlasting reward: let us without fear present our selves unto those torments which *Eleazar* a-  
ged body endured: call to minde our father *Abraham* of worthy memory, who having but  
one onely sonne, did sacrifice him being willed by God so to doe, and feared not to bring  
him to the Altar, whom he scarcely in his age obtained. *Isaac* also was willing to be sacri-  
ficed by his father, knowing that God was to be obeyed in all things: the like may be said of  
*Daniel* and the three children: beleeve me, we are rather tried then tormented. For what-  
soever this world affordeth, is mortall and like a shadow.

Thus did this mother arme her childrens mindes with fortitude, and she a woman wrought  
in men man-like mindes. Last of all, her children being all dead, she, a worthy mother of so  
**B** many champions, kneeling down in the place of torment, besought of God an end of this  
life, protesting, that she had not for love of life so long deferred to die, but onely for her  
childrens sake, and that now she had seen them all seven triumphing. The fury of *Antiochus*  
now waxed hot, and he commanded this worthy mother to be tormented, who was (as the  
Tyrant wil'd) stripped naked, and hanged up by the hands, and most cruelly whipped: her  
dugges and paps were pulled off, and she put into the red hot frying pan, being most wil-  
ling to follow her childrens steps in torment; and lifting up her eies and hands to heaven,  
she prayed for all women with childe, and so yelded her chaste soule to God. But *Antiochus*  
was stricken with fire from heaven. O mistris of justice, who followed thy triumphing chil-  
dren! O conquerer of tyrants, and a looking glasse for all Martyrs! O example of patience!

**C** not onely to women, but to all men that shall be after thee, revered of them that now  
are, and to be worshipped of them that are to come, and to be admired not onely of our  
Nation, but of all other people. Thy light obscureth the bright shining Moone: and though  
she fill the world with her brightnesse, yet is she not comparable to thy shining light. Seven  
lights environ thee about, dazeling the brightnesse of the seven Planets: could any Painter  
expresse, or any hand in writing declare the torments of your passions? None could with  
dry eye read or behold them; all people would flock about to see it, all people would praise  
and esteeme him to have offered a great gift, who to Gods glory had painted that golden  
stratageme. And if any skilfull workman should engrave this Tragedy upon a sepulchre or  
in his house, doubtlesse he should be freed from all plague and misfortune. But where could

**D** a stone be found able to contain so many torments? Therefore the old man *Eleazar*, the  
mother and her seven sons, are for their nobilitie graced with a sepulchre, and a great reve-  
rence is done unto them of all men, yea even by men that are not of our religion: and there  
is a constellation of eight stars ordained as an argument of their justice, and Angels did ex-  
ecute their funerals. The Tyrant himselfe was astonished to see the constancy of such godly  
mindes. And thus have they found such favour in the sight of God, that they have obtained  
remission of the finnes of our Nation: For presently after, the Tyrant was destroyed, and  
Israel there was freed from his tyranny.

But *Antiochus*, seeing the greatnesse of their faith, and their contempt of death, gathered  
an army of footmen out of the Hebrews, by whose help he terrified his enemies, and got  
**E** great renown. O blessed seed of *Abraham*! behold what benefit the agony of the mother  
and her seven sonnes brought to us their countreymen: let us persist in this piety, that so  
we may be like our forefathers: behold, the death of a few did end all the miseries and sins  
of our whold Nation, and you by your countreymens hands vanquished your persecutors  
enemies, and after that victory our finnes were remitted; and last of all, *Antiochus* being  
mad, and his entrails devoured with wormes, he smelling most like carrion, gave up the  
ghost: and was ever after death punished for his offence. For when he could not make the  
Citizens of Jerusalem to forsake their law, he made warre against the Persians, and there re-  
ceived that which he deserved.

It now remaineth that we briefly repeat all that is before said. For in her agony, this sa-  
**F** cred mother said thus unto the standers by, Whil'st it was lawfull for me, I kept my selfe a  
Virgin, and then I married and lived a chaste wife, and forsook not my own house, I brought  
forth such sonnes as I need not be ashamed of; and though daunted with my husbands death,  
yet I did not forsake my faith: this, and many things else she recounted. And what more?  
She set before her childrens eyes the examples of the Prophets, how *Abel* by his brother was  
slain, *Isaac* to be offered in stead of a sacrifice, how *Jacob* was banished, *Ioseph* kept in prison,  
*Daniel* cast before the Lions, the three children into the fiery furnace: she rehearsed al-  
so unto them the book of *Esaias*, where it is said: Although thou doe goe thorow the fire,  
the

A golden fry-  
ing of the mo-  
ther of her  
seven children.

The mother  
followed her  
sonnes in  
torments.

The light of  
the just.  
1 Cor. 13.

*Antiochus* le-  
vied an army  
of footmen  
from amongst  
the Hebrews.

*Antiochus* died  
stinking ex-  
ceedingly.  
2 Mac. 9.

An epitome  
of the life  
of the seven  
sonnes and  
their mother.



The joy of  
the blessed in  
everlasting  
life.

the flame shall not burne thee. That of *David*, The just shall have much tribulation; and *Solomon*, who propoſeth the tree of life to ſuch as doe the will of God; not omitting that of *Ezechiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Mofes* Canticle, I will kill and reſtore to life, and the length of your dayes is in my hand. Unhappy tyrant, what did thy cauldrons red hot, and thy torments profit thee? what availed thee to cut away their eyelids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now endure far worſe then all theſe. And they whom thou killedſt (believe me) enjoy everlaſting comfort, and are now ſecure of bliſſe and revenge. For they who ſuffer for Gods ſake, ſhall have happy ſucceſſe, when God the Father of all things, ſhall reward them with life everlaſting that follow him. Thus have I conſecrated theſe worthy memorials, which I finde in the holy Scriptures of the ſacred Maccabees, to the reading of all men, that ſhall live in any age hereafter.

*The end of all Iosephus work.*

FINIS.





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FINIS.





An exact and orderly Collection of all the Scriptures which are handled by *Iosephus* in his History of the Antiquitie of the Iews, set down in Chapter and Verse as they lye in the Bible, whereby a man may finde on a sudden any thing wherein the Authour doth either expound, enlarge, or alter the words of Scripture. And hereby the Reader may turne to every Verse as familiar as in the Bible.

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|         | 7, 8           | 7 de       |          | 13, ad 18     | 26 i       |          | 9               | 47 c       |
|         | 16, 17         | 7 ef       |          | 24, ad 30     | 26 i k     |          | 19              | 48 h       |
|         | 20, 21         | 8 gh       |          | 1, 2, &c.     | 26 l       | 8        | 16              | 48 l       |
| 9       | 11, ad 15      | 8 kl m     | 33       | 13, 17        | 26 lm      |          | 24              | 48 l       |
|         | 18, 19         | 9 ab       |          | 13, 17        | 26 nt      | 9        | 3               | 48 m       |
|         | 19, ad 25      | 11 cd      | 34       | 23, 24        | 27 ab      |          | 6               | 48 i       |
|         | 8, 9           | 9 cd       |          | 21, 25        | 27 b       |          | 10, 13          | 48 m       |
|         | 10, ad finem.  | 10 h, &c.  | 35       | 1, 2          | 27 b       | 10       | 14              | 48 a       |
| 11      | 2, ad 9        | 9 def      |          | 16, 17, 18    | 27 bc      |          | 22              | 49 b       |
| 12      | 1, ad 4        | 12 hi      |          | 29            | 27 d       |          | 28              | 49 c       |
|         | 7              | 12 k       | 36       | 6, 7          | 28 gh      | 12       | 2               | 49 cd      |
|         | 10             | 12 m       |          | per totum.    | 28 hi      |          | 16              | 69 de      |
|         | 11, ad 19      | 13 bcd     | 37       | 1, ad 4       | 28 kl      |          | 29, 33          | 49 de      |
| 13      | 1, ad 10       | 13 ef      |          | 5, ad 9       | 28 lm      |          | 2, 7, 9         | 50 gh      |
| 14      | 1, ad 12       | 13 ef      |          | 9, ad 11      | 29 ab      |          | 11, 12          | 50 l       |
|         | 13, ad 20      | 14 ghi     |          | 13, ad 21     | 29 cd      |          | 13              | 50 m       |
|         | 20, ad 24      | 14 ikl     |          | 22, ad 34     | 30 hi, &c. |          |                 | 51 a       |
| 15      | 1, ad 13       | 14 lm      | 39       | 7, 9, 10      | 30 m       |          | 15              | 51 c       |
| 16      | 1, ad 7        | 14 m       |          | 11, 12        | 31 ef      |          | 21, 22, 27      | 51 de      |
|         | 9, 10, 16, 17  | 15 a b     |          | 14, ad 23     | 32 ik      | 15       | 1, 2, 3         | 53 ab      |
| 17      | 1, 2, &c.      | 15 bc      | 40       | 5, 9, ad 15   | 32 k       |          | 1, ad 22        | 53 gh      |
| 18      | 1, ad 16       | 15 cde     |          | 16, 18        | 33 a b     |          |                 | 54 hi      |
|         | 17, ad 23      | 15 ef      | 41       | 1, ad 17      | 33 bc      |          | 23, 25          | 53 cde     |
| 19      | 1, ad 8        | 15 ef      |          | 18, ad 36     | 33 f       | 16       | 1               | 53 ef      |
|         | 11, ad 26      | 16 gh      |          | 47, 48        | 34 h       |          | 3               | 54 gh      |
|         | 30, ad 38      | 16 h       |          | 47, ad 55     | 34 ghi     |          | 13              | 54 m       |
| 20      | 1, ad 6        | 16 ik      | 42       | 1, ad 10      | 34 lm      |          | 14              | 55 ab      |
|         | 11, ad 16      | 16 kl      |          | 17            | 35 b       |          | 16              | 55 b       |
|         | 12, 23         | 16 m       |          | 21, 24        | 35 cd      | 17       | 1, ad 5         | 55 cd, &c. |
|         | 14, ad 21      | 17 bcd     |          | 36            | 35 e       |          | 8, 9, 10        | 56 hkl     |
|         | 30, 31         | 16 l       | 43       | 1, ad 14      | 36 gh      |          | 13              | 57 c       |
| 21      | 1, ad 4        | 17 ef      |          | 16            | 36 h       |          | 1, 2            | 57 ef      |
|         | 7, 8, 9        | 18 gh      |          | 29            | 36 i       |          | 13, ad 24       | 58 gh      |
|         | 10, 11         | 18 k       | 44       | 2, ad 12      | 36 kl      |          | 24              | 58 k       |
|         | 12, 13, 16, 17 | 18 lm      |          | 12            | 37 ab      | 19       | 1, 2, 3, 4, &c. | 58 lm      |
| 23      | per totum.     | 19 a       |          | 18 ad finem.  | 37 cd      |          | 16              | 59 a       |
| 24      | 1, ad 23       | 19 def     | 45       | 1, ad 16      | 38 l       |          | 25              | 59 b       |
|         | 22, 29, ad 60  | 20 gh, &c. |          | 16            | 39 a b     | 20       | 1, ad 17        | 59 f       |
| 25      | 7, 8           | 20 l       | 46       | 26, ad 28     | 39 b       | 21       | 2, ad 7         | 59 c       |
|         | 21, ad 23      | 20 m       |          | 1, ad 5       | 39 d       |          | 23              | 59 i       |
|         | 24, 25         | 21 i       |          | 6, ad 26      | 39 e       |          | 28, ad 32       | 59 ik      |
|         |                |            |          | 30            | 40 gh      | 22       | 14              | 59 d       |



# A Table of Iosephus directing to the Bible.

| Chapter.          | Verse.        | Fol. Let. | Chapter.               | Verse.       | Fol. Let.      | Chapter.         | Verse.        | Fol. Let.      |
|-------------------|---------------|-----------|------------------------|--------------|----------------|------------------|---------------|----------------|
| 24                | 18            | 60 h      | 27                     | 18           | 87 f           | 4                | 1, ad 21      | 114 m          |
| 28                | 1, 2, 3       | 65 e      | 31                     | 8, ad 18     | 87 e           | 6                | 1, 2, 3, &c.  | 115 per totum. |
|                   | 17, ad 21     | 65 b      | 32                     | 1, 2, ad 5   | 88 gh          |                  | 11, 12, 13    | 115 f          |
| 29                | 1, ad 38      | 65 ef     |                        | 8, 9         | 106 k          | 7                | 2, ad 22      | 116 ik, &c.    |
| 34                | 28            | 60 ik     | 35                     | 34, &c.      | 88 i           |                  | 22, 25        | 117 bc         |
| 35                | 23, &c.       | 60 kl     | 36                     | 6, 11, 14    | 106 lm         | 8                | 7, 10         | 117 cd         |
| 36                | 1, 2, 3       | 60 l      |                        | 1, 2         | 88 klm         |                  | 22, 32        | 117 d          |
|                   | 2             | 66 i      | <i>Deuteronomie.</i>   |              |                | 9                | 1, ad 15      | 117 ef         |
|                   | 6             | 60 m      | 3                      | 21           | 87 f           |                  | 2, ad 49      | 118 hi, &c.    |
|                   | 8             | 66 gh     | 4                      | 1, ad 43     | 89 ab          | 10               | 5, ad 55      | 119 ab         |
|                   | 8, ad finem.  | 61 ab     | 6                      | 6, 7         | 91 cd          | 11               | 1, ad 11      | 119 cd         |
| 37                | 1, ad 6       | 62 k      | 15                     | 12, ad 19    | 95 ef          |                  | 30, ad 40     | 119 f          |
|                   | 16, ad finem. | 62 m      | 16                     | 1, 10, 13    | 90 m           |                  | 39            | 120 g          |
| 38                | 1, ad 8       | 63 bc     | 17                     | 15           | 92 hi          | 12               | 1, ad 13      | 120 hi, &c.    |
| 39                | 1, ad 32      | 63 cd     | 19                     | 2            | 106 lm         | 13               | 1, 2, 3, &c.  | 120 lm         |
|                   | 2, 5          | 64 gh     |                        | 14           | 92 ik          |                  | 9, ad 19      | 121 ab         |
|                   | 6, ad 14      | 65 b      | 20                     | 15, ad 20    | 97 ef          |                  | 24            | 121 c          |
|                   | 10, 11, &c.   | 64 i      | 22                     | 11, ad 21    | 94 per totum.  | 14               | 1, ad 6       | 121 de         |
|                   | 30            | 64 kl     |                        | 10           | 92 l           |                  | 12, 13, 14    | 121 f          |
| 40                | 51            | 65 b      |                        | 11           | 91 b           | 15               | 18, 19, 20    | 122 g          |
|                   | 1, 2, 3       | 66 kl     | 23                     | 23, 24, 25   | 94 hi          |                  | 45, 6         | 122 hi         |
| <i>Leuiticus.</i> |               |           |                        | 1            | 97 ab          |                  | 11, ad 15     | 122 kl         |
| 1                 | 2, ad 10      | 68 ik     | 24                     | 24           | 93 ab          | 16               | 18            | 122 l          |
| 2                 | 14, ad finem. | 69 e      |                        | 11, 12, 13   | 95 d           |                  | 3             | 122 lm         |
| 3                 | per totum.    | 66 lm     | 25                     | 21, 22       | 92 lm          |                  | 6, ad 15      | 123 ab         |
|                   |               | 70 ik     |                        | 3, 4         | 93 ac          |                  | 16, 17, 18    | 123 cd         |
| 9                 | 24            | 66 m      |                        | 5, ad 9      | 94 ik          | 18               | 25, ad finem. | 123 de         |
| 10                | 1, 2, 3, 4    | 67 ab     | 26                     | 19           | 98 gh          |                  | 2, &c.        | 123 ab         |
| 14                | 1, ad 8       | 70 k      | 29                     | 1, 2, &c.    | 92 d           | 19               | per totum.    | 124 hi         |
| 19                | 13            | 96 lm     | 31                     | 1, ad 10     | 98 l           |                  | 22, ad 26     | 124 l          |
| 21                | 7, 8, 9       | 71 d      |                        | 3, 23        | 98 m           |                  | 29            | 124 b          |
| 22                | 5, 6          | 69 de     | 34                     | 8, 9         | 99 a           | 20               | 1, ad 25      | 124 c          |
| 24                | 20            | 96 i      |                        | 10           | 99 b, ad m     |                  | 25            | 124 e          |
| 25                | 2, ad 8       | 71 ef     |                        |              | 96 f           |                  | 29, ad 36     | 124 f          |
|                   | 8, ad 14      | 72 gh     | <i>Iofua.</i>          |              |                |                  | 35            | 124 h          |
| <i>Numbers.</i>   |               |           | 2                      | 1, 2, 3      | 100 l          | 21               | 41, ad finem. | 124 i          |
| 1                 | 2, 3          | 72 i      |                        | 4, 6         | 101 b          |                  | 12, ad 25     | 124 k          |
| 5                 | 15, ad finem. | 71 b      | 3                      | 1, 2, 3      | 101 c          |                  | 20, ad finem. | 124 m          |
| 6                 | 1, ad 13      | 81 d      | 4                      | 1, 2, 3      | 101 f          | <i>1 Samuel.</i> |               |                |
| 9                 | 15            | 72 k      |                        | 5, ad finem. | 102 gh         | 1                | 10, ad 13     | 125 cd         |
| 10                | 2             | 72 l      | 5                      | 10, 11, 12   | 102 h          |                  | 20, ad finem. | 125 ef         |
|                   | 14            | 72 lm     | 6                      | 3            | 102 h          | 2                | 12, ad 17     | 125 f          |
| 11                | 1, 2          | 73 ab     |                        | 20, ad 26    | 102 ik         | 3                | 3, ad 10      | 125 g          |
| 13                | 1, ad 24      | 73 de     | 7                      | 1            | 103 a          |                  | 11, ad 21     | 126 g          |
|                   | 24            | 74 gh     |                        | 5, ad 10     | 103 bc         | 4                | 1, ad 21      | 126 hi, &c.    |
| 14                | 1, 2, 6       | 74 gh     |                        | 10           | 103 d          | 5                | 1, ad 6       | 127 ef         |
|                   | 23, 33        | 74 lm     |                        | 16, 17, 18   | 103 de         |                  | 2, ad finem.  | 128 h          |
|                   | 43            | 76 kl     | 8                      | 24, 25       | 103 c          | 6                | 12, ad 18     | 128 lm         |
| 16                | 1, ad 4       | 77 bc     |                        | 1, 2         | 103 f          |                  | 19, 21        | 129 bc         |
|                   | 8, ad 15      | 78 gh     | 9                      | 3            | 104 g          | 7                | 3, ad 6       | 129 c          |
|                   |               | 79 b      |                        | 6, 15        | 140 hi         |                  | 6, ad 12      | 129 ef         |
|                   | 31, ad 35     | 77 e      | 10                     | 21, 23       | 104 k          | 8                | 10, 14        | 130 ghi        |
|                   |               | 78 m      |                        | 1            | 104 kl         |                  | 1, ad 6       | 130 klm        |
| 17                | 1, ad finem.  | 80 gh     | 11                     | 9, ad 13     | 104 lm         |                  | 6, ad 19      | 131 abc, &c.   |
| 18                | 8, ad 20      | 81 bc     |                        | 1, ad 5      | 105 a          | 9                | 1, ad 3       | 131 f          |
| 19                | per totum.    | 81 f      |                        | 7, ad finem. | 105 bc         |                  | 6, ad 10      | 132 g          |
|                   | 10            | 82 l      | 13                     | 23           | 105 c          |                  | 15, ad 19     | 132 hi         |
| 20                | 1, 14, ad 21  | 81 e      |                        | 1, ad 12     | 105 d          |                  | 22, 24        | 132 ik         |
|                   | 21, ad finem. | 81 kl     |                        | 24, 29       | 106 g, k       | 10               | 1, ad 8       | 132 kl         |
|                   | 23, 24        | 82 gh     | 14, 15, 16, per totum. |              | 106 h          |                  | 17, ad 27     | 133 bc d       |
|                   | 35            | 82 lm     | 20                     | per totum.   | 106 m          | 11               | 1, ad 4       | 133 f          |
| 21                | 13, 14        | 93 c      |                        | 8, 9         | 88 kl          |                  | 3, ad 15      | 134 ghi, &c.   |
| 22                | 1, ad 5       | 83 ef     | 23                     | 2, ad 6      | 106 m          | 12               | 3, 4          | 135 cd         |
|                   | 15, 21, ad 28 | 84 gh     |                        | 10, ad 16    | 107 cde        |                  | 7, ad 18      | 135 f          |
|                   | 28, 31        | 84 h      | 23                     | 21           | 108 i          |                  | 20, ad finem. | 136 g          |
|                   | 35, 26        | 84 i      |                        | per totum.   | 108 l          |                  | 2, ad 12      | 136 hi, &c.    |
| 23                | 1, ad 10      | 84 k      | 24                     | 19, 33       | 108 m          | 13               | 22, 23        | 137 a          |
|                   | 11, 12        | 84 lm     | <i>Iudges.</i>         |              |                | 14               | 1, ad 4       | 137 b          |
| 24                | 3, 4          | 85 b      | 1                      | 1, ad 5      | 109 bc         |                  | 11, 12        | 137 c          |
|                   | 10, 11        | 85 bc     |                        | 6, 7         | 109 cd         |                  | 12, ad 15     | 137 d          |
| 25                | 1, 2, 3       | 86 ghi    |                        | 16           | 109 de         |                  | 20, ad 26     | 137 e          |
|                   | 3             | 91 k      |                        | 22, ad 26    | 109 ef         |                  | 27, ad 30     | 137 f          |
|                   | 6, 7, 8, 9    | 86 de     | 2                      | 1, ad 11     | 110 gh         |                  | 32            | 138 g          |
|                   |               | 86 ghi    | 3                      | 1, ad 11     | 113 def        | 15               | 37, ad 47     | 138 kl         |
|                   |               | 87 ab     |                        | 2, ad 30     | 114 per totum. |                  | 1, ad 9       | 139 abc, &c.   |
|                   | 16, 17        | 87 cd     |                        |              |                |                  | 10, ad 24     | 139 ef         |



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